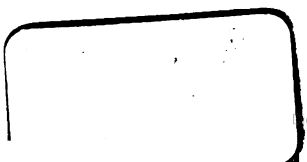
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

Digitized by Google

Rev. 1419. e. 1706
22



Digitized by Google

TO THE READERS OF THE "RAINBOW."

BEFORE another number of this magazine appears, it is hoped that the fund which has been in course of collection during the past months, will be presented to Dr. LEASK.

At the outset, the Committee were sanguine that a much larger amount than the £430 already received would have been subscribed; and it is hoped that before the fund closes some considerable additions will be made to it.

Dr. LEASK has during a long lifetime done faithful service to the cause of Truth, and it is only right and fitting that those who have profited by his teaching, should unite together in making a much-needed provision for his closing years.

Contributions may be remitted till the 15th October to either of the undersigned, or paid to the credit of "The Leask Testimonial Fund," at the London and County Bank, Lombard Street.

WILLIAM ELLISON,

4, Queen Victoria Street, E.C.

EBENEZER HOWARD,

The Manor Lodge, Tunbridge Wells.

Digitized by Google

Digitized by Google

TO THE READERS OF "THE RAINBOW."

IN the last number of this Magazine a leaflet was inserted suggesting the presentation of a Testimonial to Dr. LEASK as an acknowledgment of the long and valued services he has rendered to Scripture Truth.

Those who have the privilege of numbering Dr. LEASK among their personal friends know at what a cost the battle of truth has been fought, how valued friends have deserted him, and worldly advantages been sacrificed on account of his fearless advocacy and uncompromising independence. It is no secret that the publication of this Magazine, even with the assistance of a few sympathising friends, was for many years a heavy burden on the Editor's slender resources, and even now it is a labour of love, having no reward but the consciousness of rendering faithful service in the Master's cause.

Dr. LEASK is now in his seventy-second year, and being in delicate health, feels that his pastoral duties must soon terminate. It would be a graceful action if those whose lives have been brightened and refreshed by his writings and teachings would unite in making him a provision that would supply the wants of his remaining years.

It is hoped that the sum of at least **£1,000** will be contributed. A list of subscriptions will be published in next month's Magazine.

Contributions may be remitted to either of the undersigned, or paid to the credit of "The Leask Testimonial Fund," London and County Bank, Lombard Street.

WILLIAM ELLISON, *Treasurer,*
4, Queen Victoria Street, E.C.

EBENEZER HOWARD, *Secretary,*
The Manor Lodge, Tunbridge Wells.

Digitized by Google

Digitized by Google

TO THE READERS OF "THE RAINBOW."

In response to a very generally expressed desire on the part of many friends, to make some substantial acknowledgment of the long and valued services of Dr. William Leask, in the cause of Scripture Truth, the undersigned have pleasure in bringing before the readers of "The Rainbow," and those who are interested in the truths it supports, the following proposal to present him with a substantial Testimonial of their regard and esteem.

For over twenty years, Dr. Leask has stood forth as an advocate of Scripture Truth on the Doctrine of Man's Future Life, and on Prophetic Interpretation; during these years he has almost stood alone in many bitter controversies, and has suffered the loss of valued friends and worldly advantage, through his fearless advocacy of what he believes to be the Truth, and through his courageous independence of character.

Not the least of his useful works has been the conduct of "The Rainbow," during many years, through good and evil report, with most inadequate remuneration for his long and careful labour.

Having in view his untiring devotion, and the great ability he has displayed in the Editorship of this Magazine, the Promoters of the suggestion believe that such a testimonial would be a graceful tribute to his worth, and that many would be glad to contribute towards its execution.

Two gentlemen have promised £20 each, if 48 others will subscribe a like amount, or if, by smaller contributions, a purse of **£1,000** can be made.

This proposal has not been communicated to Dr. Leask, nor is he aware that this notice is inserted in "The Rainbow."

Those desirous to contribute towards the Fund, are requested to send their names to the publisher of this Magazine, with the amounts they wish to subscribe: it is proposed to form a strong and influential Committee, which would exert itself to bring the scheme to a successful termination.

H. GOODWYN.
JAMES WAYLEN.
WILLIAM ELLISON.
HY. JNO. WARD.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

JANUARY, 1885.

Vol. XXIL No. 1.

THE

RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
EDITORIAL ADDRESS	1
Reminiscences of the late Dr. Leask	2
In Memoriam. By H. GOODWYN	5
Dogmatic Teaching and Christian Union. By HENRY CONSTABLE	5
POETRY:—Vanity of the World. By HANS SACHS	12
The Lost Arts. By WALTER ROWTON	14
Professors and the Pentateuch. By JAMES HOLDING	23
The Trial of Faith. By NATHANIEL STARKEY	30
A Tocsin from France. By JAMES WAYLEN	33
"What We Think." By J. H. PETTINGELL	36
POETRY:—At the Parting of Ways. By H. L. H.	45
An Acknowledgment	45
Correspondence	46
Postscript	46

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

Digitized by Google

*** A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAINBO BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.

Responsibility for the sentiments of articles rests upon the individual Writers.

☞ SPECIAL NOTICE.

—:o:—

SOUTHALL'S SANITARY TOWELS

(PATENTED)

Are now Manufactured in two qualities—No. 1, The Towel hitherto sold, 2s. per dozen; No. 2, at

One Shilling per dozen, providing, for One Penny,

(Which is the amount usually expended in washing alone)

The Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcels Post for 1/3 or 2/3; Six Packets, 6/6, and 12/6; from the Patentees and Sole Manufacturers,

SOUTHALL BROS., Dalton St., Birmingham. Wholesale Agents—SHARP, PERRIN & Co., London.

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against us less and injurious imitations, each Packet bears the Signature of the Patentees.

ESTABLISHED 1835.

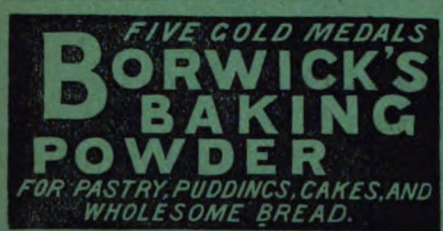
WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.

Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by post to the United Kingdom, for 8, 14, or 33 stamps



Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured, without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

THE RAINBOW:

A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

VOLUME XXII.

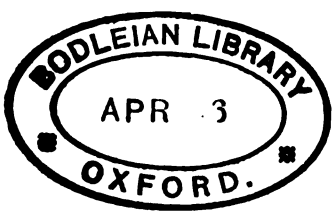
BEING VOLUME XII. OF THE NEW SERIES.

LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

1885.

Digitized by Google

LONDON:
PRINTED BY COOKE & CO.,
OLD BAILEY, E.C.



Digitized by Google

CONTENTS OF VOL. XXII.

PAGE

Adam and Christ 415
——— An Important Explanation 545
Africa, The Future of 461
An Acknowledgment 45
Beecher, Mr., on Evolution 523
Bible Revision 485
Certainty in Religion, On 265
Correspondence . 46, 180, 226, 272, 321, 365, 411, 458, 503, 547
Death a Warrant for Immortality? 319
Death and Resurrection 253
Discursive Retrospect, A 507
Dogmatic Teaching and Christian Union 5
Editorial Address 1
Editor's Table 272, 322
"Eternal Death," is it an Improper Expression? . . . 82, 148
Eternal Life 149, 218, 298, 359, 404, 453, 500
Everlasting Punishment in Matthew xxv. 46 529
Evolution 252, 256
Extracts from my Missionary Journals . . 191, 239, 286
Fall of Jerusalem and the End of the World 53
Final Salvation of All 395, 491, 519
France, A Gospel for 157
——— A Tocsin from 33
From the Front—The Far West 409
From Darkness to Light 390
Gaining the World and Losing One's Life 515
Ghost-soul, The 113
Godet, Professor, on the Lord's Coming and the Man of Sin 124
Gospel for the Multitude 74
Gospel of Life in the Book of the Acts 47
Hades, Concordance to 357
——— ——— Comments on . . . 446, 496, 534
"Homiletic" Symposium on Immortality . . 131, 177, 224
Incorruptible Seed 408
Infidelity 406
In Memoriam 5
Intelligence—The "Conditional Immortality" Conference . 90, 457
Jewish Mission 458
Jewish Opinion of the Christ 439, 477
Kingdom of Heaven 323
Law, The Reign of 175
Leask, The late Dr., Reminiscences of 2
——— Sermon in Memory of 30

Digitized by Google

PAGE
Life and Death in the New Testament . . . 197, 301
Light and Life 128
Literature . . . 90, 138, 183, 229, 274, 367, 413, 460
Lost Arts, The 14
Man's True Dignity 122
New Testament Notes 88, 136, 179, 271
Old Testament Notes 268, 320, 455
Our Hope 60
Pardon not Impunity 139
Paris, Important News from 250
Poetry 12, 45, 63, 82, 98, 115, 124, 197, 217, 237, 286, 301, 334, 381, 429, 484, 502
Postcript 46
Professors and the Pentateuch 23
Prophecy in Relation to the Future of the Human Race . 169
Psuche and Pneuma 278
Psychical Man and Psychical Body 66
Rapture of the Church, The Expected 116
Renderings from Syriac-Peshito of 1 Peter iii. 15—iv. 6 . 238
Resurrection and the Coming Kingdom in Isaiah . . . 185
Revealing of the Sons of God 93
Revised Bible 400, 485
——— Old Testament; A Forecast 172
Rightly Dividing the Word of Truth 509
Rule of the Saints 374
Scott's "Purpose of the Ages" . . . 395, 491, 519
Second Advent Views, Practical Value of 231
Second Death, The 510
Sheol and the Revised Version of the Old Testament . . 354
Signs of the Lord's Second Coming and End of the Age . 99
Signs of Progress 365
Studies in the Life of Christ 118, 165, 212
Surprise on Two Points 543
Switzerland, Good News from 137
Ten Virgins, The 64, 109, 467
They that are Christ's at His Coming . . . 346, 444, 547
"This Generation," in Matthew xxiv. 34 109, 164, 289, 340, 581
Times of Restoration, The "All Things" of the . . 334, 471
Transfiguration of the Body 277
What we Think 36
What we Think—Further 77
Who are the Sons of God? 244
Will the Saints be Raised in Mortal Bodies? . . 382, 430
Will there be Two Modes of Eternal Life? 313
World's Population, The 178
Worm that Never Dies, The 329

Digitized by Google

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY, 1885.

EDITORIAL ADDRESS.

PERFORMANCE rather than promise is assuredly what will best please the readers of the RAINBOW; and therefore it is the less to be regretted that at this moment it is impossible to put forth a complete editorial statement of principles, intentions, and desires, as regards the future conduct of this Magazine. At the same time it would seem to be quite a becoming thing that one assuming the serious responsibility of editorship in continuance of the long and able services of the late much beloved and much lamented Editor, should have a few words to say to his readers. It is hoped that, as far as may be under the circumstances, these words will prove to be assuring.

It is at once and distinctly proposed to make this periodical in the future the exponent of the two leading truths for which it has contended in the past; the two truths, namely, of the Lord's Pre-millennial Advent, and of what has come to be pretty generally designated "Life in Christ." As respects these two subjects, viewed in their broad outlines, it is not proposed to make any, even the slightest, difference. If the smallest divergence should become perceptible in the editorial attitude towards these themes, it will be in a direction which, in the nature of things, promises to satisfy the great majority of the readers of the Magazine. That is to say, there is known to be a feeling among the more responsible supporters of the RAINBOW that it should more than ever concentrate its strength on the leading themes to which it is devoted, leaving side issues just a little in the shade. At all events, it is with a distinct conception of the wisdom and prudence of this course that the incoming editor—not without a degree of fear and trembling—puts his hand to his responsible, and (he may add) unsought-for task. In short, concentration, simplification, aggression,—these are the watchwords which commend themselves for editorial guidance: concentration, as already explained; simplification, because experience shows that babes must have milk, strong

Digitized by Google

meat being of very little use to them, and because, as common sense suggests, unless the uninitiated are cared for, aggression is out of the question. Aggression, of course, is quite as much a dictate of principle as it is a suggestion of policy. If our faith is worth holding it is worth spreading. We are all men's debtors. Our joy is selfish, if it is not dashed with regret that others share not our gladdening convictions. Hence we are bound to be aggressive. Besides—if it were in the least needful to say that—it is wonderful how naturally internecine strife becomes hushed in presence of a common foe.

By this it is not intended to say that the RAINBOW will wholly eschew advanced and difficult questions; by no means. Continued hammering at the A B C of any subject is a certain way to ensure barrenness. In very self-defence, we must reserve to ourselves the zest of discovery. But of this hereafter.

We have been careful to speak rather of editorial wishes than of any guidance we could presume to offer to the noble band of contributors who have—some of them for years—put heart and soul into this Magazine. Responsibility for the contents of their articles happily rests with themselves. Still, as an editor is powerless without the hearty co-operation of his partners of the pen, and some discretion as regards insertion and omission must needs be used by him, writers for these pages are respectfully asked to second the Editor's intentions as far as they can.

It is intended that every man who has something to say in the exposition and defence of the great truths to which the RAINBOW is devoted, and who knows how to say it with competent literary skill, and, above all, with due regard to the convictions and feelings of those from whom he differs, shall have the freest access to these pages which their limits will allow. At the same time the readers are assured that every possible effort will be made to make everything subservient to edification.

With this necessarily imperfect declaration of intentions, the Divine blessing is invoked on this renewed enterprise.

REMINISCENCES OF THE LATE DR. LEASK.

[The following communication is from the pen of the Christian brother who kindly stepped in to the assistance of the late Editor during his illness and who, as kindly, continued to conduct the RAINBOW until more permanent editorial arrangements could be made. This tribute of affection will speak for itself. We are sure our readers will prize it as coming from a devoted personal friend.—ED.]

THE feeling comes over us, as we accept the ensign for the moment committed to our fidelity, that *now* we know, for the first time, how strong, how fearless, how Christ-like a man was he who stead-

Digitized by Google

fastly upheld it—seeking only that in him his Master might be honoured—for one and twenty trying and tempestuous years.

Not that Dr. Leask was a stranger to us: on the contrary, we had known him intimately ever since 1864. But we never realized what he must have undergone in advocating unpopular truths until, finding ourself—where we never dreamt of being—in his place, we took pains to appreciate the weight of obloquy appended (by fellow Christians, alas!) to the testimony it was his settled purpose, God helping him, faithfully and patiently to bear. For what he suffered was his well kept secret. Often smarting under cold and ungenerous treatment—as only keenly sensitive natures can smart—nevertheless his only confidant was God. Almost too highly prizing the devotedness to him of personal friends, yet, when his wounded spirit needed rest and consolation, what pillow had *they* to lend that was comparable, for a moment, with his Saviour's breast? *That* was his only resort: he never took his troubles to another.

A reminiscence of our late friend—showing as it does the courage which, next to his faith in God and love of the brethren, was perhaps his most marked characteristic—will not be inappropriate nor, as we think, unacceptable.

We were obliged to see the late Dr. Leask, during his last illness, very frequently: for the RAINBOW had to be edited, and its Editor sorely needed help. An intimacy extending over twenty years warranted the offer of such service as we could render, and great was our satisfaction when honoured with permission to take upon us, temporarily, the details of the Editorship. The details—*only*: for, until within a day or two of his death, our lamented friend insisted upon himself controlling in all matters calling for any exercise of the Editor's prerogative. More than once, when feeling a little revived, he gave us—so anxious was he to avoid harassing another with his cares—our peremptory dismissal: "he was quite equal to conducting his own work, and we were to consider ourself discharged at a moment's notice!" Of course, the propriety of such dismissals was never questioned: anything would have been acquiesced in that promised a moment's relief to our dear invalid's mind, or that lightened ever so little the distress he felt over "the trouble he was giving"—although that "trouble," to him upon whom it devolved, was in itself, as well may be supposed, unmixed pleasure. But to see our poor friend—his bed covered with manuscripts, proofs, letters—cheerily struggling against hourly increasing weakness, and vainly striving to cope with the work which slowly but surely was overwhelming him, was almost more than could be borne: indeed, one could not bear up against the profoundly affecting character of the scene and circumstances. Thus we saw him, several times: and the occasions were heart-rending. Now and again his frame was, "I can do all things through Christ who strengtheneth me:" but more often even the

Digitized by Google

minutest matter was felt too great a burden; and so we were quite content to be put down and taken up again, according as our dear friend felt better or worse.

Upon the exquisitely beautiful writings he has left behind we need not particularly remark: readers of the RAINBOW know them well, and value them at their worth. Yet we judge it only fitting to place on record that the works of Dr. Leask are characterised throughout by a spirit which is no faint reflection of the very spirit of Christ; for this enables us further to make generally known that these works are faithful illustrations of a corresponding life. In his case precept and practice went hand in hand—he *was* the man his writings suggested. "*Knowing* whom he believed," he lived as knowing.

The time we feel is coming when the writings of Dr. Leask will rank even higher than at present. Such books as his *Beauties of the Bible* and *Happy Years at Hand*—masterpieces of eloquent composition, and rich in evidences of rare spiritual discernment—will, as we firmly believe, one day be eagerly sought after. We know of few modern books of their class that have attained anything approaching their excellence, whether as regards dignified treatment of lofty themes, right conceptions of God and man, truly Christian sentiments, or graces of expression.

Taking earnest, but never passionate, part in some of the more stirring theological controversies of his day—with what sound judgment and high ability, the Rev. Mr. Constable has ably told us (see December RAINBOW) Dr. Leask was superior to them all. Far above the world, its dust and vapours, his gentle spirit rejoiced in the clear pure light and love of God in Christ. His faith was the strong simple trust of a child in its Father: and his reverence for every word that Father uttered was whole and sole.

We respectfully urge upon all interested in disseminating the truths the RAINBOW was established to proclaim—and who love and desire to perpetuate our late Editor's memory—that with one heart and soul they will do, at this most important juncture, the very utmost that lies in their power to promote, for the glory of God and the benefit of his people on earth, the RAINBOW'S wider circulation. Let no one proceed upon the fatal policy of leaving this to others—supposed to be better qualified, or to have more time or money. Good wishes are cheering, and to some extent helpful; but more than good wishes are needed. We require *individual efforts* in support of what has been undertaken: and these, as we hope and believe, will be many, prompt and energetic.

Digitized by Google

IN MEMORIAM.

A FAITHFUL servant of the Lord, a truly sympathising friend, an unswerving witness for truth, a Christian brother beloved, has fallen asleep. His "struggles for life" are at an end, the enemy has a momentary triumph, but only to be succeeded by the fruition of "an eternal weight of glory." An intelligent and clear-sighted scholar, a bold soldier in the fight for the faith once delivered to the saints, he was kind and considerate to friends, and courteous to all opponents. Passed from among us, he will long live in our memories and affections.

All who knew Dr. William Leask—members of his congregation, as well as readers of the Magazine he so ably edited—will feel that they have been bereaved of an honoured and gifted coadjutor and friend in a high acceptation of those words.

We grieve not for him. He is "at rest from his labours, and his works will follow him." He will awake to consciousness in the likeness of the Lord he loved, when he shall receive the crown that fadeth not away.

It is as a tribute to the memory of our esteemed brother that I write this, and in heartfelt sympathy for the widow in her great sorrow. Though aware that human efforts at assuaging grief at so deep a trial avail but little, she will, we hope, accept these words as in the spirit of Christian condolence, and feel comforted by knowing that the prayers of those who appreciated her husband, are being offered at the throne of grace for that consolation which can come only from Him, who as a man is "touched with the feeling of our infirmities," whilst as God He can alleviate and bless.

Reading. H. GOODWYN.

DOGMATIC TEACHING AND CHRISTIAN UNION

THE subject on which I would say a few words is so vast and so various that I must, without preface, address myself to those few points in it on which alone time will permit me to dwell. What I would wish to lay before my readers refers to these two things—first, the amount of positive dogma requisite for each man's salvation—secondly, the amount requisite for subscription by those who seek for admission into the Christian ministry. The consideration of these points bears strongly, in my opinion, upon the important question of unity among the churches of Christ.

Dogma, in the schools of the ancient philosophers, was a philosophical opinion—supported by reasons more or less cogent—but which had no force or obligation save to such minds as felt the force of these reasons. The disciple had the same right to

Digitized by Google

reject which the teacher had to propound. The philosopher's dogma was only the philosopher's opinion.

The assumption of a revelation from God places its dogmas on higher ground. The creature hears to obey, comprehends to believe. That which professes to be the word of God, if its claims are allowed, must be accepted without dispute. Its language is ever that of indisputable authority—"Hear, O Israel: the Lord our God is one Lord" (Deut. vi. 4).

Before passing on from the dogmatic teaching of Scripture to dogmas propounded by the Christian Church for her members and her ministry, I would just remark that scripture puts forward all its dogmatic statements, not as mere speculative propositions, but as truths by which human conduct in all its relations is moulded, and on which it rests. All her dogmas have *consequences*. Thus that already mentioned, "Hear, O Israel, the Lord our God is one Lord," is followed by, as its *result*, "thou shalt love the Lord thy God with all thy heart and with all thy soul." So it is everywhere. "If I be a father where is mine honour? and if I be a master where is my fear?" (Mal. i. 6). And so of the social relations of man to man. The dogma which points out man's duty to God points it out also to man. The one common Father in heaven is the basis of brotherhood on earth. The absence of true dogma is attended by the decay of all that is good in human life. The destruction of dogma is the destruction of morals.

While God's word, however heard, is universally allowed to be the only foundation for religious authoritative dogma, it has never been held in the Christian Church, from the apostles' days to ours, that every dogmatic statement in that word must be understood and consciously held by all who look for salvation, and, as candidates for it, are admitted by baptism into Christ's Church. While all which is God's word must needs be allowed to be true, and therefore not to be rejected, still all have allowed that much in it may be misunderstood and incorrectly held, and yet the partially ignorant or erroneous may have a good and sure hope of life eternal. A confession of faith deemed essential and sufficient for baptism, *i.e.*, for salvation, thus became from the infancy of the Christian Church a necessity daily recurring. What must a Christian believe? was a question to be asked and to be answered every time that any one came for baptism. We have the answer in our Apostles' Creed, a document always honoured, but, in my opinion, not always sufficiently honoured in the great question of the Church's dogmatic teaching. I would therefore say a few words as to its origin, its authority, its object—and the place it should occupy in the Church.

In the meeting of Philip with the eunuch in the desert we see a creed rising up of necessity in the very origin of the Christian Church. To the eunuch's question, "What doth hinder me to be baptized?" Philip replies that the essential condition was a

Digitized by Google

confession of a dogmatic faith. The eunuch's confession, "I believe that Jesus Christ is the Son of God," was judged sufficient. This is not altogether so simple a profession as at first sight it might seem. The eunuch, already a convert to Judaism, and as such a believer in its doctrines as distinctive from Polytheism, was accepted on his profession of that article which was distinctive of Christianity from Judaism, viz., that Messiah was come, was God's only Son, and that Jesus of Nazareth was He (Acts. viii. 38).

The xix. of Acts adds something to our knowledge of the profession of dogma at baptism in the apostles' days. Paul finds at Ephesus some disciples who looked up to him as a great Christian teacher. In reply to his question, "Have ye received the Holy Ghost?" they replied that they had never heard of any Holy Ghost.

At once Paul went to the subject of their baptism as that which would account for their want of knowledge, and asks in surprise, "Unto what then were ye baptized?" Their answer, "Unto John's baptism," accounted for their ignorance. The plain inference from this transaction is that no man could have received Christian baptism in those days according to apostolical precept unless he believed in and professed the doctrine of God the Holy Ghost. And we thus have at least so much as this in force throughout the Church about A.D. 56, that men on being admitted to baptism made a confession of faith in God the Father, the Son, and the Holy Ghost.

If all converts to Christianity were from Judaism, a very simple confession might have sufficed. A Jew, *as such*, was already a believer in one God, the Maker of all things—in the coming of a Messiah!—in the pouring out of a Holy Spirit from the Father—in the forgiveness of sins—in a future judgment, and a general resurrection. For Jewish converts, therefore, faith in Jesus Christ as the Son of God might have been enough. But that which was enough for Jewish converts would not be enough for Gentiles. The necessity which existed for the profession of dogmatic faith in the case of the former existed in the case of the latter, and called for a fuller confession. The Gentiles believed in gods many and lords many: they believed in no Holy Ghost, and in no bodily resurrection. On the questions of sin and judgment their ideas were mixed up with much of error. It is plain then that they would require a fuller creed, and that such would be prescribed. The natural course of things would quickly lead to the adoption of a similar form for all candidates for baptism—whether Jews or Gentiles.

To my own mind there is no doubt but that it is to such a confession of faith Paul refers when he charges Timothy to "hold fast the form of sound words which he had heard from him"—"to keep that good deposit." If they do, they describe a creed, sanctioned

Digitized by Google

by apostolical authority, definite in form, and commanded to be retained in use through after ages, and this command given from out that Roman Church from which we have received our present apostles' creed.

I think then that Scripture,—sometimes supposed to give no authority for any dogmatic creed,—lays a sure and undubitable basis for one. This much, I have no doubt, we draw from Scripture, that there was in general use in the days of the apostles, and under their sanction, a form of words expressive of Christian faith, and required from candidates for baptism, and ordered to be retained in use by those who should succeed the apostles in the ministry of the Church.

If such a form existed, it could not have been lost. Commended to the Church's care, and in constant use, it must certainly, with perhaps some variations of expression, have been preserved. Thus apostolical in its origin and its authority, we will now say a few words as to *its object*. Unlike the later creeds, it was not the result, in whole or in part, of heresies within the Church. *It was before them*. It turned its face to the various forms of religion in use throughout the world, and was the Christian's profession before that world. Its use in baptism further tells us what it contained. Baptism being the admission of men into a state of salvation, their creed at baptism must have contained *all* that was necessary for a Christian man to believe in order to salvation.

With the exception of two articles, "The descent into hell," and the "communion of saints," I believe that there exists no reasonable doubt but that what is often used at baptism and called the Apostles' Creed, is identical in substance with the Creed of the Apostles' days. As to those two articles, it would seem that for the same reason that we should wish the famous text of the three witnesses omitted from the text of St. John's Epistle, so we should wish these omitted from the Creed of the Apostles. Assuming—what we have not time here to establish—that our present Apostles' Creed is—with the above exceptions—identical with the earliest creed, let us ask ourselves what we have in this Apostles' Creed.

In religious literature it stands absolutely alone. It is not Scripture, for we do not insist that its words were actually written by apostles, but it has all the authority of Scripture. It is also the Church's dogma, free from the Church's fallibility. It does for us what we might perhaps find it impossible to do for ourselves—it separates between the essential and non-essential articles of faith; it contains, in the words of our Established Church, "All the articles of the Christian faith essential to salvation."

It has been objected to this view of the Apostles' Creed that it omits all reference to an article of faith generally esteemed essential, namely, the doctrine of Christ's atonement. It certainly does not use the word, but as certainly to those catechumens for

Digitized by Google

whose use it was primarily intended, it very significantly twice pointed out this cardinal doctrine. To one who knew why the name of Jesus was given to our Lord, and was instructed out of Scripture in the great doctrine that the sufferings of Christ were endured for His people, the mere mention of the name of Jesus and of His sufferings under Pontius Pilate, would of necessity point to the doctrine of His atonement. What a single word in a classic is to a scholar, such were the brief expressions in the Creed to the catechumens of the early Church.

I do not think we can overrate the importance of the above view of our glorious old Apostles' Creed. To the impudent assertions of Rome, sinking under her intolerable load of dogma, and exclaiming that we have not saving faith; to the timid fears of our own members, fearful lest there may be some truth in this terrible charge; to the mind bewildered in the multiplicity of controversy upon subjects, some of them perhaps insoluble here: this view of the *old, sufficient, simple, certain* dogma, appears incalculably important.

We now pass on to consider a subject for which, I think, our previous reasoning will have laid the basis; namely, the amount of dogma requisite for subscription by those seeking admission into the Christian ministry. Whatever be its amount, one thing appears plain, that all who subscribe should do it heartily—as that on which they are agreed—which they are prepared to carry out in their teaching. A subscription—no matter to what amount of dogma—which permits each subscriber to interpret his assent with any latitude he pleases, is equivalent to no subscription at all. Seeming to pledge to a great deal, it pledges to nothing whatsoever. Whatever force this has tends to reduce ministerial subscription to the same simplicity that is required for admission into the Christian Church.

The sufficiency of Holy Scripture, as stated fully in the 6th article of the Church of England, and the *authority* of Holy Scripture, as it is not stated thus explicitly in her formularies, for the sole reason that it was never doubted, would appear to be an essential dogma of ministerial subscription. By its authority I mean the perfect truth of all its statements. We have nothing to teach except what we read there. We can teach with no authority if we do not rest implicitly on its statements. I would not quarrel about words, or attempt to force one theory of its truth rather than another. Let its inspiration be one of suggestion, or superintendence, one of words or of facts, or by whatever name each may prefer, so that it be conceded that whatever is therein written *as true* is truth.

I am quite aware that we could prove a good deal upon the idea that the books of Scripture are like other books, liable to mistake. We could establish our Lord's resurrection, and so the fact that He came from God; and could also show that some of the prophe-

Digitized by Google

cies must have been inspired, because they were fulfilled. But these things are only means to an end—that end being to acquaint us with a Divine authority what we are to believe, and how we are to live. The Scriptures are the book which God's messengers, in Old and New Testament, have presented to us to teach us all this. I do not see how they can do this if each man is permitted to lay his hand upon such portion of their contents as he pleases, and to set aside such as he considers merely human and mistaken.

Dr. A. thinks the Biblical account of creation inaccurate; Dr. B. considers its chronology inferior to that of Egypt; Dr. C. places its earlier history on about a par with the myths of Romulus and Remus; Dr. D. does not rely upon some of its prophetic portions; Dr. E. doubts if we can depend on the accuracy of the report of conversations and discourses delivered long prior to the record and imperfectly understood when spoken first; Dr. F. thinks that John's philosophical ideas colour his view of the person of Christ; and so on throughout the alphabet of doctors. They are like the little Jack Horner of our nursery rhymes—each pulls out a plum from the pie, and leaves nothing to Scripture but a hollow crust.

For which of these can rebuke the other? If Scripture itself had given any hint as to such distinctions then we should be quite satisfied to adopt them. But if Scripture utters in the same tone its history and its prophecy and its narrative of Christ's discourses, and its account of His person and work—then he who rejects the more has the same ground as he who rejects the less—viz., his own opinion.

Beyond subscription to Scripture, as a sufficient and authoritative rule of faith, I cannot help thinking that ministerial subscription to positive dogma should embrace nothing which is not contained in the Apostle's Creed.

It is, I think, difficult to see why from a minister of Christ a greater amount of dogma should be required for his admission into the ministry than is required for a Christian for his admission into the Church. The former is confessedly able to teach the way of salvation; and if in other respects—from zeal and knowledge, and piety, he is fitted to do so, I do not think it is for us to bar his wish. The theology of Pearson is as much as most of us have mastered.

Perhaps the above view will be better understood from a view of its effects. It will be found very comprehensive and very exclusive. It will comprehend parties whom some would wish to exclude, and exclude others whom some would wish to retain.

It is very exclusive. The sufficiency of Scripture excludes the Romanist; the doctrine of the Trinity excludes the Arian and Socinian; the authority of Scripture excludes those who would tell us we have no sure word of God to deliver to man. What

Digitized by Google

would we more? All within these bounds are surely fit to be teachers in the Church of Christ.

Let us run through some few of the names who would thus find room to work together in the ministry of the Lord. We should have Luther and Zwinglius, Knox and Ridley, Calvin and Arminius, Laud and Chillingworth, Leighton and Tillotson, Robert Hall and Baxter, Owen and Wesley, side by side. Arnold and Keble and Pusey and Trench and Sumner and Macleod and Chalmers and Cumming would on this subscription of dogma be united together.

I cannot help thinking that the spirit which would bring such men together was the spirit which actuated the early Church. Side by side there were those who still observed the rites of the Mosaic Law—those who practised them for expediency, and those who rejected them altogether. In one body there were those who practised as incumbent an excessive asceticism, and those who used freely their Christian liberty in the use of food—those who judged one day above another, and those who judged every day alike. Unity on these questions was desirable and desired, but until it was obtained by the progress of conviction each was left to his own way. Diversity of opinion was not judged destructive to salvation; and therefore unity of opinion was not demanded. They all had, in the Apostolic judgment, "One Lord, one Father, one baptism, one God and Father of all." It might be that in this life they were never brought to an agreement, yet when they left it they went each one way, to meet where all contradiction ceases, though probably infinite variety of mind and thought exists—not to mar, but to perfect the society of the blessed.

It is not that we do not see danger to truth and to faith in some of the schools of thought to which men whom I have named have belonged that I think they should not be sought to be curbed or extirpated by subscription to dogma, expulsion and deprivation. It may be that every school of opinion has its dangers, that error on every side encircles and encroaches on the round orb of truth. Rome lies on one side, a godless anti-nomianism on the other. Indifference meets us here, and scepticism there. But in our Bibles, honoured and cherished, in our free unchecked discussion of the questions of the day, in our Apostles' Creed, which distinguishes essential from non-essential dogma, seems the true way to such unity as may in this life be attained, to that forbearance which should be practised where unity canot be obtained. Heretics there must be—let the heretic himself go forth from the Church.

There must be a limit to dogma imposed upon the conscience—a field where human thought in religious matters must be free. Will any one say that Rome exhibits the example of a church where absolute unity of opinion on all religious questions exists?

Digitized by Google

She does not, and does not seek to do so. She has always drawn a certain line. Up to this she has enforced acquiescence, beyond this is the wide field of what her theologians call "dogmatic theology," where school opposes school, and doctor opposes doctor. This limit, indeed, she is ever changing, but she always has a limit. Yesterday it was drawn at the dogma of the immaculate conception, to-day it is drawn at the personal infallibility of the ruling Pontiff. But should she add dogma to dogma—develope herself into proportions so new and strange that the Doctors of Trent, waked up to life, could not recognise her faith as theirs—still beyond her extremest limits will be a field for discussion and controversy for the human mind. Only, her field will lie among human traditions—in the region of the shadow of death—ours among divine traditions, with the fresh airs of earth and heaven playing around us.

While then we must have dogma to which all must subscribe, we must also have a limit placed. Where is that to be? To me it appears set by the only authority to which all will bow—that of the Apostles in the Apostles' Creed. There is the limit to which all may yield. Beyond it is the field where we may not impose dogma on each others consciences. Our individual opinions beyond this we may hold, and spread, but not enforce. If we cannot bring others to agree with us, yet we must allow them to live beside us in the same church—to worship beside us the same God and Lord. If one heaven may receive us, and one Father call us both His children, we surely ought now on earth to seek to join in one outward communion,—not to separate—those who shall not be separated throughout eternity.

If ever those divisions are to be healed which are our weakness—our shame—our scandal, and our sin, it must be by adopting a spirit directly opposite to that which has prompted the saying attributed—correctly or incorrectly—to Bishop Sheldon who, when one lamented that the Act of Uniformity made the door of admission to the ministry of the established Church so strait, replied—"It is to be lamented that the door is not straiter."

HENRY CONSTABLE.

VANITY OF THE WORLD.

WHY vex thyself with anxious fears,
My soul, or weary thee with cares
About mere earthly good?
Confide thyself to God alone,
The earth and skies are all His own.

Digitized by Google

His pow'r and will can never fail
To meet thy wants. He knows them well,
He all thy burden knows:
He is thy Father, and thy God
Will comfort thee on all thy road.

My God and Father! Yes, Thou art;
And well I know Thy tender heart
Will ne'er thy child forget.
Beside Thyself, I here below
Nor hope, nor consolation know.

Let others on their riches rest:
I build on God; in Him am blest,
In poverty am rich.
He is my wealth, I need no more;
Who trusts in Him is never poor.

Thy riches, Lord, for ever last,
To-day as in all ages past:
In Thee I may confide.
Thy stores of grace in me display!
For other wealth I cannot pray.

All worldly pomp I well can spare,
If I may endless honours share
By Thee for sinners bought,
Dear Saviour, with Thy precious blood:
For these I'll pray, my Lord and God.

Whate'er it be earth values most,
Gold, silver, jewels—or may boast
Of pleasure, or of power—
All these will quickly pass away:
Nor help to meet the judgment-day.

I thank Thee, God's beloved Son,
Who, from Thy great and glorious throne
To me Thy truth hast given;
And by the truth do Thou prepare
My soul Thy glory, too, to share!

Love, honour, praise, to Thee be brought,
For that salvation Thou hast taught!
My faith, dear Lord, confirm!
That I, in realms of endless light,
May ever live before Thy sight.

HANS SACHS.

(Written about A.D., 1515.)

Digitized by Google

THE LOST ARTS.

THE following is an epitome of Mr. Oliver Wendell Holmes's most interesting lecture upon the above subject, to which I have appended certain thoughts it has suggested:

"We seem to imagine that, whether knowledge will die with us or not, it certainly began with us. We have a pitying estimate of, a tender pity for, the narrowness, ignorance, and darkness of the bygone ages. We seem to ourselves, not only to monopolize, but to have begun the era of light.

"The most objectionable feature of character is self-conceit—an undue appreciation of ourselves, an exaggerated estimate of *our* achievements, *our* inventions, *our* contributions to popular comfort. I might venture to claim for the glimpses I shall give of early civilization, that they are a medicine for curing us of boasting.

"Take the subject of glass. This, Pliny says, was discovered by accident. Some sailors, landing on the eastern coast of Spain, took their cooking utensils and supported them on the sand by the stones they found in the neighbourhood. They kindled their fire, cooked their fish, finished their meal, removed their apparatus and lo, glass was found to have resulted from the nitre and sea-sand vitrified by the heat. A dozen times have I been criticised by a number of wise men, who have said that this was a very idle tale; that there never was sufficient heat in a few bundles of sticks to produce vitrifaction.

"But happening two years ago to meet on the prairies of Missouri, Professor Shepherd, I mentioned this criticism to him. 'Well,' said he, 'a little practical life would have freed men from *that* doubt. We stopped last year in Mexico to cook some venison. We put the cooking apparatus on stones we found there, and then made our fire with wood we got there, resembling ebony; and when we removed the apparatus, there was pure silver gotten out of the embers by the intense heat of that almost iron wood. That heat was greater than any necessary to vitrify the materials of glass.' Why discredit Pliny's sailors? why not suppose they had happened upon some exceedingly hot wood? May it not be as possible as in this case?

"So, with growing distrust of a large share of this modern scientific criticism of ancient records, I think we have been betraying our own ignorance, and that frequently. When the statement does not look on the face of it exactly accurate, a little investigation below the surface will show that it rests on real truth. Take for instance the proverb often quoted in my college days: we used to think how little logic the common people had; and when we wanted to illustrate this, it was what was called a '*non sequitur*'—the effect did not come from the cause named: and our example was always the old-English proverbial saying, 'Tenterden's Steeple is the cause of Goodwin Sands:' of which we used to say, 'How

Digitized by Google

ignorant must they have been who coined an adage so ridiculous.' But when we went deeper into the history of this, we found that the proverb was not meant for logic, but for sarcasm. One of the bishops had £50,000 given to him to build a breakwater against the advancing sea, but the good bishop, instead of building the breakwater, built a steeple. Considered as a sarcasm, there is the closest and most welded logic in 'Tenterden's Steeple is the cause of Goodwin Sands.' A large share of our criticism of old legends and old statements will, I think, as in this case, be found in the end to be the ignorance that overleaps its own saddle and falls on the other side.

. . . . . .

"Claiming credit for novelties, nevertheless, in every matter that relates to invention, to use or beauty or form, we are borrowers. The Duchess of Burgundy took a necklace from a mummy, wore it at a ball given in the Tuileries, and everybody said 'it was the newest thing there!' You may glance around the furniture of the palaces in Europe, and when you have fixed the shapes and forms in your mind, I will take you into the museum of Naples, which gathers all remains of the domestic life of the Romans, and you shall not find a single one of these modern forms of art and beauty and use that was not anticipated. We have added hardly one single line or scrap of beauty to the antique.

"Take the stories of Shakspere. Some are historical. The rest—two-thirds of them—he did not stop to invent, he found them. These he clutched from the Italian novelists, who had taken them from the East. Cinderella and her slipper is older than all history, like half-a-dozen other baby legends. The annals of the world do not go back far enough to tell us whence they first came. Everything that amuses the child in the open air is Asiatic. Rawlinson will show you that it came from the banks of the Ganges, or the suburbs of Damascus. Bulwer borrowed the incidents of his Roman stories from legends of 1,000 years before. The novels of Walter Scott—3,000 years before his day—were the popular tales of Eastern Asia. Indeed, Dunloch—who has grouped the history of the novels of all Europe into one essay—says, that in the nations of modern Europe there have been only 250 or 300 distinct stories. He says at least 200 of these may be traced, before Christianity, to the other side of the Black Sea. Even the most commonly quoted Irish bulls are Greek, every one of them.

. . . . . .

"To return to the subject of glass. 'Twas said that nothing had been observed belonging to ancient times which could be called by the name of glass; and I thought the proposition had been proved.

"But in Pompeii, which was covered with ashes by Vesuvius 1800 years ago, they broke into a room full of glass: ground-glass,

Digitized by Google

window-glass, cut glass, and coloured glass of every variety. It was undoubtedly a glass-maker's factory. So the lie and the refutation came face to face. It has been found that the chemistry of the most ancient period had reached a point we have never even approached, and which we in vain struggle to reach to-day. Indeed, the whole management of the effect of light on glass is still a matter of profound study. I offer two stories from history; the one in justification of this statement: the other bearing upon the subject of malleable glass.

"The first is from the letters of the Catholic priests who broke into China. These were published in France 200 years ago. It appears they were shown a glass transparent and colourless, which was filled with a liquor made by the Chinese: a liquor clear, like water. This liquor was poured into the glass, and then, looking through, it seemed to be filled with fishes. They repeated the experiment, with the same result. The Chinese confessed, of this glass, and of others like it, that they did not make them—they were among the plunder of some foreign conquest.

"The second story, of half-a-dozen, certainly of five, relates to the age of Tiberius—the time of St. Paul—and tells of a Roman who had been banished and who returned to Rome bringing with him a wonderful cup. This cup he dashed upon the marble pavement, and it was crushed, not broken, by the fall. It was dented somewhat, and with a hammer he easily brought it into shape again. It was brilliant, transparent, but not brittle.

"The Romans got their chemistry from the Arabians. They brought it into Spain eight centuries ago; and their books of that age claim, that they got from the Arabians *malleable* glass. In these books there is a kind of glass spoken of which, if supported by one end, would, by its own weight, dwindle down in twenty hours to a fine line, and you could curve it around your wrist.

"Von Beust, the Chancellor of Austria, has ordered secrecy throughout Hungary in regard to a recently discovered process by which glass can be used exactly like wool, and manufactured into cloth.

"At Rome, they will show you a bit of glass, transparent, a solid thing, which they lift up so as to make evident that there is nothing concealed; but in the centre of this glass is a drop of coloured glass, perhaps as large as a pea, mottled like a duck—finely mottled with the shifting-coloured hues of the neck, and which even a miniature pencil could not do more perfectly. It is manifest that this drop of liquid glass must have been poured, because there is no joint. This must have been done by a greater heat than the annealing process, for that process shows breaks.

"Cicero said he had seen the entire 'Iliad'—a poem as large as the New Testament—written on skin, so that it could be rolled up

Digitized by Google

in the compass of a nutshell, which involves that the writing must have been imperceptible by the ordinary eye.

"I have a paper as long as half my hand on which was photographed the whole contents of a London newspaper. It was put under a dove's wing, and sent into Paris, where they enlarged it and read the news. That copy of the "Iliad," to which Cicero refers, must have been made by some such process.

"In the Roman Colosseum—which could seat 100,000 persons—the Emperor's box was on the highest tier. Pliny says that Nero had a ring with a gem in it through which he looked, and watched the sword-play of the gladiators more clearly than with the naked eye. So Nero had an opera-glass.

"Mauritius, the Sicilian, stood on the promontory of his island, and, with the aid of something which served him as a powerful magnifying glass, could sweep over the entire sea to the coast of Africa. Evidently Mauritius—who was a pirate—had a marine telescope.

"In Dr. Abbot's museum you may see the ring of Cheops. The signet of the ring is about the size of a quarter of a dollar, and the engraving upon it is, without the aid of glasses, invisible. No man was ever shown into the cabinets of gems in Italy without being furnished with a microscope to look through; it would be idle to attempt inspection without one, for the unassisted eye could not appreciate the delicate lines and expressions of the faces. If you go to Parma, they will show you a gem once worn on the finger of Michael Angelo, the engraving upon which is 2,000 years old. This engraving is of the figures of seven women; and you must have the aid of a glass in order to distinguish the forms at all. I have a friend who has a ring, about three-quarters of an inch in diameter, whereupon is engraved the naked figure of Hercules. By the aid of glasses you can distinguish the interlacing muscles, and count every separate hair on the eyebrows. Layard says he would be unable to read the engravings on Nineveh without strong spectacles—they are so extremely small. Rawlinson brought home a stone, about 20 inches by 10, containing an entire treatise on mathematics; but perfectly illegible without the aid of glasses. The man, therefore, who engraved this stone must have had pretty strong spectacles. So the microscope, instead of dating from our time, finds its brothers in the books of Moses. Our microscopes are infant brothers.

"Now take colours. Colour is, we say, an ornament to gratify the eye; but with the Egyptians it was made a method of recording history. Parts of their history were written, but when they wanted to elaborate history they painted it. We find upon the stucco of their walls, kings holding court, armies marching out, craftsmen in the shipyard, ships floating in the dock—in fact, we trace all their rites and customs painted in undying colours. The French who went to Egypt with Napoleon, said that all the colours were per-

Digitized by Google

fect—except one, the greenish-white. The Egyptians had no difficulty with that colour, which moderns cannot make enduring—the Tyrian purple—though, as to purple, you can never rely upon the name of a colour after 1,000 years. The Tyrian purple is almost a red

"The buried city of Pompeii was a city of stucco; all the houses were stucco outside, and all stained with Tyrian purple, the royal colour of antiquity. This is a city of all red. It has been buried 1,700 years; yet if you take a shovel now and clear away the ashes, this colour flames up upon you richer, a great deal, than anything we can now produce.

"You can go down into the narrow vault which Nero built as a retreat from the great heat, and you will find the walls painted all over with fanciful designs in arabesque. These have been buried beneath the earth for 1,500 years; but when the peasants light them up with their torches, the colours flash out as fresh as in the days of St. Paul.

"Come down from Titian—whose colours are unimpaired—to Sir Joshua Reynolds; and, although Reynolds's colours are not yet 100 years old, they are fading. He did not know how to mix well.

"All this mastery of colour by the ancients is as yet unequalled. The Frenchman says: 'I am the best dyer in Europe, none can equal me, and nobody can surpass Lyons.' Yet in Cashmere they will show him 300 distinct colours, which he not only cannot make, but cannot even distinguish.

"From colours turn to metals. The Bible in its earlier chapters, shows that man first manufactured from metals in Asia; and, strange to say, still do Asiatics work more wonders with metals than we can. One of the surprises Europeans received, when the English plundered the summer-palace of the Emperor of China was, that the curiously-wrought metal vessels of every kind far exceeded all the boasted skill of the workmen of Europe.

"The *London Medical and Surgical Journal* advises surgeons not to venture to carry lancets to Calcutta without having them, in the first instance, gilded; because English steel could not bear the atmosphere of India. Yet the Damascus blades of the Crusades were not gilded, and they are as perfect now as they were eight centuries ago. There was one at the London Exhibition, the point of which could be made to touch the hilt, and which could be put into a scabbard like a corkscrew and bent every way without breaking.

"The wonder of this is, that perfect steel is a marvel of science. But if a London chronometer-maker wants the best steel, he does not send to Sheffield—the centre of all science—but to the Punjaub, where there is no science at all.

"The first needle ever made in England was made in the time of Henry VIII., and made by a negro; and when he died, the art died with him.

Digitized by Google

"Some of the first travellers in Africa stated that they found a tribe in the interior who gave them better razors than they had.

"All this is exceedingly astounding, considering that with us the best steel is the greatest triumph of metallurgy, and metallurgy is the glory of chemistry.

"Even the poets have celebrated the perfection of the Oriental steel; which is recognised as the finest by, among others, Moore, Byron, Scott, and Southey. George Thompson told me he saw a man in Calcutta throw a handful of floss silk into the air, and a Hindoo sever it into pieces with his sabre. We can produce nothing that would do the like of this.

"A word about mechanics. The Egyptians employed the mechanical forces, and moved by their means large masses from the earth. We know they had three, or five, of the seven mechanical powers, but we cannot account for the multiplication and increase necessary to the performance of the wonders they accomplished.

"Take canals. The Suez Canal absorbs half its receipts in clearing out the sand which fills it continually, and it is not yet known whether or not it is a pecuniary success. The ancients built a canal at right angles to ours, because they knew it would not fill up if built in that direction, and they knew that such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly-arranged gates and sluices.

"We have only just begun to understand ventilation for our houses; yet late explorations in the pyramids of Egypt show that these Egyptian tombs were ventilated in the most perfect and scientific manner.

"Again; cement is modern. The ancients dressed and jointed their stones so perfectly and closely that in buildings thousands of years old the thin blade of a penknife cannot be forced between them.

"The railroad, too, dates back to Egypt. Arago claims that the Egyptians had a knowledge of steam-power. A painting has been discovered of a ship full of machinery, and a French engineer said that the arrangement of this machinery could only be accounted for by supposing the motive-power to have been steam.

"Bramah acknowledges that he took the idea of his celebrated lock from an ancient Egyptian pattern.

"Benjamin Franklin was not the only one that knew of the presence of electricity, and of the advantages to be derived from the use of a lightning-rod. Solomon's temple was situated on an exposed point of the hill whereupon it was built. This temple—so lofty that it was often in peril—was guarded by a system exactly like that of Benjamin Franklin's.

"Concerning manufactures. A Hindoo princess came to court, and her father, seeing her said: 'Go home, you are not decently covered, go home.' 'Father,' she replied, 'I have *seven* suits on!'

Digitized by Google

But the suits were of muslin, so thin that the king could see through them.

"Four hundred and fifty years ago the first spinning-machine was introduced into Europe; I have evidence to show that it had made its appearance in the world 2,000 years before.

"Well, I have given these facts, a few of many like ones, in proof of my statement that perhaps *we* do not invent just everything. Of the hundreds of things *we* know I can show that ninety-nine of every hundred have been anticipated."

. . . . . .

Mr. Holmes's delightful lecture enforces that "there is no new thing under the sun." Not even Mr. Holmes's lecture: the gist of which was given by King Solomon, nearly 3,000 years ago.

When Solomon asked, "Is there anything whereof it may be said, See, this is new?" and when, in answer to his own question, he replied, "It hath been already of old time," he had previously shown that stale novelties would be coming to the front as fresh ones, age after age, so long as the earth should remain:—"The thing that hath been it is that which shall be, and that which is done is that which shall be done" (Eccles. i. 9, 10).

Modern men may claim to be the inventors of new things; but Solomon's words and Mr. Holmes's group of facts, depriving these things of their alleged newness, send us back and back and back until the claims of *man* to have been their originator suddenly fall confounded; and then there is only God to whom new things can possibly be attributed. Let me illustrate this:—

Man wears clothing. Who first put him in the way of contriving it? The Lord God, who made Adam and his wife "coats of skins."

Man cultivates the ground. Who first taught him agriculture? The Lord God, who took His newly-made creature, man, "and put him into the garden of Eden to dress and to keep it;" not without instructions what to do and how to do it, surely!

Who so informed man in natural history as to qualify him for naming appropriately "every beast of the field, and every fowl of the air?" Who could have done so but the Lord God? When this event occurred it was too early for man to have been self-informed.

Who endowed man with language, and with power of understanding the meanings of words? The Lord God; or how could Adam and Eve, so soon as God had made them, have comprehended when He said unto them, "Be fruitful and multiply?" and further said what the newly-made pair were to eat and avoid?

Cain "builded a city;" large or small—mean or splendid—no matter. How came he at this beginning of times sufficiently conversant with practical architecture to be able to do so?

How came Jabal, about A.M. 550, qualified for teaching the arts of tent-making and cattle-keeping?

Digitized by Google

How came Jubal, at the same time, fitted to give instruction in instrumental music? and how came men, but 550 years created, to have "harps and organs?"

How came Tubal-Cain, at the same time, to be able to explain all about working up "brass and iron?"

How came Noah, about A.M. 1600, to be equal to making an enormous and sea-worthy ship?

Unless the men who did and taught these things were first instructed by Him who educated Adam and Eve, there are no adequate answers to these questions. We know the slow rate at which knowledge "grows from more to more;" but that rate must have been immeasurably slower in the first instance if, as is claimed, knowledge began with men—was self-acquired—if they had *no* knowledge in any matter to start from, improve upon, add to.

Have we any hint that with God originated the things we proudly claim as *our* inventions? I think we have. The Lord God both walked and talked with the earliest men,*—notably with Adam, Cain, Enoch, Noah; and when He ceased from being such a Presence among them as Adam saw, still, by means of various other arrangements, He kept up personal intercourse with Abraham, Moses, David, Solomon—in fact, with the chosen men of old from Abraham's day to John's.

When, "rejoicing in the habitable part of His earth," Elohim's "delights were with the sons of men," He it was who "found out knowledge of witty inventions," He it was who counselled men to hearken unto Him, to hear instruction and refuse it not (Prov. viii. 12-33).

Man's early proficiency cannot, I think, be satisfactorily accounted for otherwise than by supposing he was schooled, and that his Instructor was the only One who could have schooled him, viz., God Himself, incarnated in the visible Elohim.

True, this view humbles human self-sufficiency in the dust; but, if man has nothing to be proud of, the dust is its proper place. In such case the haughtiness of man deserves to be brought low.

In Moses's time Egyptian greatness had reached, so many think, its *maximum*. But from the Deluge to Moses was only about 800 years; and had Egypt, supposing men their own instructors, time to rise in 800 years from nothing to the height of grandeur generally attributed? All experiences are against the supposition: for even we, in this nineteenth century of grace, fall far short of matching Egyptian achievements. Their textile fabrics, if all said about them be true, were superior to any we

* I am much indebted for clear views upon this point to *Genesis in advance of Present Science*, by a Septuagenarian Beneficed Presbyter: Kegan Paul and Co., 1884.

Digitized by Google

can make—so were their colours, and so were many other things whereof relics remain.

No, we cannot, to please certain Egyptologists without a chronology, begin with Egypt further back than the Deluge. The Deluge, according to the Scriptures, was not small and partial, but universal:—"The world that then was, being overflowed with water, perished:" "All the high hills under the whole heaven were covered, and the mountains were covered: and all flesh died that moved upon the earth;" only "eight souls were saved." And the Scriptures are confirmed by sea-shells on mountain-tops the wide world over. Therefore, *after* the Deluge—Egypt.

The rise of Egypt, in 800 years, to that greatness which we know was reached, is perfectly unaccountable, unless it be allowed that the knowledge and skill exhibited came of God, and not of men. Trace back the teachings, by which the Egyptians profited, to the garden of Eden and its neighbourhood, to the instructions first imparted by Elohim, then all is clear, and there is nothing wonderful about the proficiency shown.

That God should have condescended to be man's instructor in arts, sciences, manufactures, and industries, at the very commencement of the human career—when instruction was most needed—is by no means improbable; indeed, taking account of what happened afterwards, it is in the highest degree likely.

Consider the Tabernacle in the wilderness. Was this to the glory of man's skill. No; but of God's. Observe:—"And Moses said unto the children of Israel, See, the Lord hath called Bezaleel, . . . and hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones to set them, and in carving of wood to make any manner of cunning work. And He hath put in his heart that he may teach—both he and Aholiab. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work. Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded" (Exod. xxxv. 30-35; xxxvi. 1).

And as with the Tabernacle, so afterwards with the Temple. David gave Solomon the patterns of all things to be fashioned, saying to him: "All this the Lord made me to understand in writing by His hand upon me, even all the works of this pattern" (1 Chron. xxviii. 11-19).

Mr. Holmes has taken the credit for new inventions from modern men, and given it to the ancients. But I think cause has

Digitized by Google

been shown for its being taken from the ancients, and given even to God Himself; in other words, to Elohim (Christ, in another form), the Manifester to men of that Deity it would have been instant death to them had they looked upon Him in His unveiled glory.

These remarks, however, are not intended to do anything beyond directing attention to a matter which, considering what it involves, is extremely important.

> "They mean God's praise, however poor;
> An angel's song can do no more."
>
> WALTER ROWTON.

PROFESSORS AND THE PENTATEUCH.

THE very learned gentlemen who refuse to know either Jesus or Paul or Peter himself whose alleged successor has developed, in the course of ages, into the Infallible teacher, have now, for a life time, been airing their superior notions of the way by which there came to be a Pentateuch. And it is amusing to notice how *ancient* conjectures are put forth as *new* discoveries.

And now a son, fresh from a reading-room, will exclaim, "Father, did you know that there are men who, like Professor Smith, of Aberdeen, do not believe Moses wrote all the five Books called his?" What can the father say? He can reply, "Yes, my boy, I both knew it and took stock of it, perhaps when Smith wore petticoats. And my summing up came to this. These men cannot see the difference between an editor and an author; and so, where they should notice the work of the *editor* of later date, they exclaim with the clown, who has got a smattering of sceptical criticism into his head, Moses could not have written this, for the thing was before his time, or that, for it was after his death."

If they recognised the author in all the substantial parts of the work, but saw that that work contained editorial notes, by qualified writers, we might hear less of opinions which, if true, make Paul and Paul's Master very unsafe teachers. Shall these men undermine our Bible, and corrupt our youth, and be applauded for their achievments in destructive criticism? As a man, as a Christian and a father, we say no. Tell us not of the greatness of their learning—something better than mere learning is needed to reach right conclusions here! Will it be disputed that, in Christ's time, the Old Testament was known under a threefold grouping:—1, the Law, also called Moses; 2, the Prophets; 3, the Psalms, because those headed the third group of Scriptures? Surely none will be so bold as to deny this who claims to be a Christian teacher. But, when risen from the dead,

Digitized by Google

Jesus recognised the Old Testament, thus classified into three divisions, as of binding authority. Nay, more, He reminded His apostles that He had so taught them, during His public ministry. From the Pentateuch He frequently drew illustrations :—such as "The creation of one man and one woman at first" (Gen. ii.); the Ark and the Deluge in the days of Noah (Gen. vi. to viii.); the life of Abraham, Isaac, and Jacob, covering many chapters. Abel, too, from Gen. iv., appears in His last public discourse. Did He not recognise the gift of manna recorded in Exodus? And what was the ceremony of water-bearing at the Feast of Tabernacles, but a memento of the saving of the nation by the water brought out of the smitten rock? Yet He turned this to account for higher teaching. Exodus is owned and used by Him. And are not Leviticus and Numbers, in the serpent lifted up by Moses in the wilderness, and the exemption of the priest, when on duty, from the Sabbath Law? Then Deuteronomy is the source of *every quotation* wherewith He foils the tempter in the wilderness. Thus every book in the Pentateuch is used by Jesus Christ as of binding authority, and also as the writings of Moses. For He denounced the *traditions*, so favoured in his day, and upheld the *written law* of God. Then why do men call themselves Christians, and yet set themselves up to be wiser than the *founder* of "our holy faith?" Do they say, "Nevertheless every book of the Bible must stand on its own merits?" We have heard it so said by men who claimed the Christian name. *Merits*—then who shall say what things are such? To have won the favour of Jesus Christ—to have been held by Him as what *must be fulfilled*—to have been called Scripture, which *cannot be broken*, by such a teacher; if these be not merits, pray what can be? Higher commendation cannot be given, than this sort, to any documents.

Will it yet be urged, "We want the matter looked at from a human point of view? What do you mean by noticing the *hand of an editor* in the Pentateuch?" In answer to this let us place a large illustration before the eyes of our questioner. It shall be a mass of earth called a mountain:—

When Moses is relating the conquest of Og, King of Bashan, in Deut. iii., he states that in the conquest of Sihon and Og they took territory reaching from "the river Arnon to Mount Hermon." Then verse 9 forms an editorial parenthesis:—"Which Hermon the Sidonians call Sirion, and the Amorites call it Shenir;" and then the story of Moses goes smoothly forward.

1st. That this is an editorial note follows from the fact that, in the time when Moses was the leader of Israel, they were not come into contact with the inhabitants of Tyre and Sidon who dwelt on the West of Canaan; while they were, as yet, beyond its Eastern border. It is a note of explanation suited to the time when Israel and the Sidonians were made familiar with each other. But this was after the death of Moses. When did there arise a need for

Digitized by Google

this note of explanation of topographical nomenclature? Surely at a time when the three peoples who have different names for the one mountain are jointly interested in it. And when was this? It was when Hermon was visited by woodcutters and lumbermen in great numbers, in search of timber for the great works of Solomon. First among these were the king's own people,—Hebrews; next came Sidonians, the subjects of his friend Hiram, king of Tyre and Sidon; and then a large number of the Amorites, whose parents had escaped the sword of Joshua, were detailed to bear burdens and convey cedar and other trees from the mountain to the sea. Now was the time to need to be able to understand one another, where they used different names for the same thing. And when the common work was over, and those engaged in it had learnt to know the mountain by three names, it was proper to give, in any new edition of the Pentateuch, the rest of its readers the explanation of Deut. iii. 9.

But why does it take this order, instead of giving the name used by the Amorites, with whom Israel was first acquainted, before they knew the Sidonians? We might have expected Joshua, or even Samuel, to have given the Hebrews, then Amorites, and then Sidonians last, because least and latest known to the tribes of Jacob. Not so after the days of David, with whom Hiram, the King of Sidon, became so friendly:—"For Hiram was ever a lover of David" (1 Kings v. 1).

This love was given to Solomon, and shown in great exertions to supply him with material and artistic skill for his architectural works. The people whom Hiram ruled over were before Israel in the erection of noble buildings and in the arts necessary to make them splendid. Is there, then, any ancient tradition which points to Solomon as the editor of Moses, and illustrates such an editorial note as this in Deut. iii. 9?

There is among the Syrians respecting their own Bible, "The Old Testament Peshito." They say that, "Solomon ordered his learned scribes to revise the Scriptures which were extant in his day, so as to adapt them to the use of his friend Hiram and his people." Now, in such a work, if executed, how courteous to give the Sidonian name of Mount Hermon first, and then that of the Amorites next. Then, when Hebrews, Sidonians, and Amorites, in great numbers, had been long working on Mount Hermon with such different names for it, how proper to explain this varied way of speaking of it. Much might be urged in support of this tradition, if we had space for it.

That Hiram should desire a copy of the Hebrew Scriptures, which his friend David so loved and enriched by his own pen, is most reasonable. That Solomon, who was his suzerain, and wished all people to know the true God, should supply it to his friend, is also to be expected (see 1 Kings viii. 41-43).

That their joint work in preparing for and building the temple,

Digitized by Google

required much of the book of Exodus to be *written out*, both for Hebrew and Sidonian workmen to work by, follows from the temple being an enlarged copy of the tabernacle, whose pattern was shown to Moses in the mount. And then, with the Psalms of his friend David before him, Hiram would want the story of the Pentateuch to understand their numerous allusions to the history of God's dealings with the *nation*, and with the race of men.

We hold, then, that this Syrian tradition is worth notice, and helps to explain much that is editorial in the books written before the time of Solomon. What illustrative notes he might add, were the fruit of God-given wisdom and providential opportunity such as few men ever enjoyed. Learned men from all nations came to his court, with earnest, practical objects in view.

We are but children in our associations for the spread of knowledge, compared with the gatherings of the giants in knowledge which took place at Jerusalem. But the God-gifted king not only held his own among these sons of the mighty, but surpassed them all, and sent abroad through their means streams of light, which are not yet extinguished amid all the mythology and wilful perversion of truth which have misled the nations since his time.

Could not such a man edit the Pentateuch? Would not a son so qualified furnish the *friend of his father* with the Word that David loved so well? Surely, yes, must be the answer to these queries. But the laws whose praises David sung, ere Solomon was born, though edited by him, were written long before his time. The early narrative suited a simple people, who might not have asked about the people whom the Moabites displaced, or those whom Esau's children subdued. But in Solomon's days such questions might have interest. And so Deut. ii. 10-12 are such notes as Solomon could supply on information brought by wise men to his court. So, too, verses 20-23 may be classed as editorial and from the same source.

In chap. iii. 11, the account of Og's bedstead of iron, and the statement that it *was in Rabbath*, the capital of the Ammonites, is editorial, and no doubt an item in antiquarian lore, brought to the Court of Solomon.

Ezra could not have written it, for the city referred to as having it in safe keeping, had been *ruined* before his time. But Solomon might have given it in his day, on correct information.

So, then, our notion of editorship is supported by tradition, by reason, and by fact. What part of the case does it fail to meet? Will it be said that there should be traces of such a Syrian work among peoples whom it was likely to have reached; between the time of Solomon and the reappearance of the Peshito in apostolic times, or soon after? The Syrian language was a dialect of the Semetic, as well as Hebrew, and known at Nineveh and Babylon. Both these cities were, of old, literary centres. Did they know nothing of the Hebrew Scriptures?

Digitized by Google

Read the proclamation of Sennacherib to the people of Jerusalem, in Isa. xxxvi., especially verse 7, and say whether it be not framed on a knowledge of the Scriptures? The strong prohibition of dependance on the assistance of Egypt is noticed in verse 6, and then it is intimated in verse 7 that Hezekiah had alienated *Jehovah*, who had often wrought wonders for his people, so that He would not help them now.

These matters are easy, if the learned at Nineveh knew the Hebrew Scriptures, but very difficult without such knowledge.

Then Tyre, the royal city of Hiram's successors is doomed, by Ezekiel, in chap xxviii. in language which needs a knowledge of the earlier Scriptures to make it intelligible to the party doomed. In verse 31, "*Eden* and the *garden of God*" are used. Then in verse 14, "the anointed cherub that covereth," which Tyrean skill had shaped for Solomon's temple, is alluded to. So also "the mountain of God," and the rich stones of fire used in the adornment of God's service. These require, for they are too brief without such help, that the Scriptures be in the possession of the prince to whom the burden of judgment applies. Then when Daniel was at Babylon such things occurred as once led Nebuchadnezzar to issue universal decrees in honour of the God of Israel (Ch. iii. 28, 29), and Darius, the Mede, did likewise, chap. vi., 25 to 27.

Were these things not adapted to excite interest in that book, so full of the wonders which had been wrought by Israel's God? Men were not *men* if it could be otherwise.

Then Cyrus and Alexander the Great are both shown to have been made acquainted with the Word, and to have acted under its influence.

There are then such notices of the facts found in the Hebrew Scriptures as imply the presence among Gentiles and Courts of a knowledge of them. It may have often been of little use to them, as many works are in our libraries; but if there be good in them, time may come and with it the man, who sees their worth, and then, like the Bible found by Luther in the monastery, the book will become a power for usefulness.

It was so when Jude or Thady and Abgarus, King of Edessa, found the need of a Bible and Testament, and secured the Peshito.

And now let us ask the learned professors whether the tendency of language is not found to be, to become more varied and confused as time rolls on? And if this be so, whether the history of the journeying of Abraham could have been written, between Solomon and Amos? There is not the slightest hint that any difficulty occurred to Abraham on the score of language, requiring an interpreter, in all his travels. From Ur to Egypt he can talk with the people, in every place, so that from beyond the Euphrates, *through Syria* and Canaan into Egypt, his Chaldee, afterwards

Digitized by Google

called Hebrew, is the common tongue over this vast extent of country.

Now is it likely that this state of things could have continued until the time of David and for centuries later?

We say no. For in Isaiah xxxvi. 11, we read: "Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people on the wall." This the proud Assyrian refused to do, but uttered his threats, *in Hebrew*, with more energy.

Now observe, we are here placed in the time when the professors allege that the Hebrew books were written, or just at the close of it. Long before this, the dialect of Semetic used at Jerusalem, and that at Nineveh, had so far diverged one from another, that only the learned knew them both. So one is called the Jews' language, and the other the Syrian. If men had written *Genesis* at this time, how could they have conducted Abraham so far without giving him an *interpreter?* But let it be written centuries before by Moses—as the common belief—and our Lord Jesus Christ held, and this difficulty vanishes.

Then turn to Egyptology. As it becomes developed, it brings us, ever more, to see ancient Egypt to have been just what the Pentateuch describes it—in the simplicity of its manners—and in its prejudice against the shepherd class, and so makes proper the placing of Jacob's family, in a district by themselves, even when received as guests. It is not in human nature to have described Egypt to the very life, as it was *then*, after it had changed so much, by the time of David and Solomon. Easy, again, to accept, if written at the time assigned, unaccountable if the work of the period assigned by the critics, must be our verdict on the correspondence between the best results of the study of Egyptology and the simple pictures of the Pentateuch.

And now for the notion that Moses left no writing but the ten commandments.

Will it be denied, then, that there ever was a tabernacle erected in the wilderness? Surely not. Will it be disputed that Moses gave directions for this elaborate work? But if he did, what a tax upon his memory and time? This might be lessened by means of writing, *first of the plan and details*, for the artists to work after, and *secondly* by a journal kept, as he watched their progress, recording what was done from time to time till all was finished. This is just what we have in Exodus. When could this have been written and by whom? The details are double. The plan is prescribed and the same wrought out.

The Divine plan is in Exodus xxv. to xxvii., and in ch. xxviii., are the details of the priestly attire. Chap. xxx. also describes the altar of incense, the brazen laver, and the anointing oil. And then the report of the doing of the work occupies chapters

Digitized by Google

xxxvi. to xxxix. Why this double account? Was it not to show Israel that their leader Moses could not only command but obey? that no amount of attention to details was deemed tedious by him, when he knew God had been pleased to dictate them? And does not their whole after history show that they *needed* such an example set them by him who was the type of *him* "who always pleased God?"

But who could have written this double account *five hundred years* after Moses? No one.

The ark was unhoused and Shiloh in disfavour before the time *the innovators* would have us believe the narrative was written.

Set even the cleverest man to work in the days of David and he would have enough to do to reconstruct that wonderful tabernacle in one of these forms, telling men what it was like, but to give both at that late date were a miracle indeed.

Then how is it that the account of Solomon's temple is *single* and not twofold? According to our critics it was written about the same time as the account of the Tabernacle. Why not in the same way? Chapters laying down its whole plan should, in that case, have gone *first;* then others showing, in full, how the wise king followed those details out; but it is not so.

The truth is, the account in Exodus belongs to a far other and *earlier time.* Moses is the man who gave us Exodus, and he is not equalled by the after writer who described the work of Solomon in 1 Kings or 2 Chronicles. There is no literature in the Old Testament in prose or poetry, which can put Moses to shame. There never rose a man in Israel, for whose *superior pen* the Spirit of God needed to wait to write the Pentateuch.

But if our Professors are out of conceit with their Hebrew, let them retrace the steps of Abraham, "to Ur of the Chaldees," for many *do go* there, every year to visit Bet Chalil Allah, "the house of the friend of God," and let them procure the Peshito—both of the Old and New Testament—and study these works *humbly* and *reverently,* and then may they drink Divine truth, nearer the fountain-head, and purer than the perturbed streams of either modern Hebrew or Greek. And if they will hear the Syrian Churches, they will give them a better account of the external history of God's Word than they have gathered elsewhere. These churches have never wavered in constancy to their account of this excellent Bible. All through the Christian dispensation have they kept their Peshito, so that Dr. Buchanan could obtain a noble manuscript copy of it, in a church sprung from them, near the mountains in Travancore, in India, in the year A.D., 1806. It is now at Cambridge.

What do these people tell us about this book?

1st. That the portion extant in Solomon's time was edited and revised by his instructions, to present to his friend Hiram, King of Tyre and Sidon.

2nd. That the remainder of the Old Testament was procured by Thady, otherwise Jude, the brother of James.

Digitized by Google

3rd. That so much of the New Testament as was then extant, was supplied through the same apostle.

4th. That Abgarus, King of Edessa, himself an early convert, assisted Thady in this great and good work. Since that time attempts have been made to replace their New Testament, by revisions; but they were too well assured of the apostolic authority of the Peshito to accept said revisions. Such is their story.

Can our Professors of Hebrew and Greek give us half so good an account to set over against the Syrian one? Let us hear them.

We have no Hebrew manuscript earlier than A.D. 1000. We have not the Septuagint which used to be read in Egypt before the time of Christ. "We have no Greek of the New Testament, earlier than the fourth century." Six hundred and seventy manuscripts have been collated and the best readings guessed at, to form our critical editions of the New Testament, and though we have waded through the puddle of upwards of thirty thousand various readings, we, like ducks, should rejoice to dabble into a deeper and fouler swamp.

Which story is the more reasonable and trusty?

Surely the simple Syrian tradition. JAMES HOLDING.

THE TRIAL OF FAITH.

A Funeral Sermon, preached by Mr. NATHANIEL STARKEY, *at Maberly Chapel, Balls Pond Road, on Sunday Nov.* 16, 1884, *in memory of the late Rev. Dr. Leask.*

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isa. xlviii. 10).

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ" (1 Pet. i. 7).

WHEN God wants a man He is sure to find him, for He *makes* him. When God designs to make men of us He educates us in the school of affliction. Abraham with promises but without heir, in the accent of complaint said, "Behold to me Thou hast given no seed." Jacob, when called to part with son after son, cried "All these things are against me." Joseph, cast into prison wrongfully, said, "I have done nothing that they should put me into the dungeon." Job, in the bitterness of his spirit, cried out, "Why hast Thou set me up for a mark against Thee? The arrows of the Almighty are within me." Moses cried out to God, "The people be almost ready to stone me." Elijah said, "I am left alone and they seek my life to take it away." And so has come from age to age, to Israel as a nation, and to the believer individually, this word, saying, "Behold I have refined thee, I have chosen thee in the furnace."

Our faith is here at once invited to the speaker as Jehovah the Omnipotent One, who when He takes in hand a nation or a man, it is for purposes of grace, and says, in effect, "I have chosen thee that I

Digitized by Google

may refine thee, I have appointed the furnace and apppointed thee there that I may refine thee therein." Trouble there is of its kind, and many kinds, common to all men as sinners, "Man is born unto trouble as the sparks fly upwards." But this refining process is when God takes in hand His own people, and, for purposes of grace to them and to others also, fits them as instruments for His work, according to that word, "Thou art My servant, I have chosen thee" (Isa. xli. 9), and again, "Even every one that is called by My name, I have created him for My glory, I have formed him, yea, I have made him" (Isa. xliii. 7).

2nd. "But not *as* silver," is the reading of Boothroyd's version, and it is better as contrasted with the refining of gold; for elsewhere we read, "The fining pot is for silver and the furnace for gold" (Prov. xvii. 3), the fining pot being the lesser, and the furnace the greater test of severity. Now, God accounts His people *gold*, and so puts them through furnace processes. "I have chosen thee, not as silver in the fining pot, but as gold in the furnace, I have chosen thee. I have chosen the furnace, and I have chosen thee to be therein for thy good and My glory."

And what for? "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ"—which is the next portion of our text. So, then, God's people, in the trial of their faith, are accounted even much more precious than gold which perishes. Faith endures, faith abides, and those who walk by faith, and endure in faith, shall abide when silver and gold, together with all other perishable things, shall have perished and passed away. We may observe that the New Version reads, "the proof of your faith;" but *this* word is hardly satisfactory, for it is the faith that under trial being proved, stands the test, continues proof under the severest test, and comes off in triumph, that becomes accounted by God much more precious than gold which perisheth. And why? Because it makes the possessor rich, when gold, together with all this world's glitter, shall have vanished, even from memory.

This is the coin that shall be accounted the current coin of the Redeemer's kingdom, bearing the image and superscription of the King of kings and Lord of lords. Shall we, then, flinch from the minting process? When those bright coins are placed in the Sovereign's hand, as samples of some new coinage for Her Majesty's approval, think you they would, if they could, regret any one of the severe processes through which they had passed to fit them for that presentation?

And such a time of presenting must come to us now soon, for our faith is to be "found unto praise and honour and glory" at His appearing, when He shall present to Himself the Church, a glorious Church, not having spot or wrinkle or any such thing, but holy, without blame or blemish, clothed with garments of salvation and the robe of righteousness, and the triumph of their faith declared in the welcome, "Ye are they which have continued with Me in My temptations, and I appoint unto you a kingdom, as My Father hath appointed unto Me." While to each faithful one it shall be said, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Digitized by Google

Then shall be brought forth and manifested many who have been lightly esteemed, not by the world only but their brethren too, but whom He has not been ashamed to call *His* brethren, "poor in this world, but rich in faith, and heirs of the kingdom which God hath promised to them that love Him."

Such was my honoured and lamented friend and brother, your late pastor, the late minister of this church and congregation, spoken and thought lightly of by those who *least* well knew him and his work; but honoured, revered, esteemed, and loved by those who *best* knew him and his work. Of him verily, and as truly as of any other son of Adam's race, it was true, as the language of his God and Father, "I have chosen thee in the furnace of affliction."

So marked was God's choice of him in that furnace, that his trouble was, in a sense, born before he came to the birth. Let me give it you in his own words, written some thirty years ago:

"About three months before my birth, my father was startled by the intelligence that two traders in whose hands he had deposited the fruit of thirty years' hard labour by land and sea, had become bankrupts, and fled the country. A crew of five fine young men perished in the attempt to reach the ship in which it was understood the bankrupts had made their escape. Two of the young men who thus suddenly found a watery grave were brothers, nephews of my father, over whom, as their father was dead, he had exercised a generous guardianship. From respect to their uncle, they had volunteered this hazardous service.

"Unable to bear the shock of these tidings, my mother's health gave way, and three months afterwards I was born; the feeblest of infants. Had not my father been possessed of a strong will, at once chastened and encouraged by undoubting faith in God, he had quailed, when at this time life with him had passed its meridian, in the presence of such sudden and complicated trials. But the equanimity of his spirit was undisturbed, and he formed the habit of positive gratitude under all circumstances, so that at all times he literally obeyed the precept, *In everything give thanks*. For thirty months of my existence," he adds, "I was so weak as to be unable to sit up, and could only lie in my mother's lap, or on the bed, and was then frequently given up for dead, or to die."

But this weakling in nature developed into a man in grace, and his life-work as a minister of the Gospel, and a voluminous author, has yet to be known for the satisfaction of his friends, and for the confusion of his—critics, I must call them, for enemies he had none, nor could have. His ministry, commencing at Chapman Slade, in Wiltshire, continued at Dover, thence at Kennington, and thence at Ware, became completed here in a settled ministry and pastorate for twenty years. What a Cross-bearing the proclamation of truth, as he saw it, became, none knew fully but himself and his God; and if asked, "Why burden yourself with testimony to unwelcome and unpopular views?" his one answer would have been that of Peter and John—"We cannot but speak the things which we have seen and heard. We ought to obey God rather than men."

And for his advocacy of truth in this pulpit, and the many works that,

Digitized by Google

for half a century, have issued from the press, as the fruit of an able and ever-active pen, both the world and the Church have been vastly benefited by the life and labour of Dr. Leask. To speak of him as a scholar and theologian, it would be requisite I should be such as I profess not to be; but to speak of him as a heaven-taught man, I venture to declare him *such*, and especially in those features of truth for the which he suffered when he ought to have been honoured. How far he was the good and faithful servant whom the King will delight to honour, He best knows who measures us all according to truth and righteousness, and will manifest in the coming day who have best done His will.

Our proneness to make mistakes about ourselves and one another counsels silence when we attempt to weigh and measure one another, or even ourselves, remembering one of the wisest and best of men to have said, "I know nothing against myself, yet herein am I not justified. He that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart, and then shall each man have his praise of God." Yes; the helpers as well as the helped—Aaron and Hur together with Moses; the worthy deacons and members who have stood by their pastor, helping him to brave the storm and face the foe; sharing with him the shame and contumely that have attended faithful and unflinching testimony to truth—these also shall have praise of God in that day when, to His approved ones, He will say, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." Even so; come, Lord Jesus! come quickly. Amen.

A TOCSIN FROM FRANCE.

WHEN Arthur Mursell, in the Chelsea Hall some years back, observed that the doctrine of Life in Christ was so rational and biblical that he wondered it was not the popular view, he was forecasting a result which seems to be realizing itself more actively in France than either in England or in America. An attendant feature moreover of great value is found in the fact that the disputants in the reformed churches of France exhibit none of that acrimonious intolerance which signalizes the orthodox leaders in our own country. The narrative which Monsieur E. de Pressensé has recently sent to the *Christian World* of the pastoral conferences of the reformed church of France, held simultaneously at Montpellier and Nismes on the 29th and 30th of last October, is strikingly illustrative of the inevitable tendency of the Protestant mind towards the "True Light" the moment the scales of prejudice and of human authority fall from the eye.

Considerable magnanimity was shewn by several speakers in anticipation of the impending altered attitude of the French government towards pastors and churches—an attitude which in many cases will undoubtedly result in poverty.

Digitized by Google

But they look forward to it with true christian manhood, and the prospect only stimulates them to a more vigorous grasp of truth. These and other matters of interest we must of necessity pass by; and even from among the theological topics discussed, confine our notice to the fundamental and crucial thesis which it has long been the privilege of the *Rainbow* to uphold—the watchword, the result, and the culmination of true Liberty.

"It must be obvious," says Pressensé, "to any impartial observer, that the Evangelicals are vindicating their true liberalism by their independence of traditional authority. They base their faith solely upon the everlasting Gospel and the inward witness of the Spirit. This true freedom of thought was very marked at Montpellier. The subject under discussion was 'The teaching of St. Paul in relation to a future Life.' The opener was Pastor Babut of Nismes, one of the men most deservedly beloved and respected among our clergy for his piety and personal character, an eminent preacher and solid thinker—in a word, the real leader of evangelical protestantism in the South. His conclusions (on which I need not pronounce my own opinion) lead him to accept conditional immortality, and he is about to publish a very remarkable paper in one of our reviews in vindication of this view.

"Knowing the interest felt in the English churches on this important question, I will give your readers the closing passages of M. Babut's paper, which are well summed up by the correspondent of the *Eglise Libre*. What does Paul assume to be the principle or cause of the Resurrection? It is that God has raised Christ from the dead. Christ then is the principle of the Resurrection. Paul does indeed recognize a momentary resurrection of such of the dead as are out of Christ, but eternal life is a possession gained by conquest. It belongs to Christ, and through Him to the christian.

"As to the manner of the Resurrection, Paul seems to admit that the body in which the dead are raised will in form be like the glorified body of Christ. It is contrasted with the present body as the perfect with the imperfect, and yet it is placed side by side with it. In affirming the divine origin of the glorified body, the Apostle implicitly rejects any continuity of the corruptible, and denies the resurrection of the flesh. The 'building of God' will be a more or less adequate expression of our individuality, and will enable us to recognize one another.

"What lot awaits the wicked? They are raised, but not to eternal and spiritual life. They are judged and condemned. Here we are met by three conflicting doctrines. First, that of temporary suffering succeeded by the blessedness of Heaven. This is Universalism. God will have all men everywhere to be saved. The teaching of the Apostle Paul, in which we find a constant recurrence of such expressions as "everlasting destruction" and the like, is opposed to this doctrine. The second and more generally accepted theory is that of eternal punishment. But here it is important to observe that the terms used by St. Paul uniformly suggest the idea of destruction, never of torment and eternal anguish. He would surely not have employed such terms had he intended eternal punishment [in the popular sense]. Moreover, we have seen from his philosophical premises, that God alone holds in His

Digitized by Google

disposal essential immortality. When, in speaking of the ruin of the wicked, the Apostle says in so many words, 'They have perished,' why should we not allow that the words are used in the clear and exact sense which we attach to them in every other connexion?

"In conclusion, then, we hold that conditional immortality is the system most in harmony with the apostolic idea. Is this equivalent to asserting that the doctrine is absolutely proved? No. God has been pleased to leave this question shrouded in a mystery of infinite awfulness. That which is certain is that there will be punishment for the wicked, and that no one has a right to look upon annihilation as a deliverance.

"A very interesting discussion followed Monsieur Babut's paper. Its chief feature was the address of Monsieur Sabatier, one of the most eminent professors of the Faculty of Science at Montauban, and at the same time an earnest evangelical christian, who combines the most advanced results of science with a living faith. He strongly supported Monsieur Babut's conclusions.

"Such a discussion would have been impossible a few years ago; and it suffices to show to how large an extent the evangelical school in France has thrown off the trammels of a narrow orthodoxy."

So far Monsieur Pressensé. It shows too that Mr. Mursell's *quasi* prophecy, with which we commenced, is approaching fulfilment. In the case of fruit or grain which has been long under sunny influences, the delayed hour of maturity sometimes taxes our patience; till suddenly we discover that a few hours have brought about the desired consummation. So it is in the present case—old-fashioned reverence for collegiate divinity, combined with the treacherous indolence among the laity which induces them to pay down a miserable money tribute in order to get all their thinking done for them by proxy, has far too long kept the christian conscience of these realms in effeminate bondage. Under the guise of public worship, people have gone on for years listening to official quackery from which their common sense revolts, and which they well know the utterers would not have the effrontery to propagate in common society, and yet not one of them has the moral courage to peep or mutter in his own behalf. Such, we say, has long been the fact. But now, thank Heaven, the prophets in whom they trusted are themselves at sea. Mr. Spurgeon tells us that Universalism is openly preached among us. See his preface to an American book of horrors recently published by Samuel Bartlett, Doctor of Divinity; and he betrays in consequence a not unreasonable anxiety to shelter his ministerial brethren from the charge of "Jesuitical reserve." But this he cannot do. Let him rather run in and un-earth some of the conspirators: he has our full consent. The very attempt would only apply a spark to the slumbering dynamite, and the sooner the better.

Meanwhile the readers and correspondents of the *Rainbow* will have no cause for dismay in the prospect of their Magazine's vocation speedily coming to an end. They ought not, nay, they will not fail to rejoice when resuscitated Protestantism of the Tyndale school exclaims, "Having read our Bibles anew, we have no further need of *Rainbows*, for the very clouds which gave background to the rainbow have themselves melted into sunshine." They ought not, nay, they will not fail

Digitized by Google

to rejoice, when the awakened "Son of man" within us declares (the prophets also assaying to swell the chorus), "we have long believed all this at the bottom of our hearts; though something, we hardly know what, kept us under the hatches, and gagged our mouths. Now that our eyes are open, we are ashamed of the slave-masters whose foot-stools we have so long garlanded. Alas, we are still more ashamed of ourselves. Henceforward let the law of love cover the multitude of mutual errors, and a pæan of mutual praise quench the discord of obsolete misunderstandings."

JAMES WAYLEN.

"WHAT WE THINK."

AN OPEN LETTER TO THE EDITOR OF "THE CONGREGATIONALIST."

DEAR SIR,—In your issue of October 9th, 1884, you gave to your readers a brief note of inquiry, signed "M. M.," and your reply to the same under the above caption. I have no fault to find with the spirit of your reply, but I have with your argument. I would, at once, have asked for the privilege of briefly replying to it in the same spirit, in your paper, had I not learned by experience how useless it would be to hope for any such privilege. This is my reason for addressing to you, through another channel, a few criticisms to which I think your article is fairly open.

The note of inquiry, and your reply to the same, are as follows:—

"I am a good deal perplexed, and sometimes a little troubled, by the arguments of a good neighbour of mine, who says that the old 'notion' of the immortality of the soul is a dream and a mistake, and that the Bible doesn't teach that any people besides those who believe in Christ will be immortal. If she were an infidel I shouldn't care, but she seems to be a good woman, and I don't quite know what to think about it. What do you think? "M. M."

We think the "good woman" has been misled by the crude fancies of well-meaning but too adventurous speculators as to spiritual things, who, with great seeming of devoutness, preach what they call life in Christ alone, and who do this with an earnestness which interprets certain portions of Scripture into its support, and ignores the natural force of certain other portions making against it, until they have thus wrongly persuaded themselves that the Word of God is wholly with them.

They start unfortunately, to reach the truth as to this.

Their primary object is to fashion some hypothesis which will permit escape from the force of the old-fashioned Scripture doctrine that all who live out their earthly lives without repentance and faith in Christ must go away into everlasting punishment. They assume that it will be unjust in God to punish the impenitent for ever, and, therefore, that some way of explanation must be contrived by which the conclusion that He will do so will be avoided. And they find this is the theory that man was not created naturally immortal, but that immortality is the gift of God through Jesus Christ to those who believe

Digitized by Google

in Him, and to them only; so that all who die in impenitence die as the brutes die, and no longer live. They assume that this failure to receive immortality is what is meant by the threatened punishment of sin. They assume that it is more honourable to God, and more consistent with His eternal justice, to leave such disobedient children quietly to drop into non-existence than to give them an eternal life which must be spent away from Him and heaven. Now, the conclusions of those who go to the Scriptures with a theory all made out beforehand, for the purpose of finding arguments in its favour, are always to be distrusted. It is nothing against the Bible that, from its many-sided exhibitions of a vast variety of spiritual truths, it is possible, by a process of selection—a process not consciously biased, much less dishonest, yet which leans beforehand so strongly in one direction as to be constantly tempted to overvalue some classes of passages and to undervalue others—to manufacture the semblance of proof for a great many notions, which would never spontaneously suggest themselves to the mind which, with unpredisposed candour, sits down to take the Bible at its word, and believe just what it naturally suggests, and what, by a method of interpretation such as it is common to apply to other books, it evidently says. Moreover, the divine character, and the divine ways, need no such justification from men. Our business is, by the humble, prayerful, and diligent study of the Word, to find out what God says on these subjects, and then believe it; leaving Him to care for His own consistency, and to justify His own righteousness.

We further think it is not very likely that the almost universal belief of mankind, from the beginning of recorded history till now, has been the belief of a lie. Whence came it but from some original revelation from God? And would He mislead His creatures as to such a point? The Egyptians mummied the bodies of their departed, that their souls might have them again hereafter, and provided wheat for seed at the resurrection. The Babylonians, in like manner, laid up date stones with their dead. The Greeks put an obolus under the lifeless tongue, that Charon, the ferryman, crossing the Styx, might have his pay. Xenophon, Plato, and Cicero united to indorse such an utterance as this:—

"Nothing could ever persuade me that souls live while they are in mortal bodies, but die when they leave them; nor that the soul is senseless when it has left a senseless body; but when freed from all admixture with the body, it has begun to be pure and upright, then it is sensible."

So Confucianism, Taoism, Buddhism, Druidism, Mohammedanism, however differing as to all else, agree in declaring the fact of life after death. And if there be, or have been, any pagan tribe without a like conviction, the exception is so inconsiderable as only to prove the rule. We therefore wholly agree as to this with Herbert Spencer—glad for once that we can cordially adopt his words—when he says:—

"To suppose that these multiform conceptions should be, one and all, absolutely groundless, discredits too profoundly that average human intelligence from which all our individual intelligences are derived."

Let us add as a consideration of vastly greater weight, it "discredits

Digitized by Google

too profoundly" the character of God, to suppose that by His permissive Providence, if not by His direct suggestion in the beginning, the generations of His children, through so many scores of centuries, have been deceived as to their expectations of a life beyond the grave.

We think, further, that science, even the most "advanced," not only does neither deny nor conflict with, but positively affirms as probable, the doctrine that the soul lives on when the body dies. Professors Tait and Stewart, in their "Unseen Universe," insist that personal immortality is the natural and necessary consequence of the modern ideas of the conservation of force, and the principle of continuity.

Again, we think God has revealed to every human being, through his conscience, that he is to live after this life. What is it that guilty men, from Nero, who fancied that groans came to his ear from the grave of the mother he had murdered, down to the poor fellow who, the other day, on his death-bed, confessed a crime for years concealed, so dread? Not annihilation, they would welcome that; but "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries."

Again, we think that that innate sense of justice which God gave us all, includes from Him the revelation of our immortality. Suppose John Wilkes Booth had died, from the excitement of the moment, of heart disease in that instant in which he assassinated the President. Could we be content to think that all was ended with him, and, if his illustrious victim were not a Christian, and so did not, on the theory we are combating, receive eternal life in Christ, that both sank together into a like nothingness, infinite justice leaving the great crime unavenged? And can it be reconciled with those conceptions of fair dealing, which our heavenly Father has associated with Himself in human minds, to imagine that Judas, who betrayed his Master, with such abhorred wretches as Robespierre and Marat, and their brutal and bloody fellows, received precisely the same treatment at His hands, after their last breath, which has been accorded to the gentlest and loveliest human being who has failed to accept Christ for her Saviour, and so, on this theory, gone down into her grave without His gift of life beyond it?

Finally, we think the Bible, however some of its utterances may be made to seem to indorse it, as a whole, is fatally against this notion. And of special utterances we cite—as specimen texts—the following, which seem to us impossible of harmony with the theory of "Life in Christ alone:"—

Eccl. xii. 7. "Then shall the dust return to earth as it was, and the spirit to God who gave it."

This was spoken, in the largest sense, not of the dead who accept Christ by faith, but of all. And Professor Stuart says the last clause means that "the soul returns to the peculiar and immediate presence of God, there to be judged; in what other way can we make out a consistent Hebrew sentiment from this passage?" Then that soul must be alive that it can return.

Matt. xxii. 30. "For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven."

Here Christ speaks, not of those who accept Him by faith, but,

Digitized by Google

generally, of all who die. Nor does He say to the Sadducees, "Ye are partly right—right in the case of all who die impenitent;" but, instead, He says, "Ye do err, not knowing [not rightly comprehending] the Scriptures, nor the power of God." And, as the angels in heaven live as spirits, we have here Christ's own word that all men who die will live as spirits after death.

Matt. xxv. 46. "And these shall go away into eternal punishment: but the righteous into eternal life."

This antithesis becomes pointless, not to say even fraudulent, if "to go away into eternal punishment" means to have ceased to be.

Rom. xxvi. 9. "Who will render [at the future judgment] to every man according to his works . . . unto them that are factious and obey not the truth, but obey unrighteousness, shall be wrath and indignation; tribulation and anguish upon every soul of man that worketh evil."

Was it dealing honestly with men for the Apostle to say such things, if there really are to be at the future judgment no factious and disobedient souls; all having committed eternal suicide beforehand by the voluntary rejection of the Lamb of God which taketh away the sins of the world?

If our friend, then, wants to know what we think about this matter, this, condensed to a single sentence, is what we do *not* think, namely: "We do not think that all great, good, and wise men, from the beginning until within the memory of those now living, have been self-deceived as to a thing of infinite concern, and under circumstances almost necessitating the conviction that the light which led them astray was light from heaven; nor that 'star-eyed science' has wandered into error in regard to it; nor that our heavenly Father has deliberately deceived us through the conscience, or played us false in that instinct of justice which He has implanted within us, to make us expect a future judgment for the wicked, when they have long before ceased to be. Nor can we believe that the solemn declarations of His word are fairly to be read into less than nothing and vanity. They mean what they say. And those who are wise, as they consider their latter end, will govern themselves accordingly.

Mr. Pettingell's Criticism.

As I have made this question one of very earnest and careful study for many years, and have written and published somewhat largely on it, as you know, and have reached conclusions quite different from those you express, and to which tradition is still holding the majority in our so-called orthodox churches, I think I may be permitted, in a modest way, without incurring the charge of egotism, to follow your example, and say what I—or, speaking editorially, as you do—*what we think*.

1. Let me, in the outset, thank you in behalf of our common Christianity, and, in the name of a large and rapidly-increasing number of Biblical scholars and earnest Christian disciples of every name, both in this country and in other lands, who are at one with me on this question, for omitting from your article those unseemly flings and contemptuous sneers that have heretofore so largely characterized the writings of those who have opposed the advocates of this doctrine of eternal life only in Christ. And now that you have begun to look at us somewhat more

Digitized by Google

charitably, and at the doctrine itself, as deserving, at least, kind and courteous treatment, I would fain hope that, in process of time, you will advance a step or two further, and condescend to meet our presentation of the case by fair and honest arguments.

2. While you have seemed—no doubt to yourself, and, perhaps, to those who wish to agree with you—to be arguing the question in dispute, namely: Do we inherit the boon of immortality from Adam, who, as the Scriptures expressly declare, forfeited it for himself and posterity by sin? or do we receive it, if at all, as the Scriptures also declare with equal clearness, as "the gift of God through Jesus our Lord?" you have hardly touched the real question. You have directed your attention almost exclusively to the alternative question—to the fate of the unsaved. This is indeed an important question, and has its place in the controversy; but it is not the main question. But even this alternative question you have argued on a false basis—though perhaps unwittingly, yet so entirely false as to quite destroy whatever of force there may be in the argument you have thought to employ against us.

You assume, as the foundation of your whole argument against our view, and all your quotations are directed to this point—that the advocates of eternal life only in Christ, hold to the utter destruction of the wicked in the *first death*, and that for such there is nothing beyond. That this view may be held by certain erratic individuals who hang, as it were, on the outskirts of the great body of believers in the doctrine of eternal life only in Christ, need not be denied. It is only what is true of all religious bodies. But you must know, or surely ought to know, that the great mass of those whose views you have professedly undertaken to oppose, believe as you do, in the resurrection of all the dead, "both of the just and the unjust," and in a future general judgment, and that it is only in the *second* death that the wicked are to be "destroyed with an everlasting destruction." How long the interval between the first and second death; what may be the process of this final judgment; how many or how few "stripes" will be inflicted upon those who "have sinned without law," as Paul says (Rom. ii. 12), and "shall also perish without law;" what shall be the severe doom of those who perish from Christian lands, and who have despised and rejected the special grace of God as offered in the Gospel—what chagrin, what shame, what anguish of spirit, what lamentations and gnashing of teeth shall be their portion, and how long protracted before their lamps shall go out in utter darkness and silence—we know not, nor do we venture even to guess. We have no theory nor knowledge on this dark side of the question beyond what is on the face of the Scriptures; and the doctrine of eternal life only in Christ needs no human speculations on these points to endorse or sustain it. It is sufficient for us to know and believe what the Scriptures so explicitly declare, that the "eternal life" which God gives to His children, "is in His Son. He that hath the Son hath the life, and he that hath not the Son, hath NOT the life" (1 John v. 12).

Having been set right here, you will readily perceive that all you have to say of the necessity of a future judgment—of the forebodings of a guilty conscience, and of the fancies of the ancient Egyptians, the Babylonians, the Greeks, and other heathen peoples respecting the

Digitized by Google

future, is all well enough in proof of the doctrine of a general judgment to come, and of future punishment for sin—in which we believe as firmly as you do—but is quite wide of the mark as opposed to the doctrine of eternal life only in Christ.

3. Assuming also, as you do, that this almost universal belief in a life to come, in which rewards and punishments are to be meted out to men according to their deserts, is the same thing as a belief in the *endlessness* of that life, both for the righteous and the wicked—which, by the way, is quite a different thing—I am surprised that you should seem to be ignorant of the origin of such a belief, and inquire, "Whence came it but from some original revelation from God?" "And would He mislead His creatures as to such a point?" No; God would not; but Satan would if he could, and this is just what he has done, as the Scriptures expressly tell us. If you will turn to Gen. iii. 4, you will learn how this "lie," as you hypothetically call it, originated. "*And the serpent said unto the woman, thou shalt* NOT *surely die*," and this was in flat contradiction of the word of Jehovah, who had said to Adam, in case he should disobey, "*Thou shalt surely die.*" Our first parents, believing the assurance of the tempter rather than the word of God, as so many of their posterity have done to the present day, disobeyed, and incurred the doom—of what? Not simply misery, but of death itself, as we learn further on (iii. 17-19), "In sorrow shalt thou eat of it (the ground) all the days of thy life, till thou return unto the ground; for dust thou art, and unto dust shalt thou return." This delusive lie of immortality without a Saviour is pre-eminently the false tradition against which our Lord warned His disciples; for the speculating Pharisees had already in His day corrupted the Hebrew faith by teaching it. Paul also emphatically and repeatedly warns the early Christian disciples to beware of the seductive influence of the same philosophic delusion.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

If they had heeded these warnings, this Platonic philosophy, as it is now called, would not have found entrance into the Church, as it did after the second century, to seduce these disciples from the simple "faith once delivered to the saints," and to dim the luster of the pure Gospel.

4. You certainly misrepresent us when you call us "adventurous speculators," and say that our "primary object is to fashion some hypothesis that will permit escape from the force of the old-fashioned Scripture doctrine;" that we "assume" our points, &c.; for nothing could be further from the truth. We bring no assumption whatever to the Scriptures. Our simple and only object is to learn just what they say, and to believe that, and nothing else, on this question. Indeed, this is the chief objection which is commonly brought against us:—That we construe the Scriptures too literally, and believe too implicitly what they say.

You cannot but admit that if the language of the Bible is to be taken literally as meaning what the words express, our doctrine is proved

Digitized by Google

beyond all possible doubt; for it everywhere declares, from first to last, with constant repetition, and in the plainest terms possible, that the wicked "shall die;" "shall perish in their own corruption;" "shall perish for ever;" "shall be destroyed like the brutes;" "shall be destroyed with an everlasting destruction."

And this, not only directly and positively, but indirectly and negatively, and also by the use of a wonderful variety of illustrations from the natural world, all bearing on this one point—that the wicked *cannot* "inherit eternal life;" that they shall be "burned up as the chaff," "as the stubble;" "shall wither as branches that are severed from the vine," and are "cast into the oven to be burned;" that they "shall be as nothing;" "shall be as though they had not been;" "shall be no more," &c.

Then, on the other hand, they declare, with equal emphasis and clearness, and equal frequency, that eternal life is the "gift of God through Jesus Christ;" that it is from Him only: that it is the peculiar portion of the righteous. Indeed, this is the real distinctive feature of the Gospel message—the offer of eternal life through a Divine Saviour to dying men; and sinners are urged to seek it, to strive to attain it, to lay hold of it. To quote all the passages bearing directly on this point, would be to quote a large part of the Bible. Let this one, which asserts this doctrine in the plainest language, both positively and negatively, suffice:—

And this is the record, that God hath given to us eternal life; and this life is in His Son. He that hath the Son hath the life, and he that hath not the Son, hath not the life (John v. 11-12).

Now we believe just what they say on this matter, and that they mean what they say. But you do not; for if you were to accept of these utterances as meaning what they actually declare, you would not have an inch of ground to stand on. The only way in which you can stand for one moment before them is to deny all this, and to say that "death," when threatened against the sinner in the Bible, does not mean actual *death;* that "destruction" does not mean *destruction;* that "to perish" does not mean to *actually perish*. But that these and other kindred expressions mean nothing but an endless perpetuity of existence, in a state of sin and misery!! and that the "eternal life," which is promised as the "gift of God" to believers, does not actually mean life eternal, but only a certain pure and blessed condition of a life that would otherwise be eternal also, but sinful and wretched.

Why must you deny to these plain, simple words their ordinary meaning when man is spoken of, and give to them a new and unnatural sense, such as they have in no other connection—a sense which you call a "religious or scriptural sense." The answer is obvious—your philosophy of the indestructible nature of man requires it.

No, no. It is not we, but you yourselves who "go to the Scriptures with a theory all made out beforehand," and feel constrained to construe their language so as to sustain it, if possible; and this is the reason, and the only reason, why their most explicit and positive language must be so changed as to make the word of God seem not to contradict your theory of the natural and indefeasible immortality of man. This practice, which scholastic ingenuity has fastened upon the Scriptures, and which has been given to us through the tradition of a corrupt

Digitized by Google

Church, has been so fully endorsed by all our systems of theology and Church catechisms, our Biblical commentaries and our religious literature, and the teachings of the pulpit and the Sabbath-school, and theological seminaries, that it seems quite proper, and, indeed, the only thing to do in reading the Scriptures, to put these unnatural senses on all the texts that speak of the destiny of man. This has become so popular and habitual, that it exposes one to the charge of "heresy" to believe and teach that the Bible actually means what it says on this subject. Indeed, it is next to impossible to make those who have become habituated to this treatment of the Scriptures see how false and mischievous it is, and how unfair it is, and how incompatible with any intelligent understanding of God's word, and how utterly without any warrant but that of a false philosophy, which is actually opposed to that word.

I boldly challenge you, or any other Biblical scholar, to cite one single passage, from Genesis to Revelation, that asserts or implies the doctrine of our natural immortality, which you advocate. There are, it is true, some few passages which speak of the future judgment of the wicked, into which it may be read, if you bring the idea of their indestructible nature with you to their reading. There is not an error which ever cursed the Church, whether Papal or Protestant, that may not be—that has not been—read into the Scriptures in the same way.

There are, indeed, numerous texts that speak of the Eternal Life of the righteous, but it is only as a gift of God through Jesus Christ. It is not a natural immortality. It is only by a new birth that they receive it. It is by ignoring this radical distinction between the natural man and the renewed man, and by wresting these passages from their special application to the righteous, and predicating them of all men alike, that any appearance of a plausible support from the Scriptures can be given to your doctrine.

Of the *four* passages you cite from the Bible as "specimen texts," as well as the "utterance" which you say "Xenophon, Plato, and Cicero, united to endorse," not one of them lends any real support to your doctrine; or, if they are good for anything in this connection, they are quite as good to sustain the doctrine of universal salvation as that of universal immortality.

Without stopping to question what you say of these heathen philosophers—which is certainly open to question—if this sentiment which you attribute to them, namely, "the soul when freed from all admixture with the body, *then* is sensible and *begins to be pure and upright*," teaches anything, it teaches universal restoration.

The first "specimen text" which you cite (Eccl. xii. 7), asserts simply this and nothing more: that at death, God resumes or takes back the breath (*ruach*) which He originally gave, as the source and sustaining principle of life. Nothing more can be drawn out of this passage, unless it be first put into it by the reader, or some commentator.

The second "specimen text" (Matt. xxii. 30) if given the general application which you claim for it, would as evidently teach the doctrine of universal salvation as that of universal immortality. But it certainly has no such general application, as you would have seen if

Digitized by Google

you had consulted the parallel passage in Luke xx. 35; for we are there not only told, as in Matthew and Mark, that "*they* are as the angels in heaven," but we are also expressly told that this word "*they*" refers exclusively to those "who are worthy to obtain that world, and the resurrection from the dead," and "neither can *they* die any more, for *they* are equal to the angels, and are the children of God, being the children of the resurrection."

As for the third "specimen text" which you cite to sustain your doctrine, and which is also quoted, or misquoted, in the new *Congregational Creed* for this purpose, you cannot be ignorant that in the opinion of Biblical scholars generally, it has no reference whatever to the final judgment of *persons* at the general resurrection. The scene here described, as we are plainly told, is the judgment of the "*nations*" at the second advent. But waiving this point, and giving it the personal application you desire, it is to be noticed, that the antithesis here drawn is *not* what you would make it, between two sorts of lives or conditions of life, the one a life of eternal blessedness and the other a life of eternal misery; but between the award of eternal, or age-enduring *life* on the one hand, and eternal, or age-enduring punishment, or excision, as the word implies, on the other, and which is called in 2 Thess. i. 9, the punishment of "everlasting destruction." Instead of the "pointless antithesis" of which you speak, if understood in this sense, we submit that the only real and proper antithesis that can be to a *life* that is *eternal* is not that of a *life* of sin and misery, this would indeed be "pointless," but that of a *death* that is also *eternal*.

Your fourth and last "specimen text" is a very unfortunate one for you, as would have been evident had you quoted the whole of it. It consists of two principal clauses. But you drop out of the middle of the passage the clause that categorically asserts the doctrines for which we contend, and quote only the first and last parts of the other to sustain your case. Let us read the whole of it together, and see what it teaches.

Rom. ii. 6: "Who will render to every man according to his deeds. 7. To them who by patient continuance in well-doing, seek for glory and honour and immortality—eternal life. 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness—indignation and wrath: 9. Tribulation and anguish upon every soul of man that worketh evil."

Now your quotation, garbled as it is, is well enough to show the severity of God's judgments upon the wicked, yet even this gives no hint of their endless duration—of the immortality of sinners in a state of sin and misery. But verse 7, which you have entirely omitted—and you know why you omitted it—distinctly declares that God will render to *those*—and by antithesis, which is the strongest kind of assertion—*to those only* who seek for immortality—*eternal life*.

Indeed! if these "specimen texts" are your strongest proof texts—and surely if you could have found stronger you would have brought them to the front—you had better yield the point at once with as much grace as you can command, and confess, as many have already done, and as every fair man must do, if he can only be brought to candidly examine the question for himself, instead of blindly accepting his

Digitized by Google

position from tradition, that the Scriptures, when honestly interpreted, afford not the least shadow of support to the Platonic, or rather Satanic doctrine of immortality in sin and misery, but are emphatically and everywhere against it; and were it not for the requirements of a false philosophy regarding the nature of man, and the cunning assurances of the great deceiver, and the pride of man, this great delusion, which casts such dishonour on the character of God, so obscures the glory of the Gospel of Christ, and hinders its progress, which so strengthens the hands of sceptics, and so perplexes the minds and grieves the hearts of true disciples, could not maintain a decent standing among intelligent Christians for one single day.

Yours for the faith once delivered to the saints,

Philadelphia. J. H. PETTINGELL.

AT THE PARTING OF WAYS.

Benighted on a course unknown,
The weary traveller guidance seeks;
While through the shadows o'er him thrown,
The struggling moonlight dimly breaks.

About him wintry winds blow chill,
And white the snow-clad landscape lies;
Mountain and forest, vale and hill,
Disclose no pathway to his eyes.

And thus my soul has often stood
In darkness, where the paths divide,
And sought to learn the way of good,
Where nothing evil shall betide.

Oh, God! Thou art my gracious guide,
Thou knowest all the way I take;
Lead me, and keep me by Thy side,
For Thine own love and mercy's sake.

Thou art my shield and Thou my sun,
My guide in dark and dangerous ways;
Oh, lead me, when my race is run,
To homes of gladness, peace and praise. H. L. H.

AN ACKNOWLEDGMENT.

T. GRENFELL, Fishponds, Bristol.—Mrs. Leask, to whom your letter has been sent on, thanks you warmly for your Christian sympathy. Our present number supplies, in its second article, a few of the particulars asked. Yes: *The Metropolis of the World* (December RAINBOW) was written by our late Editor.

Digitized by Google

CORRESPONDENCE.

"VALIANT FOR THE TRUTH."

DEAR SIR,—I have written a letter to the editor of our leading congregational paper — which I hope to issue as a tract—meanwhile, I send it to you for publication if you wish. We have never been able to get our opponents to argue the question of Life Eternal in Christ alone—they would only sneer and treat our books and writings with scorn—but having now tried to argue, you see what work the editor makes of it. I thought it would be a good thing for our cause to publish the argument such as it is—together with my brief reply. I would be glad to have our English friends see both, and shall be pleased if you think the articles worthy of a place in your excellent paper.

Yours in love and labour and waiting,

J. H. PETTINGELL.

Philadelphia.

[The correspondence above referred to appears in our present number. Having a reason for the hope that is in him, our esteemed friend gives it—and gives it well. His letters are lessons by a qualified instructor in the art of Christian warfare. Teaching the unskilled *how* to "contend earnestly for the faith once for all delivered unto the saints," he does, among those who are apt to learn, a very important service ; and we are glad at having the opportunity of helping him in his endeavours.]

POSTSCRIPT.

WE bespeak, for a little, the patience of our friends. This number of the RAINBOW, although undoubtedly possessing features of especial interest and value, is nevertheless deficient in variety and in devotion to its own acknowledged mission. We think we may promise a perceptible advance (D.V.) in our February issue,—towards which we have in hand an exceedingly able Exposition of Matthew xxiv., by BURLINGTON B. WALE ; an elementary article on "The Gospel of Life in the Book of the Acts," by JOSEPH B. ROTHERHAM ; an article from a contemporary on "The Translation of *Psychikos*," which we purpose to rename "The Psychical Man and the Psychical Body," and to reprint with strictures of our own, &c., &c. We intend also, as soon as possible, to begin a series of Notes designed to prepare our readers for the Revised Version of the Old Testament ; also to pay some attention to Joseph Agar Beet's strictures in his Commentaries on the Teaching of Mr. Edward White.

ERRATUM.

IN December No., at foot of the article on "Universal Salvation," for JAMES WAYLEN read E. PETAVEL-OLLIFF.

Digitized by Google

The Birkbeck Building Society's Annual Receipts exceed Four Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society.**

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society.**

A Pamphlet with full Particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

Southampton Buildings, Chancery Lane.

BIRKBECK BANK.—SOUTHAMPTON BUILDINGS, CHANCERY LANE.

Current Account opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £50. No commission charged for keeping accounts.

The bank also receives money on Deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings and other Securities and Valuables; the Collection of Bills of Exchange, Dividends and Coupons; and the purchase and sale of Stocks and Shares.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars on application.

FRANCIS RAVENSCROFT, *Manager.*

SWALLOWING POISON.

Sports of disgusting mucous from the nostrils or dropping upon the tonsils, a stopped-up feeling in the head and dull pains in the forehead, with incessant blowing of the nose, hawking and spitting and a bad breath—this is

CATARRH,

the forerunner of consumption. No other such loathsome and treacherous malady curses mankind. While asleep the Catarrhal impurities are inhaled into the Lungs and swallowed into the Stomach, to poison every part of the system.

Dr. LANE'S Catarrh Cure affords **immediate relief** and a **permanent Cure** of this dangerous and unpleasant disease, relieves headaches and purifies the breath. It is sold by all Chemists and Dealers.

A Treatise on Catarrh, its Treatment and Cure, sent free, post paid, to anybody on application; or a **Sample Bottle** of the remedy sent, **carriage paid,** to any address, on receipt of **1s.**—Address

FREDERICK W. HALE, 61, CHANDOS STREET, COVENT GARDEN, LONDON.

HIMROD'S CURE FOR ASTHMA.

The Discoverer of HIMROD'S CURE, who was for Twelve Years a great sufferer with that terrible disease, Asthma, has after many trials and failures, at last succeeded in bringing together a combination which is now offered to the public with the fullest confidence in its value AS A CURE. It has been thoroughly tested in many of the worst cases, and was said by the late LORD BEACONSFIELD to have given him the greatest comfort.

Of all Chemists, 4s. per box, or by remitting 4s. 3d. to the undersigned, a box will be mailed to any address. Charges paid.

F. NEWBERY & SONS
(British Depot), 2, King Edward Street, Newgate Street, London, E.C.

SING WELL! SPEAK WELL!!

Members of Church Choirs, Preachers, Reciters, and all who have constant use for the Voice, should be provided (*especially in the cold or damp season*) with "**DOUGHTY'S VOICE LOZENGES.**" Over 5,000 testimonials to their efficacy. See Jenny Lind's signature on every genuine box.

DOUGHTY'S VOICE LOZENGES
Are sold by all Chemists, 1s., 2s. 6d., 5s., 11s.; or, Post Free, 1s. 2d., 2s. 9d., 5s. 4d., and 11s. 6d.

F. NEWBERY & SONS,
1, *King Edward Street, Newgate Street, London.*
ESTABLISHED A.D. 1746.

INSTANT RELIEF AND A RAPID CURE OF
Asthma, Consumption, Bronchitis, Coughs, Colds, and all Disorders of the Breath, Throat, and Lungs, are insured by

DR LOCOCK'S PULMONIC WAFERS

Which Taste Pleasantly.

In Hysterical and Heart Complaints, they are unfailing; in RHEUMATISM, and NERVOUS PAINS—"they act like a charm." Nothing else gives such a sound refreshing night's rest.

CURE OF AN OLD WINTER COUGH.

From Mr. Dickson, Chemist, Bridgefort, Warrington.

"A person who has suffered for some years, especially in the winter, from a distressing cough, has been cured by their use."

TO SINGERS AND PUBLIC SPEAKERS.

DR. LOCOCK'S WAFERS are invaluable, in a few hours they remove all hoarseness and wonderfully increase the power and flexibility of the voice.

*** *Full directions in English, French, Spanish, and German are enclosed with every box.*

SMALL BOOKS of many thousand Cures may be had from every Agent.

DR. LOCOCKS MEDICINES are prepared only by DA SILVA & Co., 26, Bride Lane, London, E.C.
Sold by all Druggists and Medicine Vendors. Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per box.

Digitized by Google

Price 5s. each volume, any volume may be bought singly.

The Biblical Museum.

A Complete Commentary on the Holy Scriptures on an Original Plan Consisting of Notes—Critical, Homiletic, and Illustrative—on the Holy Scriptures.

By the Rev. JAMES COMPER GRAY,

Author of "Topics for Teachers and Preachers."

The Biblical Museum is pre-eminently a Commentary for Sunday School Teachers and Bible Students, supplying them with information and help exactly adapted to their requirements.

Every verse, or group of verses, is elucidated by the five distinct classes of Notes :—

1.—Brief and suggestive EXPLANATORY HINTS, in which both the letter and the spirit of the sacred text have a careful and very full elucidation.

2.—HOMILETIC ANALYSES, taken from the discourses of eminent divines of all countries and churches.

3.—AUTHENTIC ANECDOTES and ILLUSTRATIVE QUOTATIONS from standard writers, added to each verse.

4.—ARCHÆOLOGICAL NOTES and Derivation of old Bible words, with illustrations of their use ; APHORISMS, and other quotations, to serve the purpose of secular or theological side-lights, or in suggesting ideas upon the passage under notice.

5.—SCRIPTURE REFERENCES and Parallel Passages, which interpret Scripture by Scripture.

NEW TESTAMENT, 5s. each.

Vol. I. Matthew and Mark.
" II. Luke and John.
" III. Acts and Romans.
" IV. Corinthians.
" V. Hebrews to Revelation, and Index.

OLD TESTAMENT, 5s. each.

Vol. I. Genesis and Exodus.
" II. Leviticus to Deuteronomy.
Vol. III. Joshua to Samuel II.
" IV. Kings and Chronicles.
" V. Ezra to Job.
" VI. Psalms.
" VII. Proverbs to Song of Solomon.
" VIII. Isaiah.
" IX. Jeremiah to Ezekiel.
" X. Minor Prophets and Index.

The Work has two very full Indexes of Anecdotes and of Subjects, by means of which its vast stores of information are placed at the reader's use for immediate reference.

"Already we have had to speak in the highest terms of the 'Biblical Museum,' and this further instalment but increases our admiration for the work. It occupies a place which no other commentary with which we are acquainted can claim. While its arrangement is clear, its exegesis careful, its practical comments true and striking, it also abounds in illustrative remarks, anecdotes, and similes, drawn from a large variety of sources, that will be a mine of wealth to the preacher. It will prove one of the best helps that can be put into the hands of those who are engaged in the great work of expounding the Scriptures. We also note that the binding is good and evidently intended for use."—*Literary World.*

"A very well stored depository of Illustrations of Holy Scripture."—*Canon Liddon, D.D.*

"It is a work of that kind whose full value can only be appreciated by use."—*Bishop of Manchester.*

"Compiled with remarkable care and labour."—*Bishop of London.*

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.
Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY
150, CHEAPSIDE, & 135, Regent Street, W., London;
34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.
Certified Agents in all Towns.

Now ready, 39 Pages, large 8vo. Price 2d.
MOTTOES AND MOTIVES, and other Practical Matter, including a Dialogue on the price of Books, in homely lines.

38 Pages, large 8vo. Price 2d.
BROTHERHOOD, FELLOWSHIP, AND ACTING TOGETHER; Practica Reflections in Rhyme.

84 Pages, large 8vo. Price 5d.
NEW COVENANT ORDINANCES AND ORDER, containing, in homely verse, Didactic Reflections, The Sacraments, Paraphrase of the Lord's Prayer, A Child's Prayer, A Song on National Dangers, &c.
Or the above three Brochures in one volume, cloth. Price One Shilling.

Just Published, Price 3d.
THE PEARL OF PROVERBS; or, Jesus Misunderstood. By the Rev. Wm. Adamson, Vicar of Old Ford (E.), and Author of "Facts in Fragments," "The Solemn Warning," "Is there not a Cause?" "Illustrations of the Pentateuch," "The Mackonochie Protest," &c.

In Crown 8vo., Tinted Wrapper. Price 6d., post free.

A POPULAR SKETCH OF

JOHN BRIGHT

Statesman and Orator,

(Mr. Bright has himself corrected this Sketch).

London: ELLIOT STOCK, 62, PATERNOSTER ROW E.C

Digitized by Google

SPECIAL NOTICE TO OUR READERS.

By a combination of two of his latest inventions, Mr. J. Shipley Slipper, Surgeon Dentist, is enabled to fit artificial teeth without extracting loose teeth or stumps. These teeth are life-like in appearance, and can be adjusted, without any injurious wires, from 3s. 6d. per tooth, and from 20s. a complete set (guaranteed).

MR. J. SHIPLEY SLIPPER, R.D.S. SURGEON-DENTIST. ARTIFICIAL TEETH.

Mr. J. Shipley Slipper submits the following letter as a sample of many others daily received. (Published by permission.)

"61, Larkhall Lane, Clapham, London, S.W.

"Dear Sir,—It is with true pleasure I bear my sincere testimony to the set of teeth prepared for me. For fit, appearance, and comfort they surpass any I have had for thirty years. I consider you a thorough proficient in the art of dentistry, and, if widely known, you must ensure a large share of public patronage. Yours faithfully,

(Signed) Thos. Chivers.
Baptist Minister,"

Copies of Testimonials from Ministers and others gratis, and post free to our readers on application.

Repairs whilst waiting at a trifling cost. All cases guaranteed. Consultation and every information FREE of charge. Daily from 9 a.m. to 7 p.m., Saturdays to 3 p.m., at

37, HIGH HOLBORN, LONDON, W.C. (Facing Chancery Lane.)

"FOR THE BLOOD IS THE LIFE."

CLARKE'S WORLD-FAMED BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

PACE WOODCOCK'S WIND PILLS

GOOD for the cure of WIND on the STOMACH.
GOOD for the cure of INDIGESTION.
GOOD for the cure of SICK HEADACHE.
GOOD for the cure of HEARTBURN.
GOOD for the cure of BILIOUSNESS.
GOOD for the cure of LIVER COMPLAINT.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, enclose 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

THE UNIVERSAL HOUSEHOLD REMEDIES:

HOLLOWAY'S PILLS & OINTMENT

These excellent **FAMILY MEDICINES** are invaluable in the treatment of all ailments incidental to every **HOUSEHOLD**. The **PILLS PURIFY, REGULATE** and **STRENGTHEN** the whole System, while the **OINTMENT** is unequalled for the removal of all muscular and outward complaints. Possessed of these **REMEDIES**, every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, *Oxford Street, London, daily between the hours of* 11 *and* 4, *or by letter.*

Handsomely bound in cloth, 350 Pages. Crown 8vo. Seven Diagrams. Printed in clear type on fine toned paper. Price 6s., post free.

THE EXPECTED RAPTURE OF THE CHURCH

OR,

The Analogy of Prophecy and Established Fact.

By G. WARRAND HOUGHTON.

The primary object of this work is to show to Christians, and even students of prophecy, how *all* have "slumbered and slept," often deceived by illogical, if conscientious, efforts to prove the times and seasons of the Saviour's Second Advent, and how the world has been lulled into a false sense of security, the fact being that the Coming of Christ is on the point of verification.

London: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

FEBRUARY, 1885.

Vol. XXII. No. 2.

THE

RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
The Gospel of Life in the Book of the Acts. By JOSEPH B. ROTHERHAM	47
The Fall of Jerusalem and "The End of the World." By BURLINGTON B. WALE	53
"Our Hope." By HENRY CONSTABLE	60
POETRY:—Beyond the Darkness. By J. E. DUTTON	63
The Rev. Hugh Price Hughes on the Ten Virgins. ED.	64
The Psychical Man and the Psychical Body	66
The Gospel for the Multitude. By MNASON	74
"What we Think—Further." By J. H. PETTINGELL	77
POETRY:—Thy Kingdom Come. By ROBERT PAYNE	82
"Eternal Death"—Is it an Improper Expression? By W. T. HOBSON	83
New Testament Notes.—No. 1	88
Intelligence. Literature	90

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

*** A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

Digitized by Google

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAINBOW BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.,
Responsibility for the sentiments of articles rests upon the individual Writers.

☞ SPECIAL NOTICE.

—:o:—

SOUTHALL'S SANITARY TOWELS

(PATENTED)

Are now Manufactured in two qualities—No. 1, The Towel as hitherto sold, 2s. per dozen; No. 2, at

One Shilling per dozen, providing, for One Penny,

(Which is the amount usually expended in washing alone)
The Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcels Post, for 1/3 or 2/3; Six Packets, 6/6, and 12/6; from the Patentees and Sole Manufacturers,

SOUTHALL BROS., Dalton St., Birmingham. Wholesale Agents—SHARP, PERRIN & Co., London.

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against useless and injurious imitations, each Packet bears the Signature of the Patentees.

ESTABLISHED 1835.

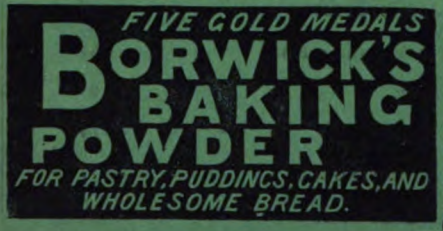
WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.

Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by to the United Kingdom, for 8, 14, or 33 stamps.



Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured, without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY, 1885.

THE GOSPEL OF LIFE IN THE BOOK OF THE ACTS.

THE historical book of the "Acts of the Apostles" furnishes an especial point of view from which to study subjects more fully treated of in the Gospels and Epistles of the New Testament. The book of the "Acts," being what it is, shows faith in action, theory in practice, and teaching, summarised and ranged behind an aggressive front, in preaching. It epitomises the much that was said in the little that is reported, thereby bringing salient points into prominence; and that is an advantage. It does more than give outlines of Apostolic discourses: it shows the impressions those discourses produced, and the practical results to which they led in those who heard them, whether of antagonism or surrender or suspense of judgment pending the reception of more light. The value of circumstantial evidence is well known; and we have it here in the Acts. From this point of view, seemingly trivial incidents acquire a value quite unique. Having the Gospels and Epistles to guide us, we can assign a definite evidential force even to the impressions of those who heard the first proclaimers of the Gospel. The authorities in Jerusalem were sorely troubled because the Apostles "taught the people, and proclaimed in Jesus the resurrection from the dead." We know what that means. The Jews in Thessalonica thought to incite the Gentile subjects of Cæsar against the men who were going everywhere "turning the world upside down" by their testimony to the claims of the Anointed Monarch of the world. We understand that. The curiosity of the Athenians was excited because Paul proclaimed "Jesus and the Resurrection." We know also what that means.

And so we might go on, noting and comparing incidents which yield striking glimpses of what the apostles must have said, and the proportions which they must have given to the various truths and facts they proclaimed. No doubt we have to allow for mere passing necessities of discourse, since the enemy had to be con-

Digitized by Google

fronted just where he pleased to show himself. Nevertheless, when we observe the sure speed with which the first preachers made their way to that which was nearest their hearts, striking out short roads to the centre from every point of the circumference; when, moreover, we remember, the hot haste in which they fulfilled their mission—partly from choice, and partly from necessity—so that they had to speak out quickly that which they felt their hearers most needed to know—then their utter silence on some themes is not more startling than their manifest explicitness on others is impressive. There is one subject which we can see they must have said much about, judging from what is recorded; for though the record of it does not bulk large when measured by the concordance, the few references to it are very significant. That subject is the theme of this paper: The Glad Tidings of Life—of Life in Christ. The formal allusions are but four, but each of them is striking.

I. For instance, what could be more significant than the way in which our Lord Jesus is set forth in iii. 14, 15, as the "Author," or rather as the "Princely Leader (ἀρχηγός) of Life," in plainly designed contrast with Barabbas the "murderer?" Contrast, it is well known, is one of the most available and efficient means of fixing the meaning of language; and the contrast here speaks for itself. Barabbas did not simply rob men of their happiness, but he took away their lives. By contrast, Christ does not merely grant men happiness, though of course He does that, but He confers upon them the substantive gift of life itself. It is through Him and through Him only,—through Him moreover as the fruit of His redeeming work,—that men may live for ever. Christ did not create them immortal; but He makes them immortal in saving them. We know this to be the thought here because of the inherent significance of the title which contrasts Him with the murderer. He is not merely the "Author" or "Giver" of life, but the "Princely Leader" of it. He rises to life first that we also may rise. As a Prince He leads the way, beckoning the army of contenders for the life immortal to follow Him through death and resurrection up to God's right hand in eternal glory. Both points stand forth boldly: it is substantive life that He gives, and that substantive life is the life beyond death, everlasting and blessed. But for Him we had perished.

II. Then again what a nameless beauty of brevity and power is to be seen in the words of the delivering angel, v. 20: "Go ye, and stand and speak in the temple to the people all the words of this life." "This Life," "all the words of" it; nothing more is said—that is enough. And yet this covers the whole Gospel of Christ; since it was for preaching this that the apostles had been imprisoned, and it was to preach it again that they were now set free. So then, to preach Life is to preach the Gospel. Note, moreover, the pronoun: "*this* Life." The pronoun is given with-

Digitized by Google

out an antecedent: the angel only says "this life," not explaining what life—there was no need—the apostles knew what life without being told. How striking! All the more so, just because the phrase has another well-known reference which is morally impossible here. "This life" does sometimes mean the present life in contrast with "the life to come," though it cannot mean that here. When, however, it is so used, the pronoun, "this," is suitable just because it hits a familiar nail on the head. "This life"—that you are now living—that stirs all around you—that you are all always thinking about. Well, now, to take this very phrase out of the lips of common-place and set it to the key of the life immortal made possible through the risen Jesus, was worthy of an angel! Worthy, however, not as being far-fetched, but as being exquisitely and eloquently fitted to the men and the matter in hand. "This life" spoken by angel lips to apostles' ears, could only mean one thing: it meant eternal life, given in Christ, as rescue from perishing. This is what the apostles would instinctively and instantly think of; for of it they were full. This is what they burned to blaze abroad. And, therefore, it was the eternal life, in this case, that was the frequently named, the familiar, the ever-present. The angel knew the chord he struck. It is impossible also not to see reflected in the phrase "this life" a fitness not only to the minds of the apostles, but to the minds also of the people of Jerusalem. "This life" was in the air. Every one in Jerusalem had been talking about it. In fact, we can, without the slightest strain, conceive of a believing Jew overtaking a doubting Jew in the streets of Jerusalem and begging renewed converse with his neighbour thus:—"Another word, brother, concerning 'this Life'"—supply: "about which we were talking when last we met." We ought perhaps to apologise for belabouring so obvious an explanation of this strangely familiar allusion to what has largely fallen out of nineteenth century Christian discourse. But there is the phrase in the Acts. We believe the exposition of it here offered cannot be gainsaid. Simple as it is, it may well furnish food for reflection.

III. The next allusion to life is, on the face of it, extremely simple and casual. It is the satisfied exclamation of the men "of the circumcision" when they had heard Peter's narrative of his going in unto Cornelius, the centurion of Cæsarea. "And when they heard this, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (xi. 18). This is a remarkable exclamation, if for no other reason than that it completes the evidence that God hath granted repentance unto the whole world. He had before this granted, through his exalted Son, "repentance unto Israel" (ch. v. 31): now, "to the Gentiles also," hath He granted the same privilege. But Israel and the Gentiles, combined, make up the whole world. Therefore, to the whole world hath God granted repentance. Praise

Digitized by Google

for evermore be to His holy name! This, however, is not the only remarkable thing about the passage. Another thing in it is worthy of notice; and that is the way in which repentance is described. It is called "repentance unto life." It might have been described in one of several other ways; such as repentance unto reformation—repentance unto forgiveness—repentance unto holiness, but no! it is named simply "repentance unto life." It thus echoes the fundamental note of the Gospel: "You have sinned and deserve to die; but by Divine favour you may repent and live!" Christ, the Life-giver, woos the wanderer to return, to give up the sin that ruins; and He seeks thus to remove the only obstacle to the forthgoing towards that soul of his life-giving power and love. If men will only repent, Christ promises that they shall live for ever. Life eternal in sin is what the holy Jesus neither will nor can bestow. We may be told that this is but a slender argument to shew that the first Christians believed eternal life to be obtainable only on the basis of holy union with Christ. Our reply is that we do not for a moment count it for more than a passing indication of what was the current of primitive thought—a mere link in the chain of circumstantial evidence; and yet we are bold to affirm that all the same it does count for something. It will be seen that, for the moment, we are appealing to practical minds. Let preachers begin to speak frequently and emphatically of repentance as being "unto *life*," and they will soon feel the force of the argument, circumstantial though it is. *We* know with what accelerated speed and intensified appreciation, the word, as a choice word, leaps to *our* lips. Let our doubting brethren try it; they are surely not afraid of primitive forms of speech.

IV. The fourth and last passage which our principle of selection brings before us is perhaps considerably more weighty than the preceding; and in some ways is certainly quite unique among all texts in the New Testament which refer to the gift of everlasting life. Acts xiii. 46-48 is the passage: "And Paul and Barnabas spake out boldly, and said, It was necessary that the Word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost parts of the earth. And as the Gentiles heard this, they were glad, and glorified the Word of God: and as many as were disposed for eternal life believed." This passage with its context is graphic; and should be graphically understood. To fly off to high dogma, of the nature of fatalism, in order to decipher it, is in our judgment just the way not to get near grasping the facts as they lie pictured before us. These Gentiles have for a week been hearing an announcement of eternal life which has not been directly addressed to *them*—only to Jews—*in their hearing*. Notwithstanding this circumstance, they have become immensely

Digitized by Google

interested in what these Palestinian Jews—Paul and Barnabas—have been proclaiming to their Antiochian brethren. We see this in their conduct. On the first Sabbath, these Gentile outsiders occupy, it may be, only a few of the back seats in the synagogue, but on the second Sabbath, there they are in great numbers; for meanwhile one serious Gentile has been telling another of the strange and wonderful discoursing of the Hebrew visitors concerning life eternal in and through a risen Jew—one Jesus. The report has set the city by the ears; and that is how the crowd behind has flocked in to-day. Their inconvenient numbers—their eager curiosity—their marked and respectful attention fill the minds of the old Hebrew synagogue worshippers with jealousy. "What! are they to show more interest than we?" We fancy we can see the growing impatience of the Hebrews. They shake their heads. They exchange knowing glances with each other. By and by, the meeting is open; and one Jew after another begins to speak against the teaching of Paul and Barnabas; till, waxing warm, and finding that they are ready to keep each other in countenance, they actually revile the advocates of Jesus. Hereupon the new preachers are emboldened to meet the opposition with the prompt courage of which we have just read in the verses cited above. We picture the Apostle Paul waiving his hand with a decisive welcome to the crowd behind as he says, "Lo, we turn to the Gentiles," clinching his act by his confirming word from Isaiah the prophet. But in leading up to this act and its prophetic confirmation, Paul and Barnabas have told their Hebrew hearers how they view their unseemly conduct—what construction they put on it:—they hold them, by their envious and vilifying opposition, to have done two things: (1st) To have thrust from them the Word of God; (2nd) To have judged themselves unworthy of eternal life. Profoundly significant charge, as we shall see. But let us follow the unexpected development of incidents to its climax. The Gentiles, or a number of them, are delighted. This is just what they wanted. They have heard and been deeply moved by the preaching. The eternal life preached—and *so* preached, through the risen Jesus—has been to them a revelation. It has fascinated them. It has impressed them. It has mightily drawn them. They have in fact believed it, *as far as they have felt themselves entitled to believe it*. But their faith has lacked a basis for personal appropriation. They have not been sure that the "life" was for them. They have not been told so. As Gentiles—out of covenant, and not directly addressed—they have doubted it. Now, however, their doubts and fears are set at rest by this "Lo, we turn to the Gentiles." And so it comes to pass that as many of these aforesaid interested Gentiles as are disposed—have come to be disposed—with the facts before us why ask *how* they have come to be disposed: as if there were no disposing power in the most gracious and believable announcement to mortals of life everlasting!—as

Digitized by Google

many of them as have become disposed for life eternal; disposed, that is to say, to trust Christ for it, and in his strength to fight the battle to obtain it—*these* now believe, with all the assurance and joy of an explicitly warranted faith. So at least we understand this, as we think, much misunderstood and much abused passage. And we further presume to think that had not lurking remainders of fatalism conspired with some lack of historical imagination in the minds of translators and revisers to obscure this most vividly concrete apostolic reminiscence, our common people might ere now have revelled in its simple Gospel light. It only remains to go back for a moment upon the unheard of crime which Paul and Barnabas charged upon these jealous Antiochian Jews; the crime, namely, of judging themselves unworthy of eternal life. We do not hear this crime charged home upon men now-a-days; and the reason is, the false attitude which a debased Christianism has assumed towards the merciful provision of life eternal. It cannot be a sin to judge ourselves unworthy of eternal life, unless it be *right* to count ourselves worthy of it. From this there is no logical escape. But *morally* worthy of it *sinners* cannot be. What worthiness then remains? for worthiness of some kind there must be; else could it be no sin in any men, Jews or Gentiles, to count themselves *unworthy*. From the standpoint of the position *that man was created for but not in immortality*, we can answer this crucial question. Our answer is this. Sinners are men; and though men as sinners are morally unworthy, yet men as men are ontologically worthy; that is to say, they belong to a race for whose capacities life eternal is the only worthy and commensurate destiny. In this sense, all men are worthy of eternal life; and it is a high crime when any judge themselves unworthy of it. Their duty is to rejoice in the possibility, through Divine grace, of obtaining it. Their duty is to be warmly disposed to accept the gift. Their duty is to give God credit for His large-hearted generosity and His perfect perception of the fitness of things in providing for men, though sinners—because still they are men—the inestimable boon. Their duty is, when the precious promise is brought home to them, to take it to themselves and to rely upon it. In a word, their duty is, both to be disposed for eternal life, and to believe! After this, the unproved dogma that men are in any case destined to live for ever because they are necessarily immortal by creation, stands discredited.

JOSEPH B. ROTHERHAM.

Digitized by Google

THE FALL OF JERUSALEM AND THE "END OF THE WORLD."

AN EXPOSITION OF MATTHEW XXIV.

THERE are few chapters in the New Testament of a prophetic character (putting aside the Apocalypse) that have given rise to more varied and conflicting views than the 24th chapter of Matthew. Some commentators have maintained that *all* the prophecies it contains were fulfilled at the fall of Jerusalem, A.D. 70; others, unable to accept this sweeping and incredible hypothesis, fling all its predictions into a yet distant future; while a third class of expositors, perplexed by the statement (ver. 34), "This generation shall not pass till all these things be fulfilled," give up the exposition of the chapter as a hopeless task. With the hope of removing, in some small measure, the difficulties which surround the subject, by distributing the contents of the chapter into the several and separate parts which they seem naturally—at least to our mind—to suggest, we venture upon the following exposition.

The Saviour is just leaving the city for the last time, and as He is passing the temple with His disciples, they draw His attention to the "buildings of the temple." He replies to their remarks by saying, "Verily I say unto you, there shall not be left here one stone upon another which shall not be thrown down." This unexpected remark evidently surprised and saddened the disciples, and on reaching the mount of Olives, when He had sat down, they came to Him privately, and said, "Tell us when these things shall be, and what shall be the sign of thy coming, and of the end of the world?" Now here is manifest the mental confusion in the minds of the disciples. The Lord Jesus had said nothing about His "coming," nor about the "end of the world." But in the minds of the disciples all three events were confusedly blended together, and to them it seemed that the end of the world must be inevitably connected with the destruction of the temple, and the consequent abolition of its gorgeous ritual—a ritual which had been inaugurated amidst the thunders and lightnings of Sinai, and sanctified by miracle and prodigy for a thousand years. Hence, while the *exclusive* reference of the Lord (ver. 2) was to the destruction of the temple and the Jewish polity, He, without taking notice of the confusion in the minds of the disciples, proceeds to answer the three questions which they had asked, though they referred to events separated by centuries, and even by milleniums of years.

Their *first* question—"Tell us, when shall these things be?"—had, manifestly, a direct reference to what He had just said; "these things" being the proximate overthrow and destruction of the temple by the Romans. Now, the Lord's answer to this, their first question, in relation to the approaching destruction of the

Digitized by Google

Jewish state and temple, extends to the 14th verse of the chapter, and *includes* the 14th verse: "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many; and ye shall hear of wars and rumours of wars; see that ye be not troubled, for all these must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall hate one another, and shall betray one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Such was the answer of the Saviour to the *first* question of the disciples—When shall these things be? *i.e.*, the destruction of the city and temple of Jerusalem.

Now probably the great, the only, difficulty the reader will find in admitting this answer of Christ to have exclusive reference to the destruction of Jerusalem, is in the last verse of the answer (ver. 14): "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come," and he will be tempted to ask, Was the Gospel preached in all the world before the destruction of Jerusalem, A.D. 70? And we unhesitatingly answer, *Yes*. And this verse (14), which is supposed to constitute the crucial difficulty in the way of accepting this interpretation, of the application of the first fourteen verses of the chapter to the destruction of Jerusalem by the Romans, is one of the strongest evidences of the accuracy of that application.

To make this clear, we invite the reader's careful attention to the following facts:—(1) There are three or four Greek words which are rendered in the Authorised English Version by the same English word "world." There is first the word "*kosmos*." "For then must He often have suffered since the foundation of the world (the *kosmos*)" (Hebrews ix. 26), *i.e*, the physical universe, or solid earth, with its hills, dales, mountains, &c.; and sometimes it means the *inhabitants* of the world—the world of human beings (John iii. 16). But this is not the word used in the verse under consideration. There is (2) the word "*aiôn*." This word occurs about one hundred times in its singular and plural forms, and is properly rendered "age," or "dispensation." "The harvest is the end of the age" (*aiôn*) (Matt. xiii.), *not* the world. But this is not the word used here. That word is "*oikoumenee*" (from which is derived our English word "economy"), and was the term applied in the days of Christ and His apostles to the Roman empire, and comprised the countries over which Rome ruled. This

Digitized by Google

In crown 8vo., cloth, price 3s. 6d. post free.

SUNSET GLEAMS;

OR,

Progress from Doubt to Faith,

AS RECORDED IN THE JOURNAL OF AN OLD MAN.

From the French of AD. SCHAEFFER.

TRANSLATED BY FREDERICK ASH FREER.

EXTRACTS FROM BRITISH PRESS.

"There is an accent of true experience in it, however much the facts may be veiled, and it is written with a good deal of the kind of art that hides art. The many references to nature and to the facts of science—which are invariably made to yield testimony to the spiritual life of man—are such as lift the book far above the ordinary run of religious confessions. The interior life is unveiled, but only with a view to touch fine practical issues."—*British Quarterly.*

"It meets the difficulties and objections of honest doubters, and is evidently the product of a cultivated mind."—*Evangelical Magazine.*

"This book is full of point and feeling from beginning to end. It has a personal, vivid interest, which gives it great charm; and it is French in its intensity of feeling and its warmth of style."—*Christian World.*

"The author has produced a work which we have read with interest, and which we believe will prove helpful to those who are feeling their way towards the truth."—*Sunday School Chronicle.*

"This is a curious book, fragmentary, fitful, passing with quick transition from one thing to another, as if the writer had no design; and yet that design crops up at intervals, suggesting that the eccentricity of the story, or essay, or diary, or anything you like to call it, is of set purpose. But we come out at last; there are 'sunset gleams;' at evening time it is light."—*Rainbow.*

Digitized by Google

"The book gives an interesting view of the way in which a conviction of the truth of revelation may be attained by observing things around us and passing events, and comparing them with the statements and teaching of the sacred Scriptures. Although an old man tells the story it may be commended to the attention of the young, for while it is good to see gleams of heavenly light in the sunset of life, it is better still to see them in the morning."—*Baptist.*

"To the aged this Journal will be medicine and food; whilst it will aid the young in forming thought and shaping a useful life."—*General Baptist.*

"The arguments, which are of a kind familiar to those who have thought at all upon the subject, are not put forward in a methodical or an elaborate way, but rise in a natural and pleasing manner out of the slight framework of the story."—*Inquirer.*

"The informal arguments here stated, the inferences of the feelings from the incidents of life, are often those which possess most weight with ordinary minds."—*Scotsman.*

"The work, on account both of its subject and its manner of treatment, cannot fail to interest many readers."—*Western Daily Press.*

"Religious convictions are represented as being attained, not so much by virtue of new methods of philosophical reasoning, as by a new reading of the facts of ordinary life. We can heartily commend the book to those who, though interested in the questions under discussion, have not the time or the inclination to plod through works of a more elaborate character."—*Staffordshire Sentinel.*

"There are many valuable references to works in French and German on questions connected with the state of the dead."—*Leeds Mercury.*

EXTRACTS FROM THE CONTINENTAL PRESS ON THE ORIGINAL WORK.

"This book which does not ignore any of the great philosophic controversies of our time . . . . is easy to read and likely to do good. It is certainly just suited to a state of mind very common among our contemporaries."—*Journal des Débats* (Paris).

"Mr. Schaeffer is at the same time an enquirer and a Christian, and does not allow either character to damage the other."—*Revue Chrétienne* (Paris).

"This volume might as well be called the Aurora of Life, for if we are introduced in it to the decline of the present life we see the life eternal dawning and shining brightly."—*Le Christianisme au XIXme Siècle* (Paris).

"The pages of the book are covered with the broad pages of life."—*Journal du Protestantisme* (Paris).

"We should like to put it into the hands of all those practical positivists who have no wider horizon than the earth and this short life."—*Semaine Religieuse* (Geneva).

"This book though not a book of edification is of a nature to edify, though not a book of philosophy it touches on questions of the highest philosophy, and though not a book of theology it treats of the most controverted theological questions."—*Journal de Genève* (Geneva).

"It is living and applied psychology."—*Le Progrès Religieux* (Strassburg).

"A work prepared with care and skill."—*Daheim* (Leipzig).

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

will be manifest by one simple reference (see Luke ii. 1): "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world *(oikoumence)* should be taxed." Now it is manifest that the Roman Emperor could only tax countries subject to his sway. He could not tax Ireland, for it was never subject to Roman rule, and yet Ireland forms part of the world, or *kosmos*. He could not tax Russia, India, China, Thibet, Persia, Central Africa, nor America, nor Australia, yet these countries form a large part of the world, properly so called. What the Lord Jesus affirms, then, in the verse under consideration is this—that the Gospel should be preached in all the countries or nations comprised within the limits of the Roman empire; and then, and not till then, should the end of the Jewish state and polity come. Such was the prediction of the Saviour; and about thirty years after the Apostle Paul affirms the prediction to have been fulfilled: for, in writing to the Colossians (i. 6), he says: "The word of the Gospel which has come unto you, as it is in all the world." This epistle was written A.D. 64, or about six years before the "end" of that Jewish polity came.

And now as to the method, or means, by which the Gospel was carried, in about thirty years, throughout all the countries of the Roman empire:—Putting aside the travels of the apostles, and especially of Paul, who carried the Gospel as far as Spain, Gaul, and probably Britain, we would remind the reader of the facts recorded in connection with the day of Pentecost (Acts ii.), that when the disciples descended from the upper room, and began to speak with other tongues as the Spirit gave them utterance, there were dwelling at Jerusalem at that time devout men, out of every nation under heaven—Parthians, Medes and Elamites, dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, in the parts about Libya and Cyrene, Romans, Cretans, and Arabians. All these had come from the respective countries named, to keep the three feasts which every adult male Jew was commanded to keep yearly at Jerusalem. These feasts were those of the Passover, the First-fruits, and Pentecost, all of which fell within the space of fifty-seven days, dating from the first day of the Passover to the last of the Pentecost. These foreign Jews being thus assembled at Jerusalem, and being about to return to the respective countries named, were struck with the miracle of the disciples—who were manifestly unlearned men—speaking with facility in all these languages; and doubtless great numbers of these were amongst the three thousand who were converted, and these would carry back with them, each to the country of his adoption, the glad tidings of the Gospel, and the wonderful works of God. Thus, by these agencies, irrespective of the travels and labours of the apostles, would all the countries of the Roman world have had the Gospel carried to them within thirty-five years from the date of the

Digitized by Google

Crucifixion, A.D. 33; and within two or three years after—that is, A.D. 70--the end came!

The Lord now proceeds to answer the *second* question put by the disciples:—"What shall be the *sign* of thy coming?" The answer to this question extends from the 15th to the 28th verse inclusive. We would refer the reader to the verses themselves, as we shall simply copy here those verses which are absolutely necessary for the elucidation of the passage. The Saviour begins His reply by saying, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand [or, literally, 'Reader, ponder'], then let them which be in Judæa flee into the mountains." In analysing this most important verse, we solicit the reader's careful attention to the following remarks:—(1) As to the phrase "*When ye see*," &c., very great confusion has sprung from the fact that in dealing with this and kindred passages, the customary usage of Christ and His apostles, and of the inspired writers generally, has been overlooked, or lost sight of. It has been too hastily assumed that when the Lord or His apostles used such forms of speech as "When ye see," or "When ye hear," or "Then shall ye see," &c., that they had always a direct, if not exclusive reference to the persons then present, as personally addressed by word or writing. And this oversight has led some expositors into very serious mistakes, even going so far as to charge the apostles with being deceived themselves, or else deceiving or misleading their readers by careless writing, or ill-considered expressions, and thus virtually denying that they wrote under the inspiration of the Holy Ghost. For instance, when Paul says (1 Cor. xv. 51), "We shall not all sleep, but we shall all be changed," and again, in 1 Thess. iv. 15-17, "*We* that are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; we that are alive and remain shall be caught up to meet the Lord in the air," &c., it has been contended that Paul evidently expected the coming of Christ in his day, and that *he* would be one of those of whom he spoke, who would not sleep, &c., and that consequently he was mistaken, inasmuch as the Lord Jesus Christ did not come in his day, and has not come yet. But a little attention to the words used by the apostle elsewhere, when speaking of his approaching dissolution (2 Tim. iv. 6), "I am now ready to be offered, and the time of my departure is at hand," would have rendered the misrepresentation impossible. But putting aside this personal reference, the verbal usage to which we have referred is this: That it was the custom of Christ and His apostles to address those to whom they spoke or wrote in their *corporate capacity*, or representative character, as *representatives of the church, nation*, or *race* to which they respectively belonged, and not as individuals supposed to live on till the event mentioned took place. The closing verse of the

Digitized by Google

previous chapter (Matt. xxiii.) affords a remarkable illustration of this customary form of speech. As the Lord is leaving the city for the last time, addressing its inhabitants, who, in a few days, would see Him no more, and all of whom would, in a few years, be tenants of the sepulchre, He says, "Henceforth *ye* shall not see me till *ye* shall say, Blessed is he that cometh in the name of the Lord." Now that generation, then living, never said it, nor have the Jews *yet* said it; and will not till, at His second coming, they shall look upon Him whom they have pierced, and mourn. A still more striking illustration of this usage of the inspired writers is to be found in Zech. xiv. 3-5, where the prophet, addressing the Jews, and predicting an earthquake, which has *not yet taken place*, says to those whom he addresses, "*Ye* shall flee before it as *ye* fled from before the earthquake in the days of Uzziah, king of Judah." Now this earthquake in the days of Uzziah took place nearly 300 years before Zechariah prophesied, while the earthquake he predicted as accompanying the Second Advent of Christ, when "the Lord my God shall come, and all his saints with him," is yet future, though predicted nearly 2,400 years ago. Yet the prophet addressed the Jews of his day as if they had been present at the earthquake 300 years before, and were to be present at the other 2,400 years after. Is it not clearly and abundantly manifest that he was addressing them in their corporate capacity as representatives of the Jewish people, whether living or dead? So when the apostle says, "We shall not all sleep," &c., he is speaking of the Church in its corporate capacity. As we say in English, '*We* defeated the French at Trafalgar,' though there is not a man living who took part in the combat. Thus, in the verse under consideration, when the Lord says to His disciples, "When *ye* see the abomination of desolation," &c., He knew that personally *they* would not see it, but addressed them in their representative character as Jews, and as thus representing the nation. This is made still clearer from the fact that of the four disciples to whom He addressed the language—Peter, John, James, and Andrew—James was beheaded by Herod eight or ten years after; Peter was crucified in the year A.D. 66; Andrew went to Scythia; and John, who appears to be the only one of the disciples who survived the destruction of Jerusalem, was, according to tradition, residing in Ephesus.

Regarding what we have said as sufficient evidence of the truth of the proposition, that when the Lord or His apostles used the form of speech referred to, "When ye see," &c., neither He nor they intended the people that were then living, but were addressing their hearers in their representative capacity, we proceed to apply the principle to the verse before us, "When ye see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place." Here, then, the Lord is addressing his disciples as representatives of *a yet future generation of Jews*, and the reference is to some future personal Antichrist, who, having made a league or

Digitized by Google

agreement with the Jews in the process of restoration to their own land, will break the agreement in the midst of the week (of seven years), and seek to place His image on the wing or pinnacle of the restored temple. By turning back to the prophecy of Daniel, from which the Saviour quotes, this will be still more clearly seen (chap. ix. 27): "And he shall confirm the covenant with many for one week (seven years); and in the midst of the week (*i.e.*, at the end of three and a half years) he shall cause the sacrifice and the oblation to cease, and upon the battlements shall be the idols of the desolator, even until the consummation, and that determined shall be poured upon the desolator" (margin) (*vide* also chap. xii. 11). But if this prediction of Daniel, referred to by the Saviour, is yet future, it follows of necessity that the verses which follow it, are yet future, down to verse 28, and have apparently exclusive reference to the Jews when gathered back to Jerusalem under the last personal Antichrist. Let us read them in this light. "When ye see the idols of the desolator on the battlements (of the temple), then let them which be in Judea flee to the mountain. Let him that is on the house-top not come down to take anything out of the house. . . . But pray ye that your flight be not in the winter, neither on the Sabbath day, for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

We pause at this verse because of its extreme importance in the exposition of the chapter. (1) The Saviour here predicts a period of *unequalled tribulation*, which tribulation is to be immediately followed by the sudden coming of the Son of Man (ver. 29, and Mark xiii. 24). To this same period of unequalled tribulation Jeremiah refers (chap. xxx. 7), "Alas! for that day is great, *so that there is none like it*; it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of Hosts, that I will break his (Antichrist's) yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him (Jacob); but they shall serve the LORD their God, and David (the beloved) their king, whom I will raise up unto them; . . . and Jacob shall return and shall be in rest, and be quiet, and none shall make him afraid." Now here the reader will observe that the time of unequalled tribulation is connected with the destruction of some personal oppressors of the Jews, and their final restoration to their own land in rest and quiet.

Turn we now to the twelfth chapter of Daniel, vv. 1, 2, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a *time of trouble such as never was* since there was a nation, even to that same time, and at that time thy people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, these [that *do*

Digitized by Google

awake] to everlasting life, those [that are left] to shame and everlasting contempt."*

Here it will be observed that the period of unequalled tribulation stands connected, as in the previous passage quoted, with the *deliverance of the Jews*, and with the *first resurrection*, which, of course, fixes the time as yet future. So in the chapter under review, these days of tribulation will be shortened that the elect may be delivered, saved.

That this answer of our Lord to the second question of the disciples has reference to the *Jewish race alone*, is manifest from verse 20, where he says, "Pray ye that your flight be not in the winter, neither on the Sabbath day." The Jews have always been remarkable for their rigorous observance of the Sabbath, and are so still, to that extent that they will not even defend themselves if attacked. Antiochus Epiphanes in one age, and the Romans in another, availed themselves of this well-known fact to attack Jerusalem on the Sabbath, when they knew they should meet with little or no resistance. Applied to the Gentiles, who do not keep the Jewish Sabbath, and the great majority of whom pay no regard even to the Lord's Day, the exhortation loses all force and meaning. So with regard to the flight not being in the winter, there are many countries on the face of the globe that have no winter, such for instance as those countries which lie contiguous to the equator, and others that might be named.

We close our remarks on this answer to the second question of the disciples, by observing that the unequalled tribulation spoken of in all these passages (as well as in Mark xiii. 19), is brought about by the *action of man*, false Christs, false prophets, &c.

The *third* question—"What shall be the sign of the end of the world (*aiôn*)?" or the "consummation of the age" (Revised Version)—*i.e.*, of the *present dispensation*. The word rendered "end" (*sunteleia*) literally means the meeting and touching, or overlapping, of two things—here, two dispensations. The Saviour replies—"*Immediately after the tribulation of those days*, the sun shall be darkened, the moon shall not give her light . . . and the authorities of the heavens"—the principalities and powers of the atmospheric regions (Eph. ii. 2; vi. 12)—"shall be shaken." Celestial phenomena brought about by the direct action of the Lord or his holy angels. "And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory; and he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven unto the other." Now, in verse 34, comes what is supposed to be the crucial difficulty of

* Dr. Tregelles's version.

Digitized by Google

the chapter: "Verily, I say unto you that this generation shall not pass away till all these things are fulfilled." But if the reader has carefully considered, and sees no difficulty in the way of accepting the above exposition, we think that the difficulty supposed to exist in verse 34, will melt away beneath his gaze. For let it be observed that in each of the three evangelists—Matthew, Mark, and Luke—when it occurs, it in each case follows *after the great tribulation*. And, as we venture to think we have shown to a demonstration that that unequalled tribulation is still future, then it results of necessity that the phrase "this generation" *must* refer to the generation then living when these events begin to come to pass, and that during the lifetime of that same generation *all* will be fulfilled. The Saviour, in using the phrase, seems to have projected himself mentally forward into the midst of the scenes which he describes, and thus seems to speak of them as then present. We may add, that in all three of the evangelists, the celestial phenomena which herald the closing scene of this dispensation are made, in common with the unequalled tribulation, to precede and introduce the verse now under review.

In the 21st chapter of Luke, where the question is dual, the answer to the first question extends to and includes the 24th verse, closing with the words—"And Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles are fulfilled." And when those times *are fulfilled* then "there shall be signs in the sun and in the moon and in the stars, and on the earth distress of nations in perplexity for the roaring of the sea and the billows, and fainting for fear, and for expectation of the things that are coming on the earth. And when these things begin to come to pass, then lift up your heads, for your redemption draweth nigh. And he spake to them a parable. Behold the fig-tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is nigh. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

BURLINGTON B. WALE.

Malvern, December, 1884.

"OUR HOPE."*

WE have lately had put into our hands Mr. Storkman's book, entitled, "Our Hope; or, Why are we Adventists?" We have been asked to introduce it to the readers of the RAINBOW, and have much pleasure in doing so. It is a work of deep interest, whether we go with its entire argument or not.

---

* "Our Hope; Or, Why are we Adventists?" By Eld. E. A. Storkman, Advent Christian Publication Society. Boston, Mass. 1884.

Digitized by Google

The subject discussed by Mr. Storkman may perhaps resolve itself into two great questions. The first is—Why do we expect a second and personal advent of our Lord? The second is—When may we confidently look for that advent as close at hand, even as we reckon time? With both of these questions, and others connected with them, Mr. Storkman deals well and ably.

He first shows us the importance of the question of the second advent. "The whole vast wealth of New Testament doctrine," he tells us, "centres in the 'coming of the Lord.' Every sentiment of the Gospel draws its beauty and power, largely, from the second appearing. The personal return of the Christ is the key to immortality and glory. The revelation of the Son of God from heaven is the high-arched golden gateway to the kingdom universal and everlasting. Misconception of the doctrine of the second advent of Christ is likely to lead to false views of the entire redemptive economy. This doctrine stands at the threshold of true prophetical interpretation and New Testament exegesis."

On the scriptural doctrine that the coming of Christ is personal, and that we are to expect but one other such coming of His, Mr. Storkman proves beyond dispute from Scripture in the first chapter of his work. He traces the prominence which God's Word gives to this doctrine from the first promise in Eden after the fall, through Enoch's prophecy preserved to us in the Epistle of St. Jude, through Job's famous prediction of the coming of his Redeemer, through the Psalms of David, and the magnificent strains of Isaiah, and the awful visions of Daniel. He exhibits the prominence of this doctrine from the opening to the concluding chapters of Old Testament prophecy.

From the Old Testament he turns to the New. As might be expected, if the second advent took a foremost place in the Old Testament, it takes a still more prominent one in the New. We cannot of course refer to the numerous passages which he brings in support. But we will say that he fully justifies his assertion that, "from the first chapter of Matthew to the last words of the Revelation, the New Scriptures are aglow with the beauty and glory of 'the appearing and kingdom.'"

Having in his third chapter admirably shown the preference to be given in our interpretation of Scripture to the literal over the figurative method, Mr. Storkman turns our attention to the all-important doctrine of the resurrection (chap. iv.). That great doctrine is indeed the hope of the Church, in its intimate connection with the second advent. As such, Mr. Storkman shows us how it stands forth to view throughout Scripture. It is not the immortality of the soul, but the resurrection of the body, he shows us, which is the doctrine of Scripture from beginning to end. Dimly, it may be, but surely it is spoken of from the entrance of sin until the prophets of the Old Testament utter predictions of it so clear and plain that Martha, the unlettered villager of Bethany, is able to

Digitized by Google

repeat as her creed, "I know that he shall rise again in the resurrection at the last day."

If thus prominent in the Old Testament, Mr. Storkman shows us that it is as prominent in the New Testament as the second advent itself. "Jesus and the Resurrection" are main articles of faith pervading it. To his argument here we would particularly refer our readers. With his general reasoning we cordially agree, though we differ from him in the interpretation of one very important text, 1 Cor. xv. 22. We think if Mr. Storkman will consider further, he will see that this verse, like every other part of this magnificent chapter, refers only to the death and resurrection of the people of God. It has no reference to the wicked.

Mr. Storkman's sixth chapter on "Personal Recognition in the Heavenly State" is very beautiful and consoling. Commenting on 1 Thess. ii. 19, he tells us how the great apostle must have felt on this subject. "How fondly," he says, "the dear apostle cherished the anticipation of presenting the converts gathered into the kingdom by his labours, his tears, his stripes, to the Master at His coming! How his great heart swelled with a holy exultation, as he looked away from his tears, and his chains, and his coming martyrdom, to the moment of his Lord's appearing, when his children in the Gospel should come and stand by his side, in the presence of our Lord Jesus Christ, his *crown of rejoicing!*"

Cordially agreeing with Mr. Storkman's able chapters on "No Resurrection, No Immortality," and "The Destiny of the Wicked," we come to his deeply-interesting chapter on "The Eternal Abode of Ransomed Saints." There too we are glad to be able to say that his views are ours. We have long thought it not only a beautiful but a Scriptural doctrine that the scene of man's creation and innocence, of man's fall and his redemption, where Christ was put to shame and suffered, should also be the scene of the Redeemer's glory and of His people's joy. "The renewed race," says Mr. Storkman, "will spend their endless days in the land of their nativity; in the 'country' given to Adam, lost in the transgression, promised to Abraham, predicted by 'all the holy prophets,' purchased and assured by Christ, claimed by Peter, and seen by St. John, in its painless, tearless, and deathless restfulness and peace."

In his eleventh and following chapters, our author discusses at some length the important and deeply interesting question as to whether the Scriptures furnish any special evidences of the approximate time of our Lord's coming in resurrection power and glory. Here we suppose it probable that there may be a greater variety of opinion as to Mr. Storkman's argument than it appears to us there may reasonably be on most at least of the previous subjects of discussion. He divides those signs into two great divisions—physical and moral—and we have no hesitation in saying that he has accumulated matter enough to make it highly probable that the

Digitized by Google

Second Advent, the hope of the Church, and the terror of the ungodly, is nigh at hand, so that believers should be, in the words of Christ, "like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

In conclusion we may just say that we have read Mr. Storkman's work with great pleasure. Of the general correctness of his argument we have no doubt. We cordially recommend it to the readers of THE RAINBOW.

HENRY CONSTABLE.

BEYOND THE DARKNESS.

THE late lamented Captain Dutton, of the steamship *Sardinian*, a man of devout faith and earnest life, not only preached and sung the Gospel on sea and land, but also wrote verses occasionally, which were read with interest by his friends and others. The following lines are from his pen:—

"Our vessel when nearing port, just after the pilot came on board, was enveloped in a dense fog: the pilot was able to guide her safely by going to the mast-head, where he could see *over* the fog. All his orders to those on deck were instantly obeyed."

Round our ship the fog clings coldly
All our way,
Shrouded in its chilly mantle,
Dull and gray;
But our pilot, brave and skilful,
Well we know:
We can trust him though we see not
Where to go.

Lo! he climbs the mast, and, hidden
From our sight,
He, above our lower darkness,
Stands in light.
Hark, his words fall clear and cheery
On the ear,
"I can see beyond the darkness—
Never fear."

"Port" or "starboard," "steady," "stop her,"
Guides the way:
Rests for us one duty only—
To obey.
Thus, unseeing yet unfearing,
On we move,
Listening to our Heavenly Pilot
Up above.

Digitized by Google

Listening now, his voice sounds ever
As of yore:
"Trust in me and I will bring you
Safe to shore."
So we trust Him, 'mid the darkness
Of the night,
Longing for His coming glory,
Sudden, bright.

Like to servants for their master—
Watching band;
Like to pilgrims through the desert,
Staff in hand;
Till some morning, as the shadows
Break and flee,
He shall bid us come up hither—
Come and see.

S. S. Sardinian. J. E. Dutton.

THE REV. HUGH PRICE HUGHES ON THE TEN VIRGINS.

A REMARKABLE sermon on "The Ten Virgins" by this favourite Wesleyan minister is reported in *The Christian World Pulpit* for December 24th, 1884. Before noticing the sermon, we beg to wish our dear brother God-speed in his devoted labours to win men to Christ in this wicked metropolis; also to bid him a hearty welcome to the editorial chair of *The Methodist Times*. Mr. Hughes is much too noble a man to take our remarks in an ungracious spirit, and therefore we can be quite frank in the few words we have to say.

The sermon, as we have said, is remarkable. It is that for its manly eloquence and its impassioned appeals; it is that, moreover—though in a less satisfactory sense—for its singular exegesis of the parable of the virgins. Mr. Hughes' exposition is this:—The ten virgins represent all mankind considered as subjects of the Spirit's prevenient grace, and so as depositaries of a measure of the light of Him who "enlighteneth every man that cometh into the world." The wise virgins are those who have repented and believed, and who consequently possess the special grace of the Spirit in the vessels of salvation. The slumbering and sleeping of all the virgins, Mr. Hughes does not understand to involve in itself any condemnation. He supposes it to mean that, having made such preparation as they thought necessary at that particular stage, they went their way and attended to the ordinary avocations of life; and *that*, in his judgment, was as it should be. The inability of the foolish virgins to get a fresh supply of oil shows that men cannot repent and believe when they think they like. The

Digitized by Google

coming of the Bridegroom seems to be the coming of death, so far as we can make out: of the Second Advent of Christ there does not appear to be one word in the sermon.

The last circumstance is the most surprising—that in an exposition of a parable which revolves around our Lord's Second Coming not one word about that coming should have been uttered. But even the Second Coming in itself does not give the precise point of the parable. The one chief point and main burden of the parable is, to enforce the unwisdom of not being prepared for the possible *delay* of the Advent. The possibility of such delay has been plainly suggested by our Lord in His foregoing discourse (Matt. xxiv. 48); and now this solemn parable is added for the express purpose of showing the folly of not being prepared for such a contingency. To make sure that this is the one point of the parable, we have only to observe that, but for the Bridegroom's *tarrying*, all would have gone well with all the virgins! It would not have been seen that five were wise and five were foolish. All would have seemed wise alike, and all might have gone in to the feast. All were virgins—all had lamps and oil in them and the lamps of all at first were burning—all went forth to meet the Bridegroom—all were affected by the Bridegroom's delay in precisely the same manner, for they all slumbered and slept; the which circumstance, passing, as it does, without remark, and not in itself entailing any serious consequence, may be regarded as a mere infirmity, and still more as a foil for what follows. When the midnight cry was heard, the lamps of all the virgins needed trimming, and by implication would have all gone out but for the fact that five of them had taken the *forethought* to bring with them separate vessels containing an additional supply of oil. It is at this point, and at this point only, that the folly of the foolish virgins is seen. In everything else they are no more foolish than their companions, and, as we have said, but for the unfortunate circumstance of the Bridegroom's delay, all the virgins might have gone into the marriage-feast together. The contingency that happened ought to have been foreseen, and provision made to meet it by each virgin for herself; for, in the emergency which the crisis brought, each virgin had to look to her own lamp, and could not help her neighbour. Mr. Hughes does not fail to see that the provision of additional oil is the vital point of difference between the wise virgins and the foolish; and he finds this point convenient enough for his theory, for of course he could well say that to repent and believe the Gospel is vital—to have something more than mere prevenient grace—to have the vessel of salvation (assuming salvation to be the vessel) is vital. So far so good. Nevertheless, the whole thing is out of joint; for, in the parable, the additional oil is subsidiary to the lamp, and is of no use but to be poured thereinto, whereas, in Mr. Hughes' exposition, the lamp is a mere preliminary to the additional oil. And then there lies against his

Digitized by Google

whole view the primary and vital objection, that he represents those who have not yet repented and believed—and of whom all that can be said is that it is "morally possible" for them "to become" Christians—not only as being virgins with lighted lamps, but as having gone forth for the express purpose of meeting and doing honour to the Bridegroom, and as having made such preparation to that end as they thought necessary at that particular stage! After this, we can scarcely be surprised that Mr. Hughes has not a word—no! nor place for a word—on the distinctive and piercing "*Then*" with which this parable opens. Many times in the Gospels is the kingdom of heaven said to be like this or that; but here—and, so far as we can recollect, here only—the Master says: "*Then* shall the kingdom of heaven be like," &c.; that is, at or about the time of the Lord's Return. So that as the time of our Lord's delay wears on, the warning of this parable is more and more needed—needed of course by those whom it concerns—by those who have gone forth to meet the Bridegroom. We earnestly invite Mr. Hughes to reconsider this beautiful but (for Christians) most admonitory parable. It may be that we all need to reconsider it. We are not sure that any current expositions of it are quite correct. We *are* sure that everything in the way of preconceived theories that prevent the Lord's waiting ones from feeling the force of His deliberate warning against unreadiness for His appearing, should be resolutely thrown overboard. Forewarned, forearmed—that was our Lord's gracious intention. Let us give dutiful heed to what He says.

ED.

THE PSYCHICAL MAN AND THE PSYCHICAL BODY.

[THE following article we reprint from *The Christian Commonwealth* of December 11th, 1884, appending thereto some remarks of our own which will sufficiently shew the grounds on which we conclude the essay to be worthy of reproduction in these pages. The original title of the piece in the *Christian Commonwealth* is simply "On the Translation of ψυχικός." It is re-named here in order to indicate at once what are the chief Biblical subjects with which it is connected. It is practically important that all Christians should have a correct idea of what the Apostle Paul means when he speaks disparagingly of a "Psychical Man" in 1 Cor. ii.; and it is theoretically a matter of intense interest to note how, in the great Resurrection chapter of the same epistle (xv.), the "Psychical Body" seems to gather up into itself the story of man's original creation, and at the same time stands out as the humble preliminary and contrast to the "Spiritual Body" which believers are to possess when they "bear the image of the Heavenly" Man, the Second Adam. And who shall say that this theoretically interesting question has not a practical side as well? If we accept the reading, "*Let us* also bear the image of the heavenly," we have express textual warrant as well as general warrant by analogy, for holding that duty now stands closely related to privilege then—the privilege of finding our present psychical bodies superseded by those glorious, powerful, heavenly bodies of which our apostle had such a ravishing anticipation.]

Digitized by Google

ON THE TRANSLATION OF ψυχικός.

THE two Greek words which are usually rendered into English by "life" and "soul" respectively, are not exactly parallel with the words by which we translate them. Ζωή is life in its absolute sense: that which men, animals, and plants possess; and is the antithesis of death, or has death for its negative. ψυχή is never life in this limited [qy. abstract] sense, as the mere state of living; it is the particular life of the individual, and includes all that is alive in the individual man beyond the physical life which he has in common with the animals; meaning, therefore, his mental life in addition to his corporeal life. It expresses accordingly more than we generally mean by *life*, and less than we generally mean by *soul*. In our translation of the New Testament, especially in the last, a discrimination very nearly perfect has been used in rendering ψυχή by that one of those two words which conveys most correctly that variety of meaning in the original which can generally be expressed only by one of them. "My soul is exceeding sorrowful, even unto death," could not be "my life," &c., with any propriety; and where St. Paul speaks of Epaphroditus "not regarding his life," to say "not regarding his soul," would convey an entirely erroneous meaning. Yet it is the same word in both places.

The manifest negative of life is death; but there is no real or proper negative to the living mental faculty. Where there is, or can be, however, no negative, there may be an opposite, as there is in this instance; and more than one opposite, or an antithesis. "Body" is the opposite of "Soul" in one relation; and "Spirit" its opposite in another relation. The practical objection, or difficulty, in rendering ψυχή always by *soul*, is that the common imagination is disposed to confound *soul* and *spirit*; to look on them as identical, or on the words as synonymous. This is an error; perceptible on the mere exposition of it, and especially perceptible when we meet the adjective derived from ψυχή. We are not in possession of a word in English approaching in any degree of literalness to a parallel to that adjective; it is unfortunate that we are not. In determining how it ought to be rendered, more than one consideration has to be kept in sight. We have to inform ourselves of its application in other Greek writings besides the Epistle of St. Paul, where it is to be found; we have to examine its etymology; and we are not to overlook that St. Paul was in this epistle treating of a matter not treated in classical works, and that he had to create a new nomenclature for new ideas.

Ψυχικός occurs four times in the New Testament, its use in 1 Cor. xv. 44, 46, being counted as once. Its use in James iii. 15, and in Jude 19, where our translators render it by *sensual*, it is not necessary to examine closely; all investigation into its use by St. Paul covering those passages. It may be assumed that its

Digitized by Google

meaning is the same in the 15th chapter of 1st Corinthians as in the second chapter; what it qualifies being different. Naturally it should mean pertaining to ψυχή; and we find that in authors before St. Paul, it was employed in opposition to σωματικός. St. Paul employs it in opposition to πνευματικός, in both places where he uses it. But because he employs it in this opposition is not a reason for that being the only antithesis; for he uses πνευματικός as an opposite to σαρκικός (carnal); and if one of those words can rightly have two opposites, so can the other. That is, that the carnal, natural and spiritual, are three qualities belonging to the human constitution, not contrary to, but differing from each other, and mutually antithetic in certain of their relations. I use here *natural*, not as the exact representative in English of ψυχικός but that which is accepted. This view of the threefold constitution of man pervades all St. Paul's writings; that occasion on which he speaks of it most definitely and most markedly being in 1 Thess. v. 23: "I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." It is evident that our translators use here the right word; for if they had used *life*, it would have been inferable by the reader, with some excuse, that the *soul* which is spoken of in various places in our Bibles, both the Psalms in the Old Testament, and all through the New, is the same with man's immortal spirit. This view of man as a Trinity, though to be found as far back as in our account of the Creation, when God made man in His own image, is one that there is in the Grecian literature no expression of; and accordingly St. Paul was under the necessity of taking those terms to express his meanings which in strict definition came nearest to his meanings; and by imparting to them, as respecting their new application, fuller meaning than they had had before, to establish for his new philosophy a new and ample technical nomenclature. An ordinary educated man of the time when the epistles were written, we need not necessarily suppose a platonist, or a follower of any school in particular, would have understood what was meant if the faculties of man were described as bodily, vital, and mental. He might not have accepted that description of them, and might have preferred some more subtle, perhaps more poetical doctrine; but he would have understood it, and it would not have been novel to him. But to be told that the merely vital functions are little, if anything, more than the connection, or the means to the connection between body and mind, which is necessary to make an identity, or personality in the individual; and that above or beyond the body and the mind, and their connecting vitality, there is in man a spirit: a spirit which gives him a community of nature —how close is indefinable, but still a community—with the Divine; this is what would have been new, and at first incomprehensible; and this is what St. Paul had to impress on his pupils of the churches of Greece and Ionia. Men and animals have

Digitized by Google

living bodies, and minds dwelling in, and influencing those bodies, and influenced by them. A Greek of the first century might have supposed, as many men do at this time, more enlightened though they have opportunity to be, that the difference between man and the lower animals is no more than that the extra-corporeal functions of man are the most ample and the most powerful. St. Paul told such, that man has a third function, πνεῦμα, which animals have not. In so telling him, however, he would not occupy or exhaust the whole of the metaphysical ground already entered on. There is the quality of νοῦς, or mind, an abstract and not personal quality, which was, in the Grecian philosophy and even ordinary language, recognised as a function of man; and this νοῦς it is, and not ψυχή, which would have been attributed to the lower animals. As ζωή is a quality common to all and not a personal quality, but life in the abstract; that which is personal, and possesses the life, being the body (σῶμα); so νοῦς is the abstract mental quality which is possessed by, or incorporated with, the ψυχή; this being, not life merely as such, but a man's life, or soul. ψυχή is also that faculty to which those of the ancients who believed in immortality attributed immortality. What was new in the Christian doctrine of resurrection was, not life after death, but the life after death of a hitherto unknown πνεῦμα, which both in this and in the other existence is the God-like in man. In this, St. Paul's philosophy does not take from or overthrow the best preceding philosophy. It adds to it; saying, "You believe the immortality of man; you believe what is true; and that immortality is of the spirit, which is higher than the mere life or soul, and which can carry its investigations even in this life further, yea, into the deep things of God." In conformity with this, as ζωή is that by which the body communicates with the spirit and is adopted, if the expression be admissible, in the spirit in the life eternal, so νοῦς the intellect absolute, is the connection between ψυχή and πνεῦμα. Accordingly the νοῦς becomes spiritual more and more as the spiritual disposition is developed, as is plainly taught by St. Paul, when he goes on to say, directly after his statement of the Spirit's discerning power, "We have the mind (νοῦν) of Christ;" meaning the same sort of mind, not the individual mind. Here he intimates that this human faculty of Christ, which it is only in His human capacity that we can comprehend Him as possessing, is not different from, but more spiritual than, the ordinary human mind or understanding.

As observed, the spirit is an opposite to the life or soul, and it is also an opposite to the flesh; but it is evident that it is not an opposite to them after the same manner. It is the moral opposite to the flesh; it is the intellectual opposite to the life or soul; and only the ontological opposite to both. Now it is impossible that an author so correct as St. Paul, should employ the derivatives of his words in any way that would justify applications of the

Digitized by Google

derivatives to ideas altogether different from those that belong to the original words. For this reason the rendering of ψυχικός by natural is seriously objectionable; as also the rendering of it by *sensual* in James and Jude. Yet to translate it by the nearest expression that we can find, that is, *living mental*, is very clumsy; and does not convey anything at all near to the fulness of the Greek word. *Intellectual* might do; but ψυχή contains an idea of life, an idea of something mobile and vivid; while intellect suggests calmness and not action. If we wish to speak of it as an active power, we must so speak of it, and characterise it as creative or imaginative intellect. In 1 Cor. ii. 14, to read, "The imaginative man receives not the things of God's Spirit," might possibly convey what St. Paul intends; but that word would not express his meaning in xv. 44. While the expression is applicable in defining the difference between the imaginative and the spiritual characters, it is my opinion that St. Paul does not here intend to speak of characters. The text is ψυχικὸς ἄνθρωπος, the article being omitted, which it has been recommended to translate, "a natural man," not as in our version, *the* natural man. But ψυχικός describes an attribute, which is a personal possession of all, like the body; not a quality which men may have more or less, as imagination; some men, perhaps, hardly at all. I believe, therefore, that St. Paul means to say the part of man's constitution which discerns the things of the Spirit, is not the part which is ψυχικός; but the man who is really spiritual (and here he speaks of a character, and uses the article) judges concerning everything both of this and of the other state of being. For, referring to xv. 44, it is evident that not only the man, the person himself, is ψυχικός, but also his body is so. We are helped to this apprehension of the author's meaning in the second chapter by the opposition which he immediately goes on to speak of between the spiritual and carnal disposition; an opposition plainly moral, while that between the spiritual and "natural" dispositions, if we suppose him to draw the contrast, is not a moral, but an intellectual opposition. On every side, *natural* is a translation to be objected to. The idea which it includes cannot but be referred to *nature*, as spoken of often by the same author as the opposition state to that of grace. In Eph. ii. 3, "Ye were by nature" (i.e., as created) "the children of wrath." This is a moral opposite to the state of grace; and ψυχικός contains no moral implication whatever. So far, concerning the first use of the word.

In chapter xv. of the same epistle, it is not the "natural" man but the "natural" body of man that is spoken of. And it is evident that this word suggests meanings which are not only not the same as those intended in the original, but are actually contrary to them. "Natural" presents to us the idea of *material*; and ψυχή is as immaterial, as extra-corporeal, as πνεῦμα. It is not to be questioned that the common idea of the resurrection is of a

Digitized by Google

body which is to be spiritual; which is right, because this is the very word of the inspired author; but it is not the case that *spiritual* includes not being material. For if the spiritual body, because it is spiritual, must be non-material, then the "natural" body—natural being of or belonging to the soul or life—must be non-material too; which it is not. Therefore the resurrection body is a body not the same as, but like the present body—and like in being material if like at all; and over it the spirit will be the predominant, or efficacious influence, as the soul or intellectual life is the ruling influence over the present body. This is what the text xv. 44-46, taken alone, conveys; and the analogy by which St. Paul leads up to this, the wheat in the ear being as material as the seed-corn, points to the truth which, no doubt, he does not derive from the analogy, but illustrates from it, and that most closely. "It is sown an intellectual body, it is raised a spiritual body; there is an intellectual body, and there is a spiritual body." He insists, in terms which can be exceeded neither in authority nor definiteness, that the body which rose from the tomb in the garden on Easter morn, is the first example of what every body of men in the resurrection shall be; and one of the special events of the few weeks of our Lord's post-resurrection life was a direct and intended proof to the only doubter among His followers that His body was material.

All the objections to translating ψυχικός by *natural* are as strong, if not stronger, against *sensual*. In James iii. 15, where what is characterised is wisdom, this translation is absolutely incongruous, as it is describing a mental power, or operation, by that which belongs, not to the mind, but to the body. In Jude 19 the incongruity is not so directly apparent from the context, but in both places ψυχικός should be rendered as it ought to be elsewhere.

The conclusion at which I arrive is, that we have no English word for it; and I see no alternative but the introduction of it into our language, viz., *psychical*.

REMARKS ON THE ABOVE.

1. The foregoing essay is a valuable contribution to the elucidation of Biblical Psychology or Doctrine of Man, although in several respects it certainly leaves a good deal to be desired. The novelty of the subject, especially as found in a weekly paper, is fitted to arouse a spirit of enquiry. The difficulty of the subject also, though a little perplexing to some minds, whets the appetite of others. And, indeed, it must be rather startling to many self-satisfied Bible readers to be told that they have yet to learn some of the Scripture alphabet wherewith to spell out the constitution of man as set forth in our Sacred Writings. To be told that instead of man's being constituted of simply "body and soul," he is emphatically tripartite, that is, formed of "spirit and soul and

Digitized by Google

body," and that until this is well grasped several momentous passages of Scripture can be scarcely at all understood, is at least adapted to leave the impression that we have yet much to learn, and that even in this direction God has more light to break forth from his Word. This general Biblical interest becomes intensified when once the dogma of man's natural immortality begins to be seriously questioned. Perhaps a last stand in behalf of that position will be made on the ground of man's being "tripartite;" the assumption of an "immortal soul" being given up, and a rush being made to maintain that at least man has an "immortal spirit." As to the likelihood of these tactics being resorted to, this very essay is significant. But we anticipate.

2. We like the essay much for one thing, namely for the manly courage with which the whole subject is attempted to be covered. With another thing also the reader may justly be pleased, and that is for the brave proposal with which the essay ends; the proposal being that, instead of going on misrendering *psychikos*, now as "natural," and again as "sensual,"—neither of which it is,—lacking a suitable Saxon word, the Greek word itself should be transferred bodily in translation, in the anglicised form in which it is already familiar in the higher walks of literature. In other words, this writer boldly proposes that we should henceforth read of "a *psychical* man" in 1 Cor. ii., of "a *psychical* body" in 1 Cor. xv., of "*psychical* wisdom" in James iii., and again of "psychical men" (divisionists) in Jude 19. The innovation, though quite limited in the area of texts it is meant to cover —for the above are all the occurrences of *psychikos* in the New Testament,—is nevertheless sufficiently startling. In fact, it is much too startling to be as yet endured by the common people, especially when the necessary condition is tacked on to it—namely, that, in order to catch the Biblical force of *psychical*, the habit be formed of freely substituting the noun *psychè* for "soul," wherever the latter occurs throughout the Bible. As the editors of *The Christian Commonwealth* have conclusively shewn in a leading article on the subject, it is too much to expect that the common mind can at once appreciate such renderings as "Man became a living psychè" (Gen. ii. 7), "Bless the Lord, O my psychè" (Ps. ciii. 1) &c., &c. But that is surely no reason why educated men should not make a beginning—no reason why Bible classes should not, concordance in hand, follow it up—no reason especially why the teachers of the people should not master the elementary facts of the case, and *show* that they have mastered them; which, we take leave to say, they will never do so long as they go on in the present hum-drum fashion. On these grounds, we thank the writer of the essay for the manly way in which he follows up his investigation. He stands well up to his work, and is for no half-measures of reform. Subject to the limitations named, we gladly second his suggestion.

Digitized by Google

3. It would serve no good purpose were we to conceal our opinion that this essayist is occasionally obscure and that he falls into some mistakes. One of the more serious of these is his assumption that the idea of mentality predominates in the word *psychical*. "It is sown an intellectual body, it is raised a spiritual," is to our mind a very forced and one-sided rendering: "it is sown an animal body, it is raised a spiritual," would, we submit, be quite as near the mark. For though it would not do to render the clause in Gen. ii. 7—which is what the apostle was looking back to—"And man became a living animal," yet this broad rendering cannot be wholly devoid of truth, when over and over again in the opening chapters of Genesis animals are termed "living souls." Moreover, here in 1 Cor. xv., the context shows that intellectuality is anything but the uppermost notion in the apostle's mind when speaking of our present body; as the synonyms "corruptible," "dishonourable," "weak," "*earthy*," plainly declare.

However, the one effectual cure for this one-sidedness is at hand in the suggestion we have made, that the changes be freely rung on "soul" as *psychè* all through the Bible. Such passages as: "Psychè, eat, drink, and be merry" (Luke xii. 19); "And the fruits which thy *psychè* lusted after" (Rev. xviii. 14), with many precisely similar in the Old Testament, would soon restore the balance. When this is done it will be seen that the essayist's second sentence ought to stand corrected thus: "Ψυχικός . . . . is the particular life of the individual, and includes all that the individual man has in common with the animals."

4. We notice with regret that the writer of the essay, while frankly conceding that the soul is not "the same with man's immortal spirit," assumes, without giving a particle of evidence, that man's spirit *is* immortal. Hereby the writer has missed a chance of doing important service; for, if while giving up the immortality of the soul as such, he had proved the inherent immortality of the human *spirit*, he would have done his friends signal service. The reader can refer to his words on p. 69. All we have to say at present on this head is, *Prove* that the spirit is unconditionally immortal, do not *assume* it. We quite admit that man's spirit is the most God-like constituent of his nature, and that it is into his spirit that deathlessness is introduced by the renovating and energising agency of the Spirit of God; but we no more believe that the human spirit *merely because it is spirit* is eternal than we believe it to be for that reason omnipotent or omniscient. With such passages as Rom. vi. 23, and especially Rom. viii. 10 before us, we come to a very different conclusion: "*If Christ is in you*, the spirit is life because of righteousness." Thanks be to God that his gracious guidance is leading up to so high a plane, whereon righteousness and life go hand in hand.

Digitized by Google

THE GOSPEL FOR THE MULTITUDE.

ONE might fancy from the state of things around us, in what is called the religious world, that Protestantism has at last hit upon the true bond of union between respectability and the cross of Christ. And without limiting this proposition to the sentimental class who enjoy the comfortable assurance that Church-of-Englandism is the exponent of the universe, let it be made to embrace the wider field of those who, to some extent, however small, entertain a value for personal conviction, that is to say, for those claims of conscience which a religion established by law is neither calculated nor designed to instil. The rulers of this world are well content to protect and fraternize with what they deem to be an expression of sagacity and an engine of power. This is the aspect in which they contemplate, and the purpose for which they utilize, "the outward form and pressure" of Christianity. They never did and they never will contract partnership with what is avowedly "foolishness." It would be a philosophical absurdity to make the attempt; for the central idea designated foolishness by the apostle, eludes the grasp of earthly policy, and exhales at the first touch of the proffered aid of force. But while itself living in eternal antagonism to mercantile logic, its ritualistic counterfeit has a countless army of professed disciples, who, led on by the clergy, would fain believe that they have discovered the art of "making the best of both worlds."

The question then arises—If this be true in the case of even the most virtuous of human governments, are we quite sure that it may not also be true in respect of some others of us, who, while glorying in the prerogative of individuality, have never suspected how far we too are allowing our Christian liberties to be counteracted and superseded by the yoke of intellectual usurpations, or by an unconscious, though superstitious veneration for the opinions of our forefathers; or it may even be by the more ignominious allurements of rhetoric and wealth.

One thing is quite clear: verbal profession may be indulged in, unmolested, unchecked, unabashed. This is easily to be accounted for so far as the representatives of a governmental religion are concerned; for such an institution effectually does away with "the offence of the Cross," or to speak more correctly, will have nothing to do with it; and what the government patronizes cannot be other than respectable. Now, the protection thus accorded to the favoured Church, does, in reality, throw its ægis likewise over all the other churches. This it does through the unavoidable influence of sympathy, contagion, and kinship. The churches can all equally make their appeal to the popular law of force, for the popular mind discovers very little difference between them; and even if government partiality were altogether swept away, as in America, the voice of verbal profession would probably be as flippant and unfettered as ever.

The meaning of all which is, that the faith professed is something which the popular mind has ceased to care much about—something which the popular mind feels to be a mere externality, partaking largely of commercial expediency; not exactly a dishonest faith, but a cowardly one—a faith which rests in indolent assent, but stops short of ardent conviction,—a faith accepted at second-hand, and therefore

Digitized by Google

rarely subjected to analysis, for fear it should turn out to be a "will-o'-the-wisp,"—a faith feebly uttered in the pulpit, but ostracised in decent society,—a faith capable of being held by proxy, and therefore carrying with it no responsibility,—a faith fruitful in resources for the use of organized despotism, but to the suffering classes themselves barren as the east wind.

Such is the faith of the world's Church, the natural and inevitable outcome of clericalism when working in congenial alliance with human depravity. Touch it, and the whole hive will be up in arms, renewing the discordant clamour which George Fox awoke among the church-goers of his day; or, as Chinese Gordon is reported to have said: "You need not come out to Africa to win martyrs' crowns. There are plenty to be given in England. Speak out, and you will find sharper pricks than any which the native lances inflict, and plenty of poison to envenom the wounds."

But why need we care for any of these social pricks? The hands that administer them are already palsied by fear, and the counsels of the foe are demoralized by divisions. If any man's heart fail him in this warfare, let him go home.

It is quite time that the advocates of the Biblical doctrine of Life only in Christ, should rise to the dignity of their vocation, in the calm assurance that the restoration of this fundamental truth is of vastly more value to the human race than the founding of a score of colleges or almshouses. It is quite time that they should identify themselves with the principle, that they should appreciate its dynamic impetus, foresee it progress, and salute by anticipation its rapidly approaching triumph. So far from consenting "to pip and whimper" (as Carlyle has it), in the presence of divinity authorities, and humbly sueing for permission to be heard, it is theirs to herald without any further ambiguity an universal revolt against the age-long tyranny of the scribes and pharisees.

A celebrated man has said, "When we are right, we are always more right than we suppose;" which amounts to saying, that when we believe a thing to be true, we never believe it sufficiently,—we never sufficiently rely upon it. Consequently, we do not see all that may be said in its favour,—we do not even dare to see it. But another man may say,—"Supposing all the veils and hindrances removed which clericalism or prejudice have hitherto erected, think you that the multitude, such as you know it, would accept in a more rational sense the statements of Scripture"?—No; the multitude, such as you know it, will not; but the multitude, such as its emancipation will make it, certainly will. The common people we are told once heard Him gladly. Why should they not again hear Him gladly when His words are no longer distorted and stultified in the interest of a class?

It demands especial notice in this controversy, that while our Lord and His apostles abstained from uttering a single word which could authorize subjects, in their Christian capacity, to disturb the dominion of the Cæsars, the denunciations fulminated against the assumption of secular power by the Scribes and Pharisees on religious pretences are as terrible as language could make them. It is the thing which the Lord of the church has emphatically declared that He hates.

Digitized by Google

Who that has made ecclesiastical history his study doubts for a moment that clericalism pure and simple is the virus of the Catholic system?—that it is the most hideous imposture that tyranny has ever enchained the free spirit of man withal—that it is treachery towards the church, and treason towards the church's Lord—something ten-fold worse than heathenism, inasmuch as its weapons are stolen from Heaven's artillery—the master-piece in short of the grand adversary of living souls.

William Lincoln, the pastor of Beresford Chapel, Walworth, has in a masterly essay brought together, by an exegesis hitherto unequalled in this controversy, copious evidences of the identity of Nicolaitanism or Balaamism with the origin and development of clericalism. See his *Javelin of Phinehas*. Various ecclesiastical annalists, suspecting perhaps their own complicity in the traffic, and unwilling to regard it as an abiding system ever expanding and bound to culminate in the papacy, have sought from time to time to represent the Nicolaitanes as an obscure sect in the early church holding certain scandalous errors. But in truth there never was such a sect. The principle condemned might rather be termed a malaria penetrating all the churches more or less, and continuing to penetrate them down to the present hour. "Balaam," says Trench, "signifies Destroyer of the people." The two Greek roots out of which Nicolaus is constructed suggest no farther idea than Subjugator of the people. Nicolaitanism therefore is the preliminary step towards Balaamism. Nicolaitanism first exalts itself into a priestly class, reducing the laity to the condition of beasts of burden; and Balaamism completes the conquest by forming that alliance with worldly power which constitutes spiritual (not sensual) fornication, personified in Jezebel.

And how was all this brought about? There is but one answer—By systematic perversion of the written word. Let another of our modern authorities here state the case as it stands even in our own "revised" days.—"No one," says Dr. Farrar, "who has not given special attention to the subject, can have any conception of the extent to which fragments of the Bible have been misquoted and misapplied. It is no exaggeration to say that the majority of Shibboleths which have been banded about in current controversies are applied in senses entirely apart from those in which they were intended by the original writers. Such texts are associated in most minds with the meanings which have been assiduously read into them, but which they do not really contain." And Dr. Farrar farther thinks "that a volume of the saddest import and of the most solemn warning might be written on the calamities which have arisen age after age of civil and ecclesiastical history from systematic perversions of Holy Writ."—*Methodist Times*, 1*st January*.

Should any be disposed to think that Dr. Farrar has exaggerated the evils flowing from what he terms "isolated study," there can be no doubt that his argument bears rightly and irresistibly on the grand fundamental point of human mortality. Here nearly all the churches have with one consent gone astray, practically if not verbally.

One word more in behalf of the multitude. In the aforesaid journal, *The Methodist Times* for 1st Jan., Henry Broadhurst, M.P., has a long letter on the oft-debated and wearisome topic of drawing the labouring

Digitized by Google

classes to church—advising the clergy how to render what is termed "worship" more attractive. All its articles cannot of course be here recited; but one of them is to the effect that the illustration and assertion of the labouring man's civil rights need not be omitted from the sermon. All very well;—but the labouring man is quite able to debate this matter from his own point of view, without being coaxed into chapels. The altered sermon which some others of us demand goes deeper far than this. Its basis is the preliminary cry of The Voice —"All flesh is grass;" and the Joyful Message is an exchange of the flesh for immortal vigour.

> "From ostentation as from weakness free,
> It stands like the cerulean arch we see,
> Majestic in its own simplicity."—*Cowper.*

MNASON.

"WHAT WE THINK—FURTHER."

SECOND REPLY TO "THE (AMERICAN) CONGREGATIONALIST."

DEAR SIR,—I find a second editorial in your paper of Nov. 13th, in which you notice the strictures that were made on your first article under the caption as above given. I am heartily glad that you have felt constrained to attempt some kind of a plea in behalf of this doctrine of endless sin and misery, which you hold; for I am sure that in your search for arguments to sustain it, you will see, more and more, the weakness of your position, and that in the end you will be obliged to confess, as many of us have already done, who once held with you—having received it by tradition as you have done—that it has no substantial foundation either in Reason or in Scripture.

It must be apparent to all who read your argument that, if this is the cream and substance of its support, the foundation is quite too insignificant for the tremendous superstructure you would build upon it.

I willingly gave place to the whole of your first article in my reply, that my readers might see what could be said in behalf of this traditional doctrine by one of its most able and earnest defenders—how little to the point—and how feeble and futile are his strongest arguments in its favour. I would also quite as cheerfully give place to the whole of your second, if you had really added anything new or important to your first effort—or could I afford room for it in this brief rejoinder.

I could wish that you might think it prudent to allow to some one of your Christian brethren whom you may think worthy—if there be any such among the large number who hold with me to the Bible doctrine of Eternal Life only by redemption through Christ—a fair opportunity, in your paper—which you have never yet done—to state the doctrine as we hold it, and to briefly give the reasons for our faith. But I know by hard experience how almost impracticable it is to carry on any fair argument with a partizan editor, in his own paper, and how extremely awkward it is to attempt to carry it on elsewhere. For, while he addresses one class of readers, his opponent must address another class,

Digitized by Google

if any, and has no way of reaching those to whom he most desires to speak. And then, the editor feels quite safe in misrepresenting the position of his antagonist, which, I am sorry to say, is far too often the case, and in ignoring such of his arguments as he cannot well answer, and in confining attention to minor and insignificant points, and quoting, if at all, only such fragmentary extracts from him as can be made to suit his purpose. In this way he finds it quite easy to lead his confiding readers to believe that his own position is impregnable, and his opponent is a heretic, or a fool, or both.

However, in spite of these disabilities, I will venture to notice a few points in your second article. I showed, as I think, conclusively in my first reply, that not one of "the specimen texts" you cited, affords any support whatever, to your doctrine of immortality in sin and misery, and that so far as they have any bearing on the question, they are decidedly against your position, and that the clause *you dropped out of the middle of your last citation* (Rom. ii. 6-9) flatly contradicts your doctrine, and sustains the truth for which we contend, as would have been apparent had you retained it! And yet you take no notice whatever of these criticisms, nor do you venture upon any further citations in your reply.

I also showed that, while ostensibly arguing the question propounded to you—"*Whether the Bible teaches that any besides those who believe in Christ will be immortal*," you actually argued against quite another doctrine—one with which the great body of believers in *immortality* only in Christ are no more chargeable than yourself, namely: the Sadducean doctrine of the non-resurrection of the wicked, and that you scarcely touched the real question in issue, as to whether the Bible teaches that Immortality or Eternal Life is the special gift of God through Jesus Christ to believers only, or whether it is the natural inheritance of all men, believers and unbelievers alike? This omission to argue the real question, which you professedly undertook to argue, was so obvious and glaring that you have now felt constrained to confess that you purposely "confined our [your] reply [?] to the narrower question, whether any man lives at all after death, who has not gained through faith in Christ an immortality;" which is quite another question; and yet, by way of self-justification, or through some inexplicable confusion of mind, or for some other reason, you now claim that after all you were arguing the real question propounded, or, at any rate, you see no important difference between the two. And now again professing to consider in your second article the question propounded, you have nothing whatever to say of this Eternal Life or immortality which is so emphatically and repeatedly promised in the Scriptures to believers as their alone and peculiar portion; but devote your whole article to the question, "*Whether it will be unreasonable and unjust for God to punish the persistently impenitent for ever.*" And you evidently use the word "punish" in the sense of torment, for if you were to take it in the sense of being deprived, or cut off from the enjoyment of Eternal Life, in which we understand it, that is, *punished with everlasting destruction*, as Paul expressly says, there would be no dispute with us, or with the apostle. Why then should you wish to disguise your real doctrine by the use of this confessedly ambiguous term, when you might quite as

Digitized by Google

easily set it forth in unmistakable language by inquiring "whether it would be unreasonable and unjust for God to *torment* the persistently impenitent for ever," if this be the kind of eternal punishment you believe in, unless for the reason that the doctrine itself is too horrible to admit of being nakedly set forth?

You go on to say that the justice of such punishment is to be determined by a previous question, as to the justice of God in making "persistent impenitence possible." That he has made it possible, you assume without any reason and even in the face of the most evident teaching of Scripture that, eternal persistence in sin is just what God has made impossible. We are everywhere taught that, "evil shall slay the wicked;" that "sin when it is finished bringeth forth death." Like leprosy, that fatal disease, which is made its fit type, it preys upon the very life of its victim; though its progress may be slow and gradual, it is to certain and remediless death. In this we see the mercy as well as the justice of God, revealed as it was in the very beginning, in barring man away from the Tree of Life, after he had sinned, and made himself inevitably miserable, for we read in Gen. iii. 22, 23:—

"And now lest he put forth his hand and take also of the Tree of Life and eat and *live for ever*. Therefore the Lord God sent him forth from the garden of Eden, and he placed at the east of the garden of Eden Cherubim, and a flaming sword, which turned every way to keep the way of the Tree of Life."

You further say that your opponents object to "that doctrine of future punishment which has been common to the church from the beginning." This is not so. But, on the contrary, it is just the doctrine which was common to the church in the beginning, for which we contend. This doctrine of life only in Christ was the only doctrine of the church for the first one hundred and fifty years after Christ. It was not until the latter part of the second century, that its faith was corrupted on this point by the Grecian philosophers who came into the church bringing with them the Platonic doctrine, that the human soul is self-existent and indestructible; and as a consequence, all those many plain declarations of the Word of God which threaten death and destruction to the wicked, and promise Eternal Life to the righteous, and to them only had to be interpreted in a new, unnatural, unreal sense to agree with their philosophy. Their sophisticated sense of these words has come down to us by the tradition of a corrupted and apostate church to this day, as the true Scriptural sense of these words. This is the reason, and the only reason, why it seems so natural "to common readers of the Bible," as you say, to understand them in this sense. They have been taught from their infancy in the Sabbath-school, and from the pulpit, and in all our religious literature, that, "to die," "to perish, "to be destroyed," "to be utterly consumed, root and branch," and a multitude of other similar expressions, do not mean in the Scriptures what they say, and what they do mean everywhere else; but they only mean that the unsaved are to live forever in sin and misery, and that to think otherwise is rank heresy.

"Man has a soul and a body. The body dies. The soul never dies. The souls of the good will be happy in heaven. The souls of the bad will be miserable in hell."

Digitized by Google

So teach the "Scripture Lessons for Children," published by the American Tract Society, and this in the face of the Word of God which says, "The soul that sinneth *it shall die.*" You further say that our doctrine "weakens and perverts the natural force of the warnings of the Lord with regard to the risk of eternal conscious suffering as the doom of those who persist in impenitence."

I ask you where our Lord has uttered any such warning? I call on you to point to one single passage where he has threatened *eternal conscious suffering* to the impenitent. He does, indeed, warn sinners of the miserable *end* towards which they are hastening. He tells them not to fear their fellow-men, who can only kill the body, but to fear Him who is able to destroy both body and soul in *gehenna.* He urges all men to accept of the life everlasting which He has come to offer them. But as for the idea of "eternal conscious suffering," it has been forced into the Scriptures in order to make them seem to sustain that heathen philosophy which teaches that immortality is the lot of all men, whether saved or lost. There are several familiar texts into which this doctrine has been thrust, and the common reader thinks he finds it there because he has been so taught, and because he brings this idea with him to the reading. But let him come to the reading apart from any previous bias in favour of the popular theory of the natural immortality of men, and he will not find one single passage in all the Bible that hints at any such doctrine as that of eternal conscious suffering. While on the other hand, he will find scores and hundreds that unmistakably teach that Eternal Life is the portion of the righteous only, and that death and everlasting destruction are the portion of all persistent sinners.

But we deny that there is any substantial "force" in such warnings as you construe them. Whatever constraining and terrorizing effect they may have had in the dark and brutal ages of the past, and we all know how an unscrupulous and tyrannical priesthood have used them—not indeed to make men better Christians, but to subject them more completely to their behests—yet even this kind of force has exhausted itself by its enormity. Under the enlightening and humanising influence of the Gospel, this pagan doctrine of endless torment, that has come down to us through an apostate church, has nearly, if not quite, lost all the force, such as it was, that it ever did have. It is too incredible to be seriously held by any reflecting person, who has any true sense of the wisdom, justice and goodness of God, in any other way than as an abstract article of a traditional creed. It is too hideous even for infidels and sceptics to entertain, excepting as a means for ridiculing the Bible in which they are assured it is taught, and blaspheming the God of the Bible, to whom it is slanderously imputed. Its only real force is to obscure the light of the glorious Gospel; and to prevent sinners from accepting it as their only hope of eternal life; to alienate men from that system of religion that is supposed to teach it as one of the fundamental doctrines of her faith, to drive them into scepticism and such various forms of belief or unbelief as appear to be more worthy of acceptance, and to perplex the minds and wound the consciences of sincere disciples, who feel bound to believe what the Church teaches them concerning her God and His character, and who earnestly desire

Digitized by Google

to love and trust Him, and do really love and trust Him, so far as they can, in spite of the hideous light in which He is presented to their faith; and who would gladly commend Him to the love and trust of their fellow-men, if they only knew how to do it.

This brings me to the saddest aspect of the case; its reflex influence upon your own mind, and the minds of those who persist, with you, in endeavouring to support this anti-scriptural dogma of eternal life apart from Christ, its only Source. It is leading you all gradually, but inevitably, to the demoralising belief in "the final restoration of all souls to holiness and happiness." Indeed, you have already gone so far as to avow, as you do in the closing paragraphs of your article, that it is more agreeable to you, and that you would "quite as willingly undertake to harmonise it with the Word of God," as the doctrine of eternal life only in Christ. Not long since you published in your widely circulated paper a series of articles from the pen of a much respected Professor Emeritus, of our oldest theological school, in which this doctrine is more distinctly inculcated. Let me call your attention to some of his utterances, which can hardly have any other fair interpretation:

"The common conception of death is a great illusion. Indeed it ought not require any very profound religious faith, but a nimble effort of good sense rather, to teach a believer in immortality that death is not what it seems to be. The tyrant always wears a mask. The inherited notion of it, which has come down to us through ages of horror, and which still lives in some of our funereal usages, is a hideous fiction. We speak but a truism in saying, that death *never* throttles the real man. It is one of the common-places which still are immense in meaning, that that which thinks and feels and hopes and joys, death has no more to with than it has with God, [!!!] Look at an Egyptian mummy. Is that a man? Yet it is all that death has to boast of. Why is it not more real to us that, to the thought of God, no man ever dies? To His mind there is no death-bed, no dying struggle, no glaring eye, no grave. These as we think of them are but illusions of human sense. The real man, once alive, lives on for ever. That thing which we weep over and enrobe tenderly for the burial, and follow reverently to the grave, and there, with prayer and dirge, cover reverently from our eyes, is not the man, the real being loved and lost. He is still what he was the last time we parted from him, and bade him good-bye. He has only passed out of our sight for a little. Dying is a transition to an improved state of being. All nature teaches this. Decay is but the process to a new and better life."—*The Congregationalist, July* 31, 1884.

I know not how it could be possible to frame anything under the guise of Christian sentiment more directly opposed to the letter and teaching of God's Word than this. And yet it is the only legitimate conclusion to which every intelligent man, who holds to your heathen philosophy of the nature of man, must come at last.

In my volume entitled, "The Theological Trilemma," published several years ago, I showed that there are really but three positions which can be held on this question: *First*, that of the eternal blessedness of the saved, and eternal misery of the lost. *Second*, the restoration

Digitized by Google

of all men, sooner or later, to eternal blessedness. *Third*, the eternal blessedness of the saved, and the ultimate destruction of all who are not saved. The first is what is called the "orthodox" view; the second is the doctrine of ultimate "universal salvation," both of which rest on the Platonic philosophy of natural immortality as their chief corner-stone; the third is the doctrine you are opposing, and the one I am endeavouring to sustain, as the only one that really honours and magnifies both the law and the Gospel, which satisfies our sense of what is just and right in the Divine Government, and which agrees with the teachings of the Word of God.

And now, my dear Christian brother, in view of the high and responsible position you are called to occupy in the Church of Christ, and of the great multitude who are looking to you for instruction and guidance in their religious faith and practice, let me beg of you, seriously and prayerfully to consider whether you are faithfully discharging your high trust, in your persistent endeavours to hold those who honour you with their confidence, to a philosophy of human nature which so evidently contradicts the plainest teachings of the Scriptures, and which is producing such infinite evil in the Church and in the world; which is undermining the faith of so many believers, or would-be-believers in the Christian system, and furnishing unbelievers with their chief weapons for attacking it; which, as the prophet says, is "making the heart of the righteous sad, whom God has not made sad, and strengthening the hands of the wicked, that he should not return from his way by *promising him life*;" and by opposing, with equal persistency, that view which confessedly accords with the literal teaching of God's Word, and which we profoundly believe is its real teaching, which is perfectly consistent with the whole scheme of evangelical doctrine, which throws such light on many points otherwise dark, forbidding and even repulsive, and which brings such assurance, joy and peace to all who accept it, and so exalts and honours the great Source of all our hopes for the life to come.

That the Spirit of God may lead you to a better view of Divine truth, and open your heart to receive it, and give you the courage to avow it and stand for it, despite its unpopularity and the humiliation and loss it might bring you, is the prayer of your fellow-worker in the service of our common Lord,

J. H. PETTINGELL.

Philadelphia, Pa., Nov. 1884.

THY KINGDOM COME.

HASTEN, Lord, Thy coming
Oh! do not delay;
Let us see the dawning
Of Millennial Day.

All creation groaneth,
Travaileth in pain;
Sire and son bemoaneth,
Sin and death's dark reign.

Digitized by Google

Pestilence and warfare
Spread o'er earth a pall;
As the sparks fly upward,
Sorrow comes to all.

Toilers ill-requited,
Oft in hunger pine;
Virtue's snubbed and slighted,
Vice gets oil and wine.

Beggars ride on horse-back,
Princes walk the road;
Oft the strong go lightly,
Weak ones bear the load.

But faint rays of sunlight
Streak the eastern sky;
Gladsome times are coming
Surely by-and-bye.

Let the angel's trumpet
Rouse the pious dead,
Make with them the faithful
Like our glorious Head.

Come, Thou great Deliverer,
Take Thy throne and reign;
Let no powers of evil
Curse the earth again.

Give us songs for sighing,
Wipe all tears away;
Death destroy for ever,
Be with us alway.

Loving hearts yearn for Thee,
While we ever pray:
Come Thou in Thy kingdom,
Haste the promised day.

Hemel Hempstead. ROBERT PAYNE.

"ETERNAL DEATH"—IS IT AN IMPROPER EXPRESSION?

MR. PETTINGELL'S papers in the last two numbers of the RAINBOW are beyond all praise of mine, as contributions to the literature of the great subject with which they deal, and of the great cause of "Life in Christ," of which the author of "The Unspeakable Gift," has proved himself such a valiant and redoubtable champion. The President's letter in the one case, and in the other, the reply of "The Congregationalist" to "M. M.'s" brief note of enquiry as to what was to be thought of his or her "good neighbour's" arguments for conditional immortality, are excellent foils for Mr. Pettingell's courteous but tren-

Digitized by Google

chant deliverances on its behalf. There is evidently no lack of natural ability, or of theological learning and acumen, on the part of either the Professor or the writer in "The Congregationalist," but the weakness of their productions, due altogether to the weakness of the cause they defend, is something surprising even on a first perusal of them; still more as it is exposed in the masterly criticism of Mr. Pettingell's replies; indeed it is something to be devoutly thankful for. I think, and venture to suggest, that the two RAINBOW articles should each as a whole be published separately in the form of tracts or pamphlets with a view to distribution where they would be considered useful.

There is one paragraph, however, on pp. 548-9, in Mr. Pettingell's December article, on "Human Immortality," with the argument of which I confess myself unable to concur as freely and as gladly as I do with all else which the article contains. It raises in my mind the question which I have put at the head of this paper: Is "Eternal Death" an improper expression? Is it a phrase which one who, like myself, believes in conditional immortality quite as firmly as Mr. Pettingell, cannot consistently use? It is a serious question for some of us, for those I mean who occupy the same position as I am so happy and yet so unworthy to fill, that of a presbyter in the Church of England. Must I give up that position, or at least give up the pastoral charge which I hold, and which requires me occasionally to use the expression in question? Of course the expression "eternal death" is not a "scripture" expression, any more than "conditional immortality," "the Trinity," "vicarious atonement," &c.; but for all that it may be as eminently "scriptural" as any of those. It is in fact the one expression referring in any way to the future punishment or future destiny of man which is contained between the covers of the Book of Common Prayer, which is not also contained in the Bible, and so is not a "scripture" expression. But I, and I have no doubt many others as well, have always maintained that it is, nevertheless, an intensely "scriptural" expression, and one that, if we were revising the Prayer Book or framing a new one, we would, as conditionalists, have used even more freely and more frequently than at present. As it is, it occurs but twice in the Catechism, where "everlasting death" is spoken of as a part of the "evil" from which we pray our One Father in heaven to "deliver us:" and in the Office for the Burial of the Dead, where we speak of "the bitter pains of eternal death."* And it is a remarkable fact, which perhaps has never received all the attention it deserves, that, unless this forms an exception, there is not a word in the whole Prayer Book of the Church of England that I, as a believer in conditional immortality, cannot use as freely as I can any chapter in the Bible. Of course, this is due, not to those who composed or compiled our beautiful formularies having held conditional immortality, but to

* Perhaps I ought also to mention, as a non-scripture expression, one which occurs in the so-called Athanasian creed, "perish everlastingly." But it seems so identical "with everlasting destruction" in 2 Thess. i. 9, and being "destroyed for ever" in Ps. xcii. 7, that it seems to me not only a scriptural but a scripture phrase. At any rate it is such a phrase as we might almost be accused (by one who did not know the circumstances) of inventing to suit our belief in the final and everlasting destruction of the unsaved.

Digitized by Google

their faithful and loving adherence to the language of Holy Scripture. Professors Tait and Balfour Stewart, the learned authors of "The Unseen Universe," following up and popularising the argument of that work in a smaller work—a Symposium, entitled "Paradoxical Philosophy,"—make their chief speaker, Fred. Fairbank, say as follows: "I will merely say that I cannot imagine how any one can doubt that immortality is there"—i.e., in "all parts of Scripture"—"stated to be a boon especially conferred and on those alone who are accounted worthy" (note, "See 'Life in Christ,' by Edward White.") "I don't know what Mr. Bemerton may think, but in my opinion this is indubitably the formal doctrine of the Church of England." And, in support of this, Fred. Fairbank quotes several passages from our Collects which fully bear him out in what he says.

But is this expression, "eternal death," or "everlating death," such an exception to all this as Mr. Pettingell's paragraph on the subject would imply? Is it true that "this phrase, 'eternal death,' has been invented by the philosophers of" his friend the Professor's "school, to match the scriptural phrase 'eternal life,' to help out his theory that both the death and the life of the Scriptures are states of existence: the one a state of unending misery, and the other a state of unending happiness?" Is "the phrase as misleading and anti-scriptural as the Professor's doctrines and his argument?" Is it even "mere tautology to apply this epithet"—"eternal"—to death when it means the second death? I am very thankful to be able, after weighing well the whole matter along with Mr. Pettingell's paragraph upon it, to say that I am as firmly convinced as ever that "eternal death" is a perfectly scriptural expression, and that it is eminently proper and suitable for us to use who hold the great truth of life and immortality being the gift of God in Christ to those whom He regenerates and makes His children and heirs of eternal life. I am glad to say that I need neither resign my incumbency nor renounce my orders in the national church, because I am committed to the use of that expression in the exercise of my functions as one of its ministers.

Let me state the reasons which enable me to maintain this position.

1. The very expression "the second death," which is a scripture expression, and which is freely used by Mr. Pettingell, implies that there are two deaths which the same individual may die, which some individuals shall die. Will Mr. Pettingell or any one else say of the first of these two deaths that it is "a finality of itself?" Of course not. Mr. Pettingell shews why what he calls "the Adamic death," is not "the final end of all men;" and how, "because of Christ's redemption, there is a second death for all who do not accept of the salvation to eternal life which He offers—from which there is no recovery." Well then: there are two deaths,—the first which is not final, from which there is recovery; and the second which is "a finality in itself"—"from which there is no recovery." But what is this, but saying in other words, that the first death is temporal, while the second death is eternal—that the first death is not eternal death, but the second death is? Whether expressed or understood, I suspect Mr. Pettingell, with the rest of us, makes this distinction very plain in his teaching. And the expression in question certainly cannot be considered tautological as long as there is

Digitized by Google

the distinction to be made between a death which is not eternal and a death which is.

2. No argument can be used against "eternal or everlasting death," which is not equally valid against "eternal or everlasting destruction;" except, indeed that the one, and not the other, happens to be a "scripture" expression. Death and destruction are, I suppose, identical in meaning as applied or threatened to human beings. "Perishing," is opposed to "having eternal life," in our Lord's words, just as "death" is opposed to "life eternal;" but "perishing" is as closely identified in meaning with "destruction," as *apollumi* is with *olethros*. Now let Mr. Pettingell forget for a moment that St. Paul has in one instance used the expression, "everlasting destruction," and let him put "destruction" instead of "death" all through his paragraph, and he will find that his argument against "eternal destruction," is just as sound and as conclusive as it is against "eternal death;" until he remembers that the one is a "scripture," and therefore a "scriptural," expression, when he will perhaps begin to think with me that both are "scriptural" and perfectly proper for our use as believers in conditional immortality.

3. As a matter of fact, the expression "eternal or everlasting death" is commonly used in the very sense in which I use it when, in reading the Burial Service, I speak of "the bitter pains of eternal death." If I heard a man constantly using that expression, instead of "endless misery," "eternal torment," or even rather than the more ambiguous expression, "everlasting punishment," I would set him down at once in my own mind as a conditionalist. There is a very beautiful hymn in some of our hymn books, beginning:—

Glory be to Jesus,
Who, in bitter pains,
Pour'd for me the life-blood
From His sacred veins.

But it is sadly marred for me by the third verse of it, which runs thus:—

Blest through endless ages
Be the precious stream,
Which from endless torments,
Did the world redeem.

It was the first clear intimation to me of, what I had heard some welcome rumours about, the Rev. W. Hay M. H. Aitken, the eminent mission preacher, having embraced the truth of conditional immortality, when I found that in "Hymns for a Parochial Mission," edited by him and Mr. Waugh, the words "endless torments" in that verse were changed to "death eternal;" which makes quite as good rhyme and much better reason than the other, which I suppose was the original expression. In Dean Perowne's Hulsean Lectures on Immortality, he quotes a German Materialist as speaking of "everlasting annihilation" in contrast to "everlasting life." There can be no doubt as to his meaning being identical with what I and others mean by "everlasting death." Inasmuch as there is no such thing as "temporal annihilation," Bichner's expression might perhaps come under Mr. Pettingell's milder charge of "tautology;" but I think, myself, such tautology is fairly allowable by way of intensifying one's meaning. It is enough

Digitized by Google

for my purpose, however, that he uses it quite naturally and spontaneously as he does. I think Dr. Watts had the same meaning in view when he wrote the last line of the following verse:—

> "Fools never raise their thoughts so high,
> Like brutes they live, like brutes they die;
> Like grass they flourish till Thy breath
> Blasts them in everlasting death."

At any rate, the use of the expression "everlasting death," of a death such as brutes and fools alike have before them, seems to be the reason why that verse is generally omitted, in "eternal torment" hymn-books, from the hymn beginning, "Sweet is the work, my God, my King."

4. Mr. Pettingell's argument against the expression "eternal death" seems to ignore, if not to contradict, the argument frequently, and I believe most properly, used by Conditionalists—that the word eternal, meaning everlasting in its strictest sense of endlessness, is often used of *result* rather than *process*. To be "destroyed for ever" or to "die for ever," does not surely mean with any propriety, to undergo an everlasting and never accomplished process of being destroyed or of dying; but a dying or being destroyed, the result of which is everlasting. What other meaning can be put on the words "for ever and ever" in Ps. ix. 5, "Thou hast put out their name for ever and ever?" or, on the word rendered "perpetual" (elsewhere rendered "for ever and ever") in the next verse, "O thou enemy, destructions are come to a perpetual end," "to an end for ever and ever"? What else can be meant by the words, "They shall be destroyed for ever," in Ps. xcii. 7, even though, just as in Matt. xxv. 46, the everlasting *result* of everlasting destruction is put in antithesis to the everlasting *process* of eternal duration mentioned in the next verse, "But thou, Lord, art most high for evermore"?

The title of Dr. Bartlett's book ["Life and Death Eternal,"] is well enough: what seems wanted is to bring its contents into conformity with it. Dr. Bartlett will then be like Mr. Pettingell, a sound and orthodox conditionalist, instead of being, on this point at least, a very unsound and heterodox traditionalist.

But it may be asked of me, "What then is the meaning of the fact which Mr. Pettingell emphasises so strongly, and which you admit, that the expression 'eternal death' does not occur in Scripture; that when the second death is spoken of, it is simply called 'death,' though in one place it is called also 'everlasting destruction,' and in several others being 'destroyed,' or 'perishing for ever?' Has the fact, such as it is, no significance for you?" I answer that it has much the same significance for me as it has for Mr. Pettingell. It shews, to my mind, that the second death is death indeed, admitting of "no existence whatever beyond it." When what is really eternal death is called simply death, it is plain that it is death indeed, the other death the—first or temporal death—being, so to speak, not death at all by comparison. Just in the same way there are two resurrections revealed to us, one to everlasting life and one to judgment, to shame and everlasting contempt; but one of these being only a temporary resurrection is hardly accounted worthy of the name in comparison with the other, which is an eternal resurrection. So we frequently find the first death and the second resurrection

Digitized by Google

ignored as being of no account in comparison with the second and eternal death, and the first and eternal resurrection. Witness, in the case of resurrection, Matt. xxii. 30, 31; Luke xx. 36; 1 Cor. xv. 42, &c.; and in the case of death, John vi. 50, 58; viii. 51, 52, &c. Besides, as one important reason why, even when the second death is included, death alone is mentioned, as *e.g.*, in Rom. v., vi., vii., viii., I urge that it is not the second or eternal death alone, but the first death also—the *genus* death, so to speak, without any specification of temporal and eternal: which of the two species is meant in any one verse or line being understood from the context. It is most important to see that death, as spoken of all through those chapters in St. Paul's Epistle to the Romans, is the death that entered into the world through the one man's sin, even though in some places it means temporal death, and in others the death eternal which is death indeed.

If any republication of Mr. Pettingell's papers should be made, such as I suggested above, I would be glad indeed if the paragraph in the December paper which I have ventured to criticise, were omitted, or modified so as to avoid my objections, which I am persuaded would be felt by every clergyman and many a layman of our church (and of its daughters in America and elsewhere) who holds conditional immortality, as well as by many who have no such interest in the question I have raised. And is it wise to offend so large a class, or to create a stumbling-block for enemies of the truth we hold to put before the feet of weak or almost persuaded believers in it among churchmen? Still, if the paper is republished even as it is, I for one will gladly help in its distribution. It will be easy to warn those into whose hands I put it, of the mistake which I believe is made in that one point, remarking at the same time that, as everyone knows, there are spots on the sun.

W. T. Hobson.

NEW TESTAMENT NOTES.—NO. 1.

CONCERNING CREEDS.—Without entering upon this much-vexed question as a whole, which is somewhat aside from the purpose of this magazine, we may ask whether the Revisers in their rendering of 2 Tim. i. 13, have not missed an opportunity of shewing their freedom from bias. The Authorised Version has: "Hold fast the form of sound words, which thou has heard of me," &c. The Revised Version has: "Hold the pattern of sound words which thou hast heard from me." Both these renderings might seem to imply that the apostle had delivered to Timothy a form of sound words, which form he here charges him to hold fast. But does the Greek suggest any such idea, seeing that (1) the article is not found before the noun rendered "form" or "pattern;" (2) the verb is very rarely rendered "hold," but is almost always simply "have;" and (3) the word rendered "which" agrees with "words" and not "form" or "pattern"? Is not Alford's rendering much better: "Take an example of the sound words, which thou heardest from me;" and Darby's better still: "Have an outline of sound words, which [words] thou hast heard of me?" The

Digitized by Google

difference between these renderings and those first cited is considerable —no less than this, in fact,—that instead of Paul's having drawn up a form of words for Timothy, Timothy had to draw up, or at any rate have ready, a form or outline for himself! Then again, does "sound" mean "theoretically correct," or not rather "morally pure, bracing and health-giving?" We append a complete list of the places in which ὑγιαίνω occurs in the New Testament: the passages therein, especially those in the Pastoral Epistles, will repay careful, contextual examination:— Luke v. 31; vii. 10; xv. 27; 1 Tim. i. 10; vi. 3; 2 Tim. i. 13; iv. 3; Tit. i. 9, 13; ii. 1, 2; 3 John 2. So much as regards the passage in Second Timothy. With respect to Acts viii. 37, the state of the external evidence is well known; but did our readers ever take leave therefrom to ask whether the form found in the "Received Text" looks, internally, *like* the apostolic age? We cannot recall an example resembling it in all the New Testament. The primitive Christians were continually *affirming*, to those outside, that Jesus *was* the Christ; and continually *assuming* that he was among themselves, and so familiarly calling him "Messiah Jesus"—"Christ Jesus," &c. But where have they ever, elsewhere, in one breath *assumed* Jesus to be the Christ and yet *affirmed* him to be the Son of God? We do not know of an instance. In those days the Messiahship and Sonship stood or fell together. We observe that Westcott and Hort, in their edition of the Greek Testament, relegate the verse to the margin, accompanying it with the sign which indicates that in their judgment it is a "Western interpolation," "having no sufficient intrinsic claim to any form of incorporation with the New Testament."

An Apostolic Fragment.—Notwithstanding our persuasion that 2 Tim. i. 18 falls far short of intimating that the Apostle Paul furnished *Timothy* with a form of words, we readily acknowledge the tendency to crystallisation manifest in the latest epistles of our great apostle. It was most natural it should be so. In proportion as Divine disclosures of truth to his mind came to assume approximately complete proportions, it was just what might be expected, that he should sum up and round off in all sorts of terse and convenient forms of speech, the things in which his spirit had so long lived, and which he had so many thousands of times preached and taught to others. Then, too, as the apostle got older, the impress of other Christian minds would more and more set its mark on the truths which they and he held in common; and it may well be that he had lived to welcome back the substance of his own teaching, which the poetical genius of individuals and the liturgical needs of assemblies had passed into currency in hymnal forms. These would be unspeakably refreshing to the venerable warrior-apostle's mind, and he would be only too glad to allude to, and even cite, them. In harmony with this general view is the fact, that in these later epistles alone are the "faithful sayings" to be found. Here, too (1 Tim. iii.), we find that wondrously beautiful condensation, "Who was made manifest in flesh," &c., which one is tempted to say it is worth learning Greek for, only to see with one's own eyes as printed in Westcott and Hort's Greek Testament, something like this, only so much shorter:—

Digitized by Google

Who was manifested in flesh,
Justified in spirit,
Made visible to messengers;
Proclaimed among Gentiles,
Believed on in the world,
Taken up in glory.

Here also we come upon another summary of the faith, which we have presumed to call "an apostolic fragment," and to commend which to our readers this note was commenced. It is thrown into lines merely to draw attention to the logical cohesion (and *qy.* ascensive force) of the couplets.

Faithful the Word!
For if we together died,
We shall also together live;
If we enduring are,
We shall also together reign;
If we shall deny—
HE too will us deny;
If faithless we are,
HE faithful abides—
Deny himself he cannot.

—2 Tim. ii. 11-13.

A question for the thoughtful: Is the second couplet intended to be an advance on the first, in such wise as to suggest that as enduring for Christ is more than dying with Him (in the sense of Rom. vi. 3), so reigning with Him is more than living with Him? Another question: How is His faithfulness intended to stand towards our unfaithfulness? Still a third question: Have we no reader with poetic gift who could make from the above literal rendering a right noble hymn?

INTELLIGENCE.

HOLLAND.

A LETTER just received from Dr. Petavel, of Geneva, has the following:—"You will be glad to hear that I have received this afternoon an all-important letter from Holland; stating that the holy war for Life in Christ has also begun in that country, and is successfully carried on. Our champion is Dr. Yonker, who writes the letter. He has published a series of articles on the subject in a Theological Review of Rotterdam; and many pastors and students of divinity have already shewn their sympathy towards what we believe to be the truth. I must secure these articles, and let you know more about them."

[The above was unfortunately crowded out of our last month's issue.]

LITERATURE.

The Expected Rapture of the Church; or, The Analogy of Prophecy and Established Fact. By G. WARRAND HOUGHTON. London: Elliot Stock.

THE especial point in this book is the confident statement that in this very year, 1885, the Lord Jesus will come for His saints, and the Rapture of His Church take place! This assurance is based partly on the alleged recent fulfilment of a

Digitized by Google

portion of Dan. xi., and partly on a concurrence of prophetic numbers and dates believed by the author to point to this conclusion. Although sober students of prophecy may reasonably look with great caution on attempts to fix the time of our Lord's coming, yet we presume few of them would have such inquiries wholly set aside as necessarily profane, or irrelevant, or as doomed to perpetual failure. No one can doubt the reverence, earnestness, industry, or strong conviction of our author. It is positively refreshing to see him go into ecstasies over his figures. For all that, we could have wished his calculations had been more simply put within the grasp of the majority of his brethren. As it is, they appear to us to be complex and difficult; and we must say some of them seem to be fanciful and mystical, not to say cabbalistic. No doubt there is a part clearly marked out for "him that hath understanding" to perform for his less skilful brethren; but still those who boldly claim especial illumination must expect to be regarded with some apprehension that they may have run before they were sent. One thing we feel sure of—from what we know of our good and gracious Lord and infer from His necessarily deep sympathy with His people in the trial which His long delay occasions them—and that is: If He should see fit to give some of our brethren peculiar insight into prophetic dates and symbols, He will therewith enable them to simplify their teaching, and especially give them to agree among themselves. Meanwhile, less gifted disciples may comfort themselves with the assurance that they will not go far wrong if they obey their Lord's injunction: "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36). Cannot our brethren who claim that a day in some of the prophecies means a year, make out a better case than they have yet? Their most laboured efforts seem to carry us no further than plausibility; but plausibility is not proof. If the truth lies in this direction, certainly some more simple and pointed way of shewing it is much to be desired. We may explain that Mr. Houghton has endeavoured to harmonise the historical and futurist schools of prophetic interpretation — with what success we are not prepared at this moment to say. In any case it is clear that our author has wrought long and hard on his theme; and therefore we purpose to return—we hope by the pen of a valued contributor—to his goodly volume.

Scientific Theology: Essays towards the Development of Religious Truth on the Basis of Modern Science. By THOMAS WALTER BARBER. London: Elliot Stock.

THIS book is a cautious and clever exposition of Swedenborgianism, in which science is made a stepping-stone to religion as taught by the school from which these essays emanate. Hence the work contains things good, bad, and indifferent. It is emphatically well that Mr. Barber does not stick fast in the mud of a godless materialism, but believes in a spiritual world beyond the world of sense; and instead of satisfying himself with the theory of evolution, boldly contends for successive Divine

Digitized by Google

creations. But we cannot enough deplore the example he sets of making light of the letter of Scripture, and of exaggerating the difficulty of understanding the Bible in a simple, natural way, in order to discredit its obvious teaching. When this course is pursued, and almost every distinctive thing dismissed which is apparently taught by our Lord and His apostles, it is not difficult for an educated and clever man to frame or reproduce a sustained doctrine of correspondences between "light" and "truth," "heat" and "love," &c., as a scientific religion for the future, which every man can work on and extend according to his taste and ability.

Land Reform and Emigration, the two remedies for overcrowding; when the increase of population in the United Kingdom is at the rate of a New London, 4,000,000, every ten years. Two Sunday Evening Lectures to Artizans, delivered at Hawley Road Chapel, Kentish Town, by EDWARD WHITE. London: William Reeves, 185, Fleet Street, E.C.

IMMENSE good could not fail to be done by scattering these startling lectures far and wide. Persons desirous of obtaining copies for distribution at a reduced price, should apply to the Author, care of Messrs. Warren Hall & Lovitt, 88, Camden Road, N.W. The lectures must be read to be appreciated: we can give no idea of their fulness of information here. But we quote a single paragraph, not only as germane to the business of this magazine, but as affording what we take to be a fair specimen of the practical and incisive way in which the lecturer is accustomed to ring out his clarion note on our Lord's coming. "There is one political party of which we hear far too little in our time in many quarters, but it is the only party to which some of us care to attach ourselves, I mean Jesus Christ's political party; the party of justice and mercy. To Him the earth belongs. 'The earth is the Lord's and the fulness thereof,' is written over the Royal Exchange. And this City maxim is absolutely true. Every square foot of land in England belongs to the Lord Christ, who is appointed and anointed King of the whole earth, and is 'coming quickly' to assert this proprietorship against all opposers on behalf of mankind as a whole."

The Messenger. Specially advocacating the Coming Kingdom of God, the Return of the Lord Jesus, and the Hope of Eternal Life. Glasgow: George B. Findlay, 16, Langside Road, Govan Hill.

WE are glad to see that this neat monthly is holding on its way, and decidedly looking up in its tone. It is encouraging to see our friends waking up to the importance of making Life not Death their main theme. We can make nothing, however, of the article on "Absent from the body, present with the Lord."

The Kingdom of Christ upon Earth, a Heavenly Kingdom. By W. LAING, 51, Buccleuch Street, Edinburgh.

SCRIPTURAL, judicious, useful. This, as well as other interesting books, may be had from the author at a small cost.

Digitized by Google

The Birkbeck Building Society's Annual Receipts exceed Four Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society**.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society**.

A Pamphlet with full Particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

Southampton Buildings, Chancery Lane.

BIRKBECK BANK.—SOUTHAMPTON BUILDINGS, CHANCERY LANE.

Current Account opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £50. No commission charged for keeping accounts.

The bank also receives money on Deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings and other Securities and Valuables; the Collection of Bills of Exchange, Dividends and Coupons; and the purchase and sale of Stocks and Shares.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars on application.

FRANCIS RAVENSCROFT, *Manager.*

SWALLOWING POISON.

Spurts of disgusting mucous from the nostrils or dropping upon the tonsils, a stopped-up feeling in the head and dull pains in the forehead, with incessant blowing of the nose, hawking and spitting and a bad breath—this is

CATARRH,

the forerunner of consumption. No other such loathsome and treacherous malady curses mankind. While asleep the Catarrhal impurities are inhaled into the Lungs and swallowed into the Stomach, to poison every part of the system.

Dr. **LANE'S Catarrh Cure** affords **immediate relief** and a **permanent Cure** of this dangerous and unpleasant disease, relieves headaches and purifies the breath. It is sold by all Chemists and Dealers.

A Treatise on Catarrh, its Treatment and Cure, sent free, post paid, to anybody on application; or a Sample Bottle of the remedy sent, carriage paid, to any address, on receipt of 1s.—Address

FREDERICK W. HALE, 61, CHANDOS STREET, COVENT GARDEN, LONDON.

HIMROD'S CURE FOR ASTHMA.

The Discoverer of HIMROD'S CURE, who was for Twelve Years a great sufferer with that terrible disease, Asthma, has after many trials and failures, at last succeeded in bringing together a combination which is now offered to the public with the fullest confidence in its value AS A CURE. It has been thoroughly tested in many of the worst cases, and was said by the late LORD BEACONSFIELD to have given him the greatest comfort.

Of all Chemists, 4s. per box, or by remitting 4s. 3d. to the undersigned, a box will be mailed to any address. Charges paid.

F. NEWBERY & SONS
(British Depot), 2, King Edward Street, Newgate Street, London, E.C.

SING WELL! SPEAK WELL!!

Members of Church Choirs, Preachers, Reciters, and all who have constant use for the Voice, should be provided (*especially in the cold or damp season*) with "**DOUGHTY'S VOICE LOZENGES.**" Over 5,000 testimonials to their efficacy. See Jenny Lind's signature on every genuine box.

DOUGHTY'S VOICE LOZENGES
Are sold by all Chemists, 1s., 2s. 6d., 5s., 11s.; or, Post Free, 1s. 2d., 2s. 9d., 5s. 4d., and 11s. 6d.

F. NEWBERY & SONS,
1, *King Edward Street, Newgate Street, London.*
ESTABLISHED A.D. 1746.

FREEDOM FROM COUGHS IN TEN MINUTES
Is insured, and CONSUMPTION and ASTHMA in all stages are instantly relieved by

DR. LOCOCK'S PULMONIC WAFERS

Which Taste Pleasantly, and Effect a Rapid Cure in
Bronchitis, Pains in the Chest, Shortness of Breath, Colds, Whooping Cough, Wheezing, Phlegm, and all Disorders of the Breath, Throat, and Lungs.
Hysterical and Heart Complaint RHEUMATISM, and NERVOUS PAINS—"they act like a charm."
Nothing else gives such a sound refreshing night's rest.

TO SUFFERERS FROM ASTHMA, BRONCHITIS, SHORTNESS OF BREATH, &c.

Mr. Jewell, Chemist, 151, London Road, Liverpool, writes:—

"Mr. Oates, over eighty years of age, after being cured of Asthma by your Wafers, takes them occasionally for Bronchitis, Shortness of Breath, and Difficulty of Breathing after Cold, and believes he would have been dead long ago but for their use."

TO SINGERS AND PUBLIC SPEAKERS.

Dr. Locock's Wafers are invaluable, in a few hours they remove all hoarseness and wonderfully increase the power and flexibility of the voice.

*** *Full directions in English, French, Spanish, and German are with every box.*

SMALL BOOKS of many thousand Cures may be had from every Agent.

Dr. Locock's Medicines are prepared only by Da Silva & Co., 26, Bride Lane, London, E.C.
Sold by all Druggists and Medicine Vendors. Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per box.

Digitized by Google

In crown 8vo., cloth, price 3s. 6d., post free.

SCIENTIFIC THEOLOGY. Essays towards the Development of Religious Truth on the basis of Modern Science. By THOMAS WALTER BARBER.

"His tolerance is admirable, and he is very far indeed from condemning the philosophic doubter to everlasting fire. Readers may differ from him in some of his conclusions, but they will all admit the large charity with which such conclusions are advanced."—*Knowledge.*

3s. 6d.; now offered to Ministers, post free, at 2s. 6d.

THE ENTIRE EVIDENCE of the NEW TESTAMENT on FUTURE PUNISHMENT. By W. GRIFFITH.

"The scholarly nature of this book will gain for it readers from every school of religious thought."—*Public Opinion.*

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

£6,000 IN PRIZES GIVEN TO SUBSCRIBERS

EVERY SUBSCRIBER GETS A PRESENT.

This Offer Holds Good until March 16th Only.

The proprietors of the well known and popular Weekly Paper, **THE GOLDEN ARGOSY**, being desirous of introducing their paper into every home where it is not now taken, have decided to throw off all profit this year and give away to all who subscribe before **MARCH 16th, 1885, £6,000** in Prizes. **READ OUR GREAT OFFER:**

FOR ONLY TWO SHILLINGS

We will enter your name on our subscription books and post pay **THE GOLDEN ARGOSY** to you regularly for Three Months (Thirteen Numbers), and immediately send a printed numbered receipt, which will entitle the holder to one of the following **MAGNIFICENT PRESENTS:**

PARTIAL LIST OF PRIZES TO BE GIVEN AWAY:

5 Cash Presents of £100 each	£500	20 Gents' Solid Gold Chains, £4 each	£80
5 Cash Presents of £50 each	250	20 Ladies' Gold Neck Chains, £3 each	60
10 Cash Presents of £20 each	200	10 Elegant Bicycles, £17 each	170
10 Cash Presents of £10 each	100	5 Silver Tea Sets, £20 each	100
10 Cash Presents of £5 each	50	50 Gold Pens and Holders, 8s. each	20
8 Elegant Upright Pianos, £50 each	150	500 Extension Gold Pencils, 4s. each	100
5 Elegant Cabinet Organs, £20 each	100	500 Magic Lanterns, 4s. each	100
20 Gents' Solid Gold Watches, £8 each	160	500 Boys' Pocket Knives, 4s. each	100
20 Ladies' Solid Gold Watches, £5 each	100	500 Ladies' Pocket Knives, 4s. each	100
20 Beautiful Diamond Rings, £6 each	120	1000 Oil Pictures, 4s. each	200
20 Gents' Solid Silver Watches, £3 each	60	500 Solid Gold Rings, 8s. each	200
80 Boys' Silver Watches, £2 each	60	1000 Autograph Albums, 4s. each	200

And **95,227 OTHER USEFUL AND VALUABLE PRESENTS, RANGING IN VALUE FROM ONE TO FOUR SHILLINGS EACH,** making a grand total of 100,000 Presents to be given to the first one hundred thousand subscribers received. **Everyone Gets a Present.** All of the above Presents will be awarded in a fair and impartial manner, full particulars of which will be given hereafter.

THE GOLDEN ARGOSY is a **Weekly Paper** for the **Father**, the **Mother**, the **Boys** and the **Girls**. It is one of the most **Beautiful, Useful, Entertaining, Instructive and Popular Weeklies** published. It is **Beautifully Illustrated**, and its reading matter is all Original, from the pens of noted authors. Its regular subscription price is **Two Shillings for Three Months; Four Shillings for Six Months; Eight Shillings for Twelve Months**, without present or premium; but in order to secure **100,000 new Subscribers** at once, we make the **FOLLOWING LIBERAL OFFER:**

FOR TWO SHILLINGS we will send you **The Golden Argosy, WEEKLY, for Three Months**, and one numbered receipt, good for one present. **For Four Shillings** we will send **THE GOLDEN ARGOSY, weekly, for Six Months**, and two numbered receipts, good for two presents. **For Eight Shillings** we will send **THE GOLDEN ARGOSY, weekly, for One Year**, and four numbered receipts, good for four presents.

YOUR SUBSCRIPTION FREE. If you will **Cut this Advertisement Out** and show it to your **friends, acquaintances and neighbours**, and get five to subscribe for three months, and send us **Ten Shillings**, we will send you your subscription **Free**, and One numbered receipt; get ten to subscribe, send 20s., and we will send you **Two** numbered receipts and the **Golden Argosy** for Six Months; get twenty to subscribe for three months, send 40s., and we will send you the **Golden Argosy for One Year**, and **Four** numbered receipts, good for **Four Presents.** A little work will give you a **Subscription Free, and a chance to win one of the most valuable prizes. SAMPLE COPIES 2d.**

LIST OF THE AWARDS will be forwarded to all subscribers immediately after **MARCH 16th. Send Money by P.O.O.**, Registered Letter or Stamps. Address—**THE GOLDEN ARGOSY CO., E. B. LEWIS, Manager, 13, Salisbury Square, Fleet Street, London, E.C.**

REMEMBER, the above Presents are given absolutely free to our Subscribers and NOTHING TO PAY. CUT THIS OUT and show it to your friends, neighbours and acquaintances. AGENTS WANTED.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.
Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY
150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.
Certified Agents in all Towns.

In 8vo., sewed, price 1s., post free.

WEATHERCOCKS AND WINDS OF DOCTRINE. An Accidental Conversation faithfully reported by a Shorthand Writer.

In square 16mo., tinted wrapper, price 6d., post free.

AMONG THE TOMBS. An Original Poem in Five Cantos. By DANIEL BRYAN.

In crown 8vo., tinted wrapper, price 4d., by post 5d.

A DISCOURSE in Commemoration of RICHARD HENRY SMITH, delivered at Gospel Oak Congregational Church, on Sunday, Nov. 23, 1884, by EDWARD WHITE. Preceded by the Address at the Grave by Prof. GODWIN.

Second Edition, price 1s., or 6s. per dozen for distribution.

TO BE OR NOT TO BE? By a Christian Materialist.

"A thoughtful and earnest essay, whose teachings we think in harmony with Scripture."—*The Rainbow.*

"The writer is earnest, reverent, and clear."—*Bible Standard.*

Now ready, 16 pages, price 1d., or 1½d., post free.

SHUNTED. A Sermon to Railway Men. Preached at the Baptist Chapel, Walworth Road, Hitchin, by the Rev. F. J. BIRD. (Profits to be devoted to the Railway Orphanage Fund.)

In Crown 8vo., Tinted Wrapper. Price 6d., post free.

A POPULAR SKETCH OF

JOHN BRIGHT

Statesman and Orator,

(Mr. BRIGHT has himself corrected this Sketch).

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW E.C

Digitized by Google

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works
PATENT BORAX COMPANY, BIRMINGHAM.

THE

"LOUIS"

VELVETEEN

GENOA FACE. FAST WOVEN PILE.

EVERY YARD

OF THE GENUINE BEARS THE NAME "LOUIS," AND THE WEAR OF EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & CO.,
Holborn Viaduct, London.

"FOR THE BLOOD IS THE LIFE."

CLARKE'S

WORLD-FAMED

BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

PAGE WOODCOCK'S WIND PILLS

GOOD for the cure of WIND on the STOMACH.
GOOD for the cure of INDIGESTION.
GOOD for the cure of SICK HEADACHE.
GOOD for the cure of HEARTBURN.
GOOD for the cure of BILIOUSNESS.
GOOD for the cure of LIVER COMPLAINT.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, enclose 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

THE UNIVERSAL HOUSEHOLD REMEDIES!!

HOLLOWAY'S PILLS & OINTMENT

These excellent **FAMILY MEDICINES** are invaluable in the treatment of all ailments incidental to every **HOUSEHOLD**. The **PILLS PURIFY, REGULATE** and **STRENGTHEN** the whole System, while the **OINTMENT** is unequalled for the removal of all muscular and outward complaints. Possessed of these **REMEDIES** every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 and 4, or by letter.

Handsomely bound in cloth, 350 Pages. Crown 8vo. Seven Diagrams. Printed in clear type on fine toned paper. Price 6s., post free.

THE EXPECTED RAPTURE OF THE CHURCH

OR,

The Analogy of Prophecy and Established Fact.

By G. WARRAND HOUGHTON.

The primary object of this work is to show to Christians, and even students of prophecy, how *all* have "slumbered and slept," often deceived by illogical, if conscientious, efforts to prove the times and seasons of the Saviour's Second Advent, and how the world has been lulled into a false sense of security, the fact being that the Coming of Christ is on the point of verification.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

MARCH, 1885.

Vol. XXII. No. 3.

THE RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
The Revealing of the Sons of God. By THE EDITOR	93
POETRY:—A Word about Words	98
The Signs of the Lord's Second Coming and of the End of the Age: What are they? for Whom are they meant? By W. T. HOBSON	99
This Generation or That? By WM. KER	109
The Oil Vessels in the Parable of the Ten Virgins	109
The Ghost-Soul. By J. WAYLEN	113
POETRY:—Comfort One Another	115
The Expected Rapture of the Church. By ALBERT HIDE. (Author of "The Age to Come.")	116
Studies in the Life of Christ. No. 12. By HENRY DEACON	118
Man's True Dignity	122
Professor Godet in "The Expositor" on the Lord's Coming and the Man of Sin	124
Light and Life. By Rev. W. A. HOBBS	128
"The Homiletic" Symposium on Immortality. By Rev. EDWARD WHITE	131
New Testament Notes.—No. 2	136
Good News from Switzerland. By J. W.	137
Literature	138
Notices	138

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

*** A few copies of the Annual Volume of "THE RAINBOW" are still on sale. Price 7/6 post free.

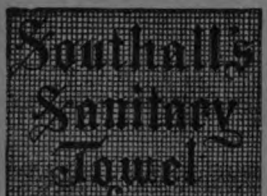
Digitized by Google

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAIN
BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.
Responsibility for the sentiments of articles rests upon the individual Writers

☞ SPECIAL NOTICE.

—:o:—



SOUTHALL'S SANITARY TOWEL

(PATENTED)

Are now Manufactured in two qualities—No. 1, The Towe hitherto sold, 2s. per dozen; No. 2, at

One Shilling per dozen, providing, for One Penn

(Which is the amount usually expended in washing alone)
The Towel itself, with its many healthful advantages, Comfort, Cle ness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, contai testimonials from Medical Men, Professional Nurses, &c., by Parcels for 1/3 or 2/3; Six Packets, 6/6, and 12/6; from the Patentees and Manufacturers,

SOUTHALL BROS., Dalton St., Birmingham. Wholesale Agents— SHARP, PERRIN & Co., Lond

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against useless and injurious imitations, each Packet bears the Signature of the Patentees.

ESTABLISHED 1835.

WHELPTON'S VEGETABLE PURIFYING PILL

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS CURES have been effected; numbers of which cases have been pronounced INCU ABLE. DURING MORE THAN FORTY YEARS the numerous well-authentica Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEY also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOW

Many persons have found them of great servi both in preventing and relieving SEA SIC NESS; and in warm climates they are ve beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., G. WHELPTON & SON, 3, Crane Court, Fle Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free b post to the United Kingdom, for 8, 14, or 33 stamps.

Borwick's Gold Medal Custard Pow der makes delicious Custards an Blanc-Manges. Custards made wit it are a great improvement to al Stewed Fruits, and to Fruit Pud dings and Pies. Vast numbers us it, and no Family should be withou it. Sold by all Grocers, Cor Dealers, and at Co-operativ Stores, in 1d. and 2d. packets, an 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from

E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH, 1885.

THE REVEALING OF THE SONS OF GOD.

"For the earnest expectation of the creation waiteth for the revealing of the sons of God."—Rom. viii. 19.

THAT a time is coming when the sons of God, at present in disguise, shall stand forth unveiled in a glory befitting their divine relationship; and that all creation is waiting with eagerness for that time to come: these are manifestly the two thoughts contained in this remarkable Pauline sentence. The context brightens both thoughts immensely; for it shews in the first place that the revelation of the sons of God will consist in their public manifestation in redeemed bodies, bright with immortal glory; and it shews in the next place, that the eager outlook of creation for this coming event is owing to a community of interest, or fellowship of fortune, between man and the lower world—that creation, existing for man, bound up with man, as a consequence with man suffers, and, as a further consequence, with man is destined to be delivered. These thoughts, separately and combined, claim a closer investigation.

I. The revelation of the sons of God, as here set forth, stimulates inquiry in two or three directions.

Perhaps the first point to challenge attention is this: that the *sons* of God are named where we might have looked for the *Son* of God alone to be mentioned. If it had been said that creation is waiting for the revealing of the *Son* of God, we could at once have seen reason for it. He is creation's Maker, Preserver, and King. His hand fashioned it at first; He holds it together still. If creation has been smitten with vanity, and fettered with corruption, and filled with anguish and unspeakable longings—this ill-fortune has not befallen her without His permission. Hence, as He has undertaken to redeem *man*, it seems a fitting extension of His liberating work that He should set *man's world* free from its chains; and so, though we might have seen a bold figure in it,—had we read here of creation's sighing for the revelation of the *Son* of God,—it would have appeared but a

Digitized by Google

peculiarly beautiful expression of a truth with which we were otherwise familiar. But it is not so. On the contrary, it is the revelation of the *sons*,—the many sons, the many generation of sons,—for whose revealing creation waits. Hence, as we know their revelation depends on Him, and will be simultaneous with His own, and that He in fact will be the great Liberator,—we are led to infer a well-ordered method in His work. He, so to speak, hides Himself behind them, until they are ready for the great unveiling. For some reason it is not proper that He should deliver creation until He has glorified them; and it may even be that He intends in some way to employ them in the work of striking off creation's chains. At all events, we do elsewhere learn that they are to bear the image of Him who is a life-giving Spirit; which conducts us to the surmise that even they shall to some degree be endowed with the power of making alive.

The next thing that strikes us is the medium by which the sons of God are to be revealed. They are to be revealed through the medium of their redeemed and glorified bodies: "Waiting for our adoption, to wit, the redemption of our body." The "redemption"—a word happily chosen, as expressive of both the resurrection of the dead and the transformation of the living. "Our adoption"—and yet we are adopted already. Hence, this adoption for which we wait, will be our public adoption; even as in ancient Rome it was the custom that when a man had privately adopted a son, he afterwards publicly owned him before the citizens on the forum. God has already made us His sons, and put the spirit of adoption into our hearts, and is training us to become imitators of Him in all gracious and beneficent ways as children beloved. But this is not enough. This may be realised, and oppressive poverty, grinding toil, deforming ugliness, much infirmity of spirit, and much misunderstanding and ill-usage from men, remain. And our Father means not to let it continue so indefinitely. He has something nobler and grander in view. He intends to shew what He can do for the body as well as for the mind. He means to strip us of these rags of mortality, and to clothe us with beautiful, strong, spirit-ruled bodies; which shall serve as luminous transparencies and perfect organisms for our spirits. He purposes, when He has so adorned His sons, to set them forth for attraction and demonstration, as if to say to all this lower, man-related world: "These are My sons; this is what I mean by adoption." What a revealing will that be! of hidden graces, and spirit conquests, and heroic histories, and profitable chastenings; of individual diversities also, and of family likeness, and it may be, of unsuspected numbers. All the sons of God, of all generations, are to be revealed together.

In such a connection how the word "revealing" is enhanced in force. Mental and moral beauty will shine forth through physical beauty. True nobleness, oft now concealed by homely and unbe-

Digitized by Google

fitting attire and by an ungainly form and marred features, shall then be written on the brow and give dignity to the whole outer man. Patience and meekness and goodness and courage and purity—all the elements of character which God loves—will find special and suitable and patent manifestation by means of the perfected mechanism and eloquent features of the glorified bodies of the sons of God. For their bodies are to reveal them, to be such as become their relationship to the God of beauty and power, to be expressive of the divine love lavished upon them, to be demonstrative of the honour to which they are heirs.

It is difficult to form any definite conception of the effectiveness of the coming disclosure. Perhaps we might bring our thoughts of it to a focus, by reverting to the appearances of Jesus our Lord in the interval between His death and resurrection. Imagine those appearances to have been as unreserved and open as they were probably restrained and certainly select. But no!—we cannot conceive what the results of such an unveiling as that would have been in Judæa and in Galilee. That manifestation alone must have brought life in the Holy Land to such a crisis as history has never known. But here we are met with the thought of a revelation of which our Lord, though supreme, will be only one of myriads. As a mere effort of the imagination—not wholly vain, seeing it is trying to appreciate a divinely assured prospect—we might perhaps ask ourselves what would be the physical, social, moral, political, and spiritual consequences if the sons of God of all ages were even now, robed in their immortal bodies, hovering on the outskirts of this lower world; concealed from all eyes until some decisive moment should arrive and a commanding word be passed through their invisible ranks; and then, the veil be rent, possibly not to disclose one collective host, but numberless detachments bursting in among men on earth at various points, or innumerable individuals making isolated visits, say one to every dwelling, each manifestation being more or less demonstrative, each visitant leaving a trail of light behind him. Would there be no wailing babes soothed to peaceful slumbers? No cripples suddenly endowed with power to walk? No features of despair lit up with wonder and unwonted hope? True! most true!—that every eye shall see HIM; but true also that if not every eye shall see every one of *them*, still they too shall be seen; for "when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." And, perhaps, if we made a more definite effort to conceive of the power exerted by the revelation of the *sons* of God, we might the more successfully climb up to the still higher conception of the manifold energy of Christ's own unveiling. But we are anticipating—wittingly, no doubt; for we would like to get these themes a little out of the grooves of sterile conventionalism—still we *are* anticipating, and perhaps raising in our more cautious readers a fear that we have already set foot on

Digitized by Google

the enchanted land of speculation: the which, in truth, we have no mind to visit. In fact, we seek no more just here than to make a single well-warranted impression: this, namely, that the revelation of the sons of God to this vanity-smitten, corruption-bound, sighing and travailing creation will be most real, most potent, most blessed.

II. No wonder that we ourselves should be longing for our adoption; but the striking thing is, that creation itself should be said to be waiting too for the same event. The representation of this in the paragraph before us is vivid exceedingly. Creation is personified as a captive, bound about with the bands of corruption, sorrowing and sighing, longing for deliverance and expecting it; reaching forward with outstretched neck, the eye peering into the distance, and the ear attent to catch the sound of her liberators. She has long been oppressed, has long been waiting: she is weary of her yoke; weary of looking for her rescuers to appear; but she is still in the attitude of hope. As we gaze upon the waiting captive, our sympathies are excited; for we are informed that she did not bring this upon herself. She was subjected to this vanity of fruitless toil, and to these fetters of corruption which make her comparatively powerless, because her fortunes were bound up with man's. When man fell she was smitten for his sake; but he *fell* to rise again, and she was bidden accept her fellowship of suffering in the hope of sharing in his deliverance.

Beautiful poetry! it may be said; but nothing more. Beautiful poetry, we reply; and therefore Divine prophecy. The apostle beholds creation with a prophet's eye. He knows the mind of the Spirit—is in the secret of the intention of God. Creation does not know why she is sighing, but God knows. And His servant the apostle reads God's thought into her. Hence we have here nothing less than the Divine purpose concerning this lower creation—that it shall be set free when the sons of God come forth in their immortal glory.

We are thus instructed to gather up the night side of nature and find a reason for the dark and abnormal things around us in the beneficent counsels of God. Volcanoes burst forth, and cities are buried. Rivers overflow their banks, and plains are inundated. Precious fruits are nearly matured, and then are blighted before they are ripe. The strong prey upon the weak. The ocean is lashed into a fury, and engulphs priceless merchandise. It is creation groaning with us and travailing in pain for a nobler birth. These things shall not always be. They are not the Creator's ideal. He will not leave the brighter anticipations of creation always unfulfilled. He has laid creation under a curse; but the curse has a reason, and that reason involves a counterpart of blessing to follow. When He smote creation for man's sake, He gave creation the hope—that is (without a figure of speech) He Himself cherished the intention—that creation itself should be

Digitized by Google

freed from the bondage of the corruption into the liberty of the glory of the sons of God.

But what is the extent of "creation" as thus spoken of? It includes, no doubt, the earth and the lower animals; but does it include man? Expositors vary and are not quite self-consistent; and, to be perfectly candid, there is in the sacred text itself a margin, if not for permanent doubt, yet at least for momentary hesitation. For the expositors, let Joseph Agar Beet stand as representative. When he says, "The *Creation* is specially distinguished from the children of God; and therefore does not include them," that, indeed, is obvious; as this also is, when he adds, "The words 'subject' and 'groan' exclude the happy spirits of other worlds." We must also bow with acquiescence when he further observes, "The coming liberation excludes bad angels, and those who finally reject the Gospel," but we do not dismiss the second part of this remark without marking its deep moral significance. None can be said to reject the Gospel at all who have never heard its glad sound. But when Mr. Beet goes on to say, "It therefore remains that the word [creation] denotes the entire world around us, living and without life, man alone excepted," we cannot help exclaiming, "What! are 'man' and 'those who finally reject the Gospel' synonymous terms?" Personally, we have much more sympathy with John Wesley at this particular point. He says in his "Notes": "*Of the Creation*—Of all visible creatures (believers excepted, who are spoken of apart). Each kind according as it is capable. All these have been sufferers through sin. And to all these (the finally impenitent excepted) shall refreshment redound from the glory of the children of God. Upright heathens are by no means to be excluded from this *earnest expectation:* nay, perhaps something of it may at some times be found in the vainest of men; who (although in the hurry of life they mistake vanity for liberty, and partly stifle, partly dissemble their groans, yet) in their sober, quiet, sleepless, afflicted hours, pour forth many sighs in the ear of God." "The finally impenitent excepted;" excluding "those who finally reject the Gospel":—let us keep to these obviously just and sufficiently admonitory exceptions. They are sufficiently admonitory, because he who now persists in impenitence runs the awful risk of being finally impenitent. But, for the rest, let us keep an open ear to catch the least undertone of hope which God's word, fairly and sympathetically interpreted, suggests. In so far as men suffer through no fault of their own—are under the common curse—form part of the creation subjected to vanity, not by its own choice but by a constitution of things which is balanced by a God-given and God-preserved hope:—in so far as this, let us not presume to exclude man from the whole creation; although, on the other hand, we will carefully refrain from formulating dogmas not expressly sustained by Holy Writ. We do not know that we

Digitized by Google

can go so far as Wesley seems to do when he further says, "Destruction is not deliverance. Therefore whatever is destroyed, or ceases to be, is not delivered at all. Will then any part of creation be destroyed?"—for we are not certain that the words of the apostle demand more than that creation, as a still-subsisting, organic *whole* should be delivered. In fine, we refuse to particularise without express divine guidance. Our one grand care is to keep faithfully to the words—and to the spirit of the words—of divine revelation. For this we do care. We are anxious—exceedingly anxious, we frankly confess it,—that, in contending solemnly and strongly for the destruction of the finally impenitent as absolutely necessary to faithful teaching respecting the terrors of the Lord, we should maintain as wide and sympathetic an outlook on our suffering world as consists with absolute loyalty to the plain teaching of God's Word. ED.

A WORD ABOUT WORDS.

AH me! these terrible tongues of ours,
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike, or the hint may fall?
The latest chirp of that "little bird,"
The spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What fames have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word.

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow!
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;

Digitized by Google

The heart close-barred with passion and pride
Will fling at their knock its portal wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word.—*The Common People.*

THE SIGNS OF THE LORD'S SECOND COMING, AND OF THE END OF THE AGE: WHAT ARE THEY? FOR WHOM ARE THEY MEANT?

(A Paper read at a recent Clerical Meeting.)

IF there is anything to be learned on this subject outside the 24th chapter of Matthew and the parallel places of Mark and Luke, it must be in harmony with our Lord's teaching there in answer to this question of His four disciples, "What shall be the sign of thy coming, and of the end of the age?" Whatever does not coincide, or harmonise, with that teaching, is not true teaching on the subject. For there our Lord not only speaks in answer to that question of His disciples, but He does actually predict what He teaches plainly would be signs of His coming.

Now, a sign of a coming event must be something to be seen, or to happen evidently, very shortly before the event comes to pass. It would be absurd to speak of anything being a sign of a coming event, which takes place some hundreds, or even scores, of years before the event. Such a thing might be a type of it, a shadow of it, a reminder of it; but surely not a sign of it, in the sense in which the apostles used the word. Consequently, what our Lord told His disciples of, as what would happen before the end, in the way of wars and rumours of wars, famines, earthquakes, and pestilences, persecutions of themselves, and deceivings by false christs, iniquity abounding, and love waxing cold, these cannot be called "signs" of His coming, for they have characterised, more or less constantly, all the time of the last 1800 years. Indeed our Lord seems to mention them very much to prevent their being taken as signs. "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must first come to pass; but the end shall not be yet." He told them, too, of work that must be done before the end. "The Gospel must first be published among all nations." No doubt, if we could say with certainty that this was done, or would be done in a year or two, we might take it as a sign of the end; for He said, "Then shall the end come."

But He then proceeds to give them a sign—something to b)

Digitized by Google

seen—that would be the harbinger of a great and unequalled tribulation, the days of which would be shortened. Immediately after which brief but fierce tribulation, signs would be seen in the sun, in the moon, and in the stars; and then the sign of the Son of Man in heaven, and the Son of Man coming in the clouds of heaven with power and great glory. Just as the green shoots appearing on the fig-tree, or any other tree, is a sure sign that summer is nigh at hand; "So likewise ye, when ye see these things come to pass, know that he is near, even at the doors"—"that the kingdom of God is nigh at hand." These words constitute those things which they were to see, as mentioned in the 15th and following verses, true signs of the Lord's coming, and of the end of the age—exactly as in the Eastern clime where He spake, the green shoots on the fig-tree are true and unmistakable signs of summer being now nigh at hand.

There follows, however, in all the three gospels, a verse which, as translated in our Bibles, knocks all this on the head, and destroys the character of these things as signs of the Lord's coming at all, introducing endless confusion and insuperable difficulty into the whole passage. "Verily I say unto you, this generation shall not pass till all these things be fulfilled." But let the words ἡ γενεὰ αὕτη—rendered too literally, "this generation"—be treated as ταύτῃ τῇ νυκτὶ in the very similar passage in Luke xvii. 34, where, though literally "in this night," it is rendered very properly "in that night;" let the word "this" be understood and shewn to have the same *proleptic* meaning as the word "these" in Luke xxi. 22—"For *these* be the days of vengeance," meaning what are called by St. Matthew "those days,"—and as it has in Matt. xxiv. 21 and Mark xiii. 19, where "this time" clearly means "that time;" then we would read, "Verily I say unto you, *that* generation shall not pass till all these things be fulfilled;" and the whole passage would be restored to harmony, and that particular verse be seen to corroborate, as it was evidently meant to do, not to contradict, the parable of the fig-tree, and all the teaching that goes before it. In exact accordance with that parable and that teaching, and with the true character of a sign, we would have our Lord teaching us that the generation that sees the signs He gave, would see also the event of which they were the appointed signs; that all would happen—the signs and the coming—in the lifetime of one generation, perhaps in a very short space of that lifetime.

I may remark that, independently of the corroboration of that verse and even of the teaching of the fig-tree, "those things" which our Lord teaches us were to be signs of His coming are, by His very words, compressed into a very short space of time. "*When* ye therefore shall see the abomination of desolation . . . *then* let them which be in Judæa flee to the mountains . . . for *then* shall be great tribulation . . . those days shall be *shortened* . . . *Immediately after* the tribulation of those days . . . there

Digitized by Google

shall be signs in the sun, &c., and *then* shall appear the sign of the Son of Man . . . and *then* shall they see the Son of Man coming." All these things are expressly bound together into one short period of time, which includes the beginning of the signs and the very end of the age—the coming of the Son of Man.

But two arguments are urged against all this. One is that "these things" which constitute the signs include an event which happened more than 1800 years ago: I mean the Roman siege of Jerusalem under Titus, as well as what has yet to happen immediately before the second advent. Quite consistently with this notion, I heard a preacher some years ago saying that we were still in the great tribulation; that it had lasted from the siege of Jerusalem till now, and would last till just before our Lord returns. I am sure that when once it begins it will last till then. But I think the preacher forgot what our Lord had said about those days being *shortened* for the elect's sake, and in order that *some* flesh should be saved. I do not think that whatever afflictions are happening now, or for many centuries of this shortened (?) time, to either Christian, Jew, or Gentile, are diminishing the population much, or that they need to be shortened with a view to some flesh being saved.

I believe that the siege of Jerusalem our Lord predicted was not the past Roman siege, but a yet future one by nations and their armies gathered against her. Possibly some of the circumstances and much of the tribulation of the one siege were typical of the circumstances and tribulation of the other. I have some difficulty, but not much, in admitting that, in this way, there may be an *allusion* to the Roman siege in our Lord's words. Most certainly I hold that there was no more than that.

The fact is, that there is quite another siege of Jerusalem, which has never taken place yet, and which is separated by nearly two millenniums from that siege in the past. Of course I mean that spoken of by Zechariah the prophet; and *that*, I maintain, is the siege spoken of by our Lord. Observe some points of irreconcilable difference between the history of the one and the prophecy of the other.

1. The Roman siege was by *one* nation, the Roman, and its army. In Zechariah's siege Jehovah says, "I will gather *all nations* against Jerusalem to battle," and so "ye shall see Jerusalem encompassed with *armies*."

2. The tribulation of the past siege of Jerusalem was not shortened for the elect's sake. The elect had their chance of preservation, which they availed themselves of, as Eusebius (A.D. 320), and Epiphanius (A.D. 380), tell us, before the siege began, and it went on to the bitter end. There was no shortening of its days with a view to any being saved. But in the future siege, as predicted by Zechariah and by our Lord, there is a saving of an elect remnant out of, and after, the tribulation of the siege. Our

Digitized by Google

Lord says so expressly; and Zechariah too: "And it shall come to pass, that in all the land, saith Jehovah, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, Jehovah is my God." And in Jerusalem itself, "Half the city shall go into captivity, and the residue shall not be cut off from the city."

3. When our Lord *did* predict the Roman siege, he said with tears, "There shall not be left in thee one stone upon another which shall not be thrown down;" and so it came to pass. The Romans had it all their own way: they utterly destroyed the city, and her children within her. But as to Zechariah's siege we read: "I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it . . . In that day shall the Lord defend the inhabitants of Jerusalem . . . And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem . . . Then shall the Lord go forth and fight against those nations—(all nations gathered against Jerusalem)—as when he fought in the day of battle." Was there anything at all like this in the Roman siege?

4. The Lord did not come at all in connection with the Roman siege of Jerusalem—any more than He came in connection with the Prussian siege of Paris some years ago. But in connection with the siege predicted by Zechariah and by the Lord Jesus, we read that "His feet shall stand in that day upon the Mount of Olives, and the Lord my God shall come and all the saints with Thee;" "And then shall they see the Son of Man coming in a cloud with power and glory." In the one siege, Jerusalem is utterly destroyed: in the other, Jerusalem—long since rebuilt—shall, after suffering unexampled tribulation, be gloriously and for ever delivered by the Lord appearing in person to raise the siege and to destroy her enemies.

In connection with this I may remark that the Apostle St. Barnabas—who wrote his epistle in A.D. 75, shortly after the destruction of Jerusalem which he alludes to in it—speaks of what our Lord predicted about this siege in Matt. xxiv. as still future: "The consummate tribulation, as it is written, and as Daniel says, draws near. For the Lord hath cut short the times and the days, that His beloved may hasten to His inheritance. For the prophet says, 'Ten kings shall reign on the earth, and after them shall arise a little one.'" Hermas, too, writing some twenty-five years later, speaks of the great tribulation, quoting Matt. xxiv., as still

Digitized by Google

future. People had not in those days begun to see anything in Matt. xxiv. fulfilled in the siege and destruction of Jerusalem by the Romans.

I think we may fairly dismiss, as of no account—having been weighed and found wanting—all objection, on the ground of the Roman siege of Jerusalem, to what our Lord taught us would be the signs of His coming being really signs of it.

But there is another objection, arising from certain views being taken of "the abomination of desolation," which, as the very beginning of the immediately preceding signs, was to be seen "standing in the holy place," "where it ought not." I mean the view that identifies "the abomination of desolation" with the Papacy, and that makes the time of its desolation at least 1260 years, which of course deprives its appearing of all character of a sign of Christ's coming, especially such an immediately preceding sign as we have seen it is made by our Lord.

The papal antichrist and the year-day theory go together in prophetic interpretation; at least the former cannot be held without the latter; and either—not to say both—is fatal to "the abomination of desolation spoken of by Daniel the prophet" being such a sign of our Lord's coming as He made it. Now I quite believe the Papacy, or Romanism rather, to be *an* antichrist—the greatest and the fiercest, if not the worst, of the many antichrists that have been, or that are. I believe there is something too in the year-day theory. But I believe neither the papacy, nor any other form of evil that has as yet appeared, is *the* antichrist; nor do I believe that when the prophets predicted "days," they—or the Spirit of Christ in them—meant "years"; and so I can hold that the abomination of desolation, when seen standing in the holy place, is what our Lord taught us it would be, the first chief sign—the first of a series of closely connected and rapidly developing signs—of Christ's second coming being nigh at hand.

When He referred to Daniel's prophecy, He said, "Let him that readeth understand." It is generally supposed that it was chiefly the prophecy of the seventy weeks, or hebdomads, that He alludes to. It is there that "the abomination of desolation" is first spoken of by the prophet.

Let me point out where the "papal antichrist and year-day" theory breaks down for any one reading and trying to understand this prophecy. The late Mr. Elliott confesses in the preface to his great and interesting work, that "the prophecy of the seventy weeks, 'until Messiah the Prince' in Daniel, is one of those that present certain difficulties and obscurities." The fact is, that there is *no* prophecy in Daniel or elsewhere, "of seventy weeks until Messiah the Prince," but, "until Messiah the Prince shall be seven weeks and sixty-two weeks," i.e., sixty-nine weeks. But then the seventieth week is Mr. Elliott's great difficulty, the year-day theory not allowing him to see that it is the one that is divided in

Digitized by Google

the midst, leaving its last half week, three-and-a-half years, as the great prophetic period of final trouble so often referred to.

Mr. Grattan Guinness, in his "Approaching end of the Age," confesses no such difficulty, but in his effort to ignore it, brings himself into deplorable confusion. He, like Mr. Elliott, frequently speaks of seventy weeks to Messiah the Prince; whereas the angel says sixty-nine. He begins his seventy weeks with a letter from Artaxerxes to Ezra (Ezra vii. 11), in which there is not a word of even permission—not to say a "*decree*"—"to restore and to build Jerusalem." He makes them end five years after the death of Christ, which is simply no particular period at all. Whereas, if he had begun them, where the angel expressly told the prophet, with—what was really a "decree to restore and to build Jerusalem"—Nehemiah's commission in the twentieth year of Artaxerxes (Nehemiah ii.), the sixty-nine weeks from that would have brought him exactly to his own date for the death of Christ. So the angel said, "Unto Messiah the Prince shall be seven weeks and sixty-two weeks"—which we may well put at His entry as King into Jerusalem a few days before His death—"and after sixty-two weeks shall the Messiah be cut off." Then, of course, the seventieth week would have to be accounted for. That, however, on Mr. Guinness's theory is impossible.

But there is more and far worse confusion than this in Mr. Guinness's reading and understanding of Daniel's prophecy. He actually confounds Christ with Antichrist. He quotes Daniel as follows: "And He"—plainly Christ—"shall confirm the covenant with many for one week: and in the midst of the week He"—evidently Christ—"shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He"—Christ—"shall make it desolate [or, upon the battlements shall be the idols of the desolator], even until the consummation, and that determined shall be poured upon the desolate [or desolator]." Is it really—as according to Mr. Guinness it is—a matter of alternative rendering whether the desolator with his idols is Christ or not? or whether that determined shall be poured upon the Messiah, the desolator, or upon those desolated by him? I do not know whether Mr. Guinness holds—I am almost sure Mr. Elliott does—that when Daniel spake of "the people of," not "*the*" but "*a* prince that shall come, destroying the city and the sanctuary," he meant Christ by the prince; so making Him a prince of the Romans, and the heathen soldiery of Titus the people of Christ. But I am sure that it is the antichrist that is there introduced, and that it is of him that it is said further on, "He shall confirm *a* (not *the*) covenant with many for (or rather, during) one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate;" or, "and upon the pinnacle are the abominations which desolate"

Digitized by Google

(Pusey), "the abomination of the desolator" (Gesenius). How can I help thus ascribing this evil work to antichrist rather than to Christ, when I read a little further on (in Dan. xi.) of "a prince of the covenant" who, "after the league (or covenant) made with him, shall work deceitfully"—I hope this does not mean Christ!—how "arms shall stand for his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate?" just as we read in the next chapter of there being a certain "1290 days from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up." If Mr. Guinness does not—as of course he does not really—make Christ set up the abomination of desolation in the holy place, he certainly makes Him bring in the desolation of the abomination, and goes very perilously near to making the idols of the desolator His idols. On the other hand, I agree with, I believe, the whole ancient Church and, I am glad to say, a good number of the modern, who are coming back to the old paths, in holding that that seventieth week is broken off from the rest and reserved unto the time of the end; and that they are the doings of antichrist, not of Christ, that make up its history—the last half of it being the time, times and a half, the 1260 days, the forty-two months, the same period so often defined for the persecutions of Antichrist—the shortened period of the great tribulation—the forty-two months in which the Gentiles shall tread the holy city under foot until their times are fulfilled and the Lord appears to rescue her and her spared remnant, and to destroy her Gentile enemies.

Some ask how and why should this seventieth week be broken off from the rest. Well, I answer that Mr. Elliott gives one instance of the fragments of such a broken period making up a prophetic period. And I answer that, as a matter of fact, the seventy weeks *are* broken up into three periods: seven weeks, probably for the building of the city and the temple; sixty-two weeks, unto Messiah the Prince; and one week, which you can hardly end when our Lord was seven years old, or just seven years after His death; besides, His cutting off is spoken of as being "after the sixty-two (or sixty-nine) weeks," not after the seventieth.

I have said that I believe there is *something* in the year-day theory. Much that Mr. Elliott has said, and still more that Mr. Guinness has said, in defence of this theory is, I think, too strong to be resisted. It *moves* me, but it does not *remove* me. I think it may all be accounted for by putting *correspondence* in place of *identification*. I mean that when Ezekiel was bid to lie on his left side for 390 days, and so to bear the iniquity of the house of Israel, which had lasted 390 years, he did lie on his side for 390 days, and not years: but the days *corresponded* to the years in question. There is a remarkable and in many ways instructive instance of this furnished by Mr. Elliott. He claims Prosper, a writer of the

Digitized by Google

fifth century—he was secretary to Pope Leo I., and author of a work on "The Promises and Prophecies of God"—as one who recognized the year-day principle in the case of the three-and-a-half days of the witnesses lying dead (Rev. xi. 11), meaning three-and-a-half years. Well, as far as Prosper goes I go. But what does Prosper say? "The three-and-a-half days *correspond*," *respondent*, "to the three years and six months during which antichrist shall have power; and these being completed, Elias and Enoch, ascending before the eyes of their enemies, will go into heaven." Now, clearly Prosper understood those three-and-a-half days to be literally three-and-a-half days, and the three-and-a-half years to be literally three-and-a-half years; and had not the least notion of such a theory as Mr. Elliott's about either the days or the years; but he saw, as most people do, a *correspondence* between the three-and-a-half years of Antichrist's triumph, and the witnesses prophesying, and the three-and-a-half days of their lying dead and unburied before their resurrection and ascension. Such correspondences are very frequent in Scripture. But I defy any one to show me in Scripture a single case where days are spoken of and years are meant, or where years are spoken of and days are meant. So, though there may be correspondence between the days of Daniel and John and the years of Messrs. Elliott and Guinness, and that correspondence may be—I believe it is—very interesting and deeply instructive in many ways; still, when Daniel and John mention days, I hold they mean days, and when they speak of so many years, it is so many years they mean. And though the papacy and its times may be a lengthened shadow of the true antichrist and his (thank God) very shortened time, the real antichrist may be yet to come, and may, as I believe he will, prove something far more terrible and trying to the saints of God than the papacy has been to those within its sphere during a small part of its supposed 1260 years of prevailing.

And so I come to this, that what we have to look for as the beginning of the signs of the Lord's coming, as given by Himself, is the rise of antichrist: the abomination of desolation standing in the holy place, set up in a rebuilt temple at Jerusalem, to be worshipped there instead of the revived Jewish sacrifice and oblation, abolished by the beast in breach of his covenant with many. All the rest will follow from *that*, and follow quickly: in the one generation—in about three-and-a-half years. But *that*, I believe, must follow on the last ten kings appearing, among whom the beast will appear as an eleventh, and have universal dominion given him by Satan: those ten kings in whose days the God of heaven shall set up the everlasting kingdom. As Irenæus said long ago, we must "wait for the division of the empire among the ten; and afterwards, when those ten are reigning and beginning to settle their affairs and to increase their kingdom—and another comes suddenly, usurping empire and terrifying the said ten, and having

Digitized by Google

a name containing the predicted number—then let them know that this is truly the abomination of desolation." Irenæus evidently did not—any more than Barnabas or Hermas—think the siege of Jerusalem spoken of by our Lord to be the Roman siege.

If, as some say, the ten kings have appeared (except in shadow), I ask, Where is the everlasting kingdom set up in their time? Is it the papacy—which is the only kingdom I can see set up in the days of the ten kingdoms, more or less, that are reckoned so variously by some interpreters? Till those ten appear, and that eleventh arise among them, soon becoming supreme over them, I believe not one sign that our Lord gave us will have come. We are still in the position of the early Christians, who looked for the coming by means of those signs given them, expecting the appointed signs before the coming. They may begin to appear any year, any month, any day; and then we may look up, and lift up our heads, for our Redeemer with His redemption draweth nigh: He is nigh even at the doors. The generation that sees them shall not pass till all be fulfilled.

There is one question I asked at the head of my paper that I have left little time for answering: For whom are the signs of the Lord's coming meant? It may seem a strange and a superfluous question, but it is variously answered. The natural answer would be, I think: For us, the disciples of Christ in every generation. Certainly the first disciples and the early Christians seem to have taken them as helps to enable them to look intelligently and to watch in faith and hope and purity of life for the blessed hope set before them. But some now say: The signs are not meant for Christians; Christians are to expect Christ's coming before any appointed signs of His coming appear. They will take place between His *coming* for them and His *appearing* with them. They are signs for those who shall be left behind when they that are Christ's are taken and glorified with Him at His coming: for a saved Jewish remnant—who, I suppose, will have got hold of New Testaments, and will study them during the great tribulation. Some say that all the Christians who will be left to make use of the signs,—and to watch for, not the coming, but the appearing, by means of them,—are the babes in Christ who are left to mature their strength under the *regime* of antichrist and in the fires of the great tribulation; the more advanced Christians having been taken away as a reward for their previous growth in grace.

I do not believe in any such theories. While I admit that there will probably be some time between the coming and the appearing, and that in that time some important events, such as the Lord's judging among the saints and His appointing of their degrees of glory, may take place, I believe that nothing which our Lord constituted a sign of His coming will take place after His coming. I believe, too, that there is not the least need of such a theory, and I think it was invented to meet a supposed need of it. Of course,

Digitized by Google

if the signs take a long time to elapse—and have not yet begun—then people cannot be said to be watching and waiting for the coming, as we are bid to be. Moreover, if the signs take even but three-and-a-half years to elapse, and have not yet begun, how can we look for the Lord to come at any day or hour? Well, then, the signs must be got out of the way; put them between the coming and the appearing; it will be all the better too for us not to have to do with such trying times and such unpleasant events as those signs seèm to mean. But let it be understood that the signs will take a short time to elapse, that once they begin the Redeemer is at the door: then we can wait and watch as Paul did, and as Paul taught others to do; knowing, at the same time, that the day of the Lord could not come till the apostasy came first and the man of sin was revealed, &c.

From what I said touching the last, and yet future, siege of Jerusalem, it is evident that then and there will the second coming be. The last siege of Jerusalem will be the chief scene of the great tribulation. It is in the holy place there especially that the abomination of desolation will be set up. It is the holy city that the Gentiles will specially tread under foot for the forty and two months till the times of the Gentiles be fulfilled. But we are taught in the Revelation that this great tribulation will be wide-spread throughout the earth, wherever any Christians are left, or any Christian faith is found on the earth: and that an un-numbered multitude, not of Jews alone, but from every kindred and people and tongue and nation, will be brought to glory out of the great tribulation. We ought all to have on, and to warn our people to put on, the whole armour of God, that we and they may stand fast in that evil day, when all but the true servants of God, all but God's elect, shall—by means, among other things, of great signs and wonders wrought on his behalf—become deluded worshippers of antichrist; and when it will be at the peril of life, that any one will refuse to worship the beast and his image, to bow down to the abomination of desolation. How near such a state of things may be, God only knows. Let us welcome the thought of it with brave and patient hearts, for it is the prelude to the glorious appearing of our Lord, and our appearing in eternal glory with Him. That brief, bad hour of the night that is so far spent, will be just before the dawn of the eternal and glorious day that is at hand.

Jan. 1885. W. T. HOBSON.

Digitized by Google

THIS GENERATION OR THAT?

Matthew xxiv. 34.

WE are indebted to Mr. Wale for an excellent interpretation of the above chapter in the last number of this periodical. There is one point, however, with respect to the much disputed passage (v. 34), which he fails to notice, and which appears to me of great importance. The true rendering of that verse depends upon the use of the *rough*, or of the *soft* breathing on the word αυτη. If the aspirate (') be used it is correctly rendered 'this'; but if the lenis, or soft ('), it should be '*that*.' Αὗτος, with the article always stands for '*the same*.' Thus ἡ γενεὰ αὕτη is '*this generation*;" but ἡ γενεὰ αὕτη would be '*that*' or '*the same generation*.' If the verse be so read all difficulty vanishes; and it is quite allowable so to read it; for Greek words, in the Apostles' days, were written without accents or breathings. Our Lord's meaning would thus be as if he said—'So rapid shall then be the succession of events that *the same generation* which shall witness the beginning of those wonders, shall witness also the end, and shall not pass away till all has been accomplished.' This must be our Lord's meaning, else the prediction would have been falsified by the event. For, allowing thirty years for a generation, and that the prophecy was delivered in the last year of our Lord's life on earth, this would bring us to A.D. 63, seven years *before* the destruction of Jerusalem, when the generation to whom Jesus spake had long passed away.

I may observe that the proposed substitution of the soft for the aspirate breathing on the word αυτη is more fully advocated and explained in my "Prophecies of the Last Days" (published in 1868) where an exposition is given of our Lord's parable in substantial agreement with that of Mr. Wale.

Halesowen, Feb. 5th, 1885. WM. KER.

THE OIL VESSELS IN THE PARABLE OF THE TEN VIRGINS.

ONE of our correspondents writes, with reference to our remarks last month on Mr. Hughes' sermon on the Ten Virgins: "Do explain, next month, what the oil vessels accompanying the lamps indicate. The monition must be big with meaning, however mysterious." Another friend writes approvingly of our view so far as expressed, and kindly sends us a pamphlet containing his own exposition of the parable. If we may take these communications as indicating an interest amongst our readers generally, it will be seasonable if we try now to comply with our correspondent's request.

Digitized by Google

The parable is illustrative of a special phase of our Lord's Return. As, just before, the incoming kingdom has been likened in a given respect to faithful and wickedly unfaithful *servants*; so here it is likened, from a slightly different point of view, to ten *virgins*, five of whom are foolish and five prudent (*phronimoi*). The virgins all of them have regard for the expected Bridegroom, desire to honour Him, hope to feast with Him, procure lamps and light them, and go forth in procession to meet Him. The means by which the virgins seek to honour the Coming One is their lamps—and to these our especial attention is directed. The use of lamps is to give light: failing in this they fail utterly. The value of the oil is to feed the flame: it has no other meaning in such a connection. The quantity of oil required depends upon the time for which the lamp has to burn. Small hand-lamps carry only a little oil; hence if a good supply of oil be demanded, a reserve is naturally provided in accompanying oil vessels, additional to the lamps. The circumstance that it is in separate vessels that the good supply is stored is a mere accessory, due to the fitness of the representation that, in a procession, hand-lamps would be used, and these for convenience would be small. The precaution of taking a good supply is just here the essential feature. In the making of this provision is the prudence of the prudent virgins seen; in the not making it is demonstrated the folly of the foolish; which folly, be it remarked, is shewn by its contrast with prudence in name and result to be imprudence, want of forethought, idleness, or presumption. The foolish virgins did not think the Bridegroom would tarry so long; or, did not give the possibility of delay a thought; or, disliking much trouble, lightly dismissed any momentary apprehension on the subject. They ventured forth without the reserve of oil which their more discreet companions took care to carry with them. The sequel we know: the provision of oil which might have been made beforehand could not be made when the crucial moment came. It was too late. The Bridegroom came. The foolish virgins were not there. The procession entered the house of joy. The door was shut. The foolish virgins returned, and sought admittance. But no! it was too late. They were disowned. So ends the parable. Its rapid conclusion is remarkable. It purposely leaves many things unexplained, and we would start no ill-timed inquiries.

But now to our correspondent's question: What do the oil vessels accompanying the lamps indicate? Well, on the face of the representation, they mean neither more nor less than a prudent reserve or store of the oil that feeds the flame. To get at what this means we must needs try and go a little below the surface.

The light of the lamps is the light of welcome and of witness. It is an open testimony that the Bridegroom is expected. The oil feeding the flame is the inward power of giving this welcome and bearing this witness. It is something of which it takes a constant

Digitized by Google

expenditure to keep up the light. It is something which should be obtained at a proper time and in a proper way, and which cannot be got under all circumstances at a moment's notice. It is something which each watcher must have procured for himself, and for which he must not rely on others. We doubt much whether it would serve any good purpose to inquire anxiously what precisely the oil *is*, beyond assuring ourselves of the general notion which attaches to it. It is evident that it is the inward power of bearing witness to the expected Bridegroom. But it is not clear to our own mind that anything practically valuable would be added by an exact determination of what it is in which this inward power consists. At all events, it must fulfil the plain conditions shadowed forth in the parable. If the oil is *knowledge*—then it must be knowledge which can be stored up beforehand, which will be available for replenishing the flame of witness-bearing and welcome at the trying moment, and which one person cannot obtain from another at the crisis of the midnight cry. If the oil is *love*—the same conditions must be maintained. If the oil is the *indwelling of the Holy Spirit*—still the same plain characteristics must be observed: we must in that case resolutely hold that this Divine indwelling can only be secured in sufficient fulness to meet all possible demands, by being prudently stored up beforehand. All things considered, we are disposed to settle down upon some such explanation as this: That knowledge and love, combined in the inward life of the soul, are what the oil represents. The required solution must evidently be sought for in the direction of *personal experience*, seeing that our Lord very strikingly makes *time* of the essence of the means for procuring whatever the oil signifies. It is not hinted that the foolish virgins had not money to buy more oil, but they had not time! This feature, which makes everything turn on the question of time, is the more observable, and presumably important, just because no sort of incongruity is to be surmised in the idea of buying. The obvious way of procuring oil for lamps is to buy it. We are left to fall back on the ordinary course of things as to the means by which the wise and foolish alike procured such supplies as they respectively did procure at the outset. They naturally bought it. They did not beg it. The begging of the foolish from the wise was an after-thought, occasioned by the dilemma in which the former found themselves. Experience cannot be borrowed; it must be bought. Knowledge,—real, personal, experimental knowledge,—cannot be borrowed; it must be bought. A fulness—stability—strength of inward life, capable of standing a strain, springing up to meet an emergency, grappling with a difficulty,—cannot be borrowed; it must be bought. It must be bought beforehand, and be in store when needed. This surely is the great lesson. And even if we conclude with Robert Govett, of Norwich, that the exclusion which the foolish virgins bring upon themselves is not

Digitized by Google

necessarily exclusion from the kingdom, but only exclusion from the marriage festivities which inaugurate the kingdom, still the lesson is profoundly admonitory; for the opportunity of obtaining that distinction, once lost, is lost for ever. It never returns. Pointed also is the lesson, as well as solemn. Pointed in this respect: that there is no mistaking the nature of the welcome and the witness which the borne forth and brightly burning lamps symbolise. The welcome is to the Bridegroom in that especial capacity. Master before (chapter xxiv.), Master again afterwards (chapter xxv. 14), and King (xxv. 31): Bridegroom is the one character which He bears in this intercalated parable of the Ten Virgins; and to that character the welcome must correspond. The witness also is as determinate as the welcome. It is witness to the one truth that the Bridegroom is expected; witness to an avowed intention to meet Him; witness to a desire and hope of entering with Him into the marriage-feast. Such, then, are the solemnity and point of the great lesson inculcated.

Are we now to blunt the edge of all this by bringing in a contrast which the parable never once formulates? Are we to say that the virgins are clearly not the Bride, the Church; and in the strength of this conclusion throw over the entire lesson of the parable to the service of Jewish or Israelitish believers who shall be found on earth after the Church has been caught up to meet the Lord in the air and the marriage of the Lamb been consummated? For ourselves, as at present enlightened, we dare do nothing of the kind. The Bride as such is not mentioned in the parable. There may have been reason for that, quite other than the one just hinted at above as held by some. It may have been premature, while as yet the Church had not been inaugurated (Matt. xvi. 18), to bring forward the Church in its collective capacity as the Bride. No individual soul is the Bride of Christ. We go with the late Charles Kingsley in deeming it important to remark this, and in deprecating the losing sight of it as favouring certain ideas which find their home in Romanism—with much evil consequence. But the lesson of this parable is expressly individual in its application; and therefore the character and office of these ten watchers may have sufficiently approximated under the name of virgins to the calling of the Church as a whole, to suffice for the individualised admonition which our Lord desired to convey.

There is just one thing as to which we would strengthen our article of last month. We then spoke of the slumbering of the virgins as "not entailing any serious consequence." We should have said *fatal* consequence. In all probability it was one consequence of that slumbering that all the lamps were dim at the moment the decisive cry was heard; and whether meaning welcome to the Bridegroom or witness to all around, it was quite serious enough that the light which should have been strong was feeble, to say nothing of the temporary dismay on awaking which greater vigilance might have prevented. ED.

Digitized by Google

THE GHOST-SOUL.

MANY of our readers will have no difficulty in recalling the passage in John Milton's *Apology for Smectymnuus*, (see the number for Dec. 1881) wherein he likens the parting action of Rome when driven from these shores, to the stratagem of a witch who leaves something of her own behind her, in order to perpetuate a link between herself and the victim whom she still hopes to entangle and to enthrall.

Yes, true enough it is, that Rome left something behind her; and that something was a very considerable affair. She calculated rightly too; and the result has shewn her to be a practitioner well skilled in the soothsaying art, and a witch of no ordinary sagacity. It is not with a view of wounding the feelings of our episcopal friends just now, that we recall the many corrupt legacies which Rome bequeathed, and which are still retained and cherished by national churches; for there was among them one dominant falsehood which has ever since been cherished by nonconformist divines, even more strenuously if possible, than by churchmen themselves—the mediæval lie of immortal-soulism.

Says Alger,—"The doctrine of the soul's survival and transference to another world where its experiences will depend on conditions observed or violated here—such conditions being in the control of a select class of men,—such a doctrine, I say, is the very hiding-place of the power of priestcraft, a vast engine of interest and sway which the shrewd insight of priesthoods has again and again devised, and the cunning policy of states subsidized."

Is this tantamount to saying that whenever anti-biblical views have been uttered on this topic, the sole object of the preacher has been the subjugation of the people? By no means. The false doctrine has in countless instances and through protracted periods formed part of the creed of honest men, the result of much ignorance, if you will; still it has been both proclaimed and accepted in perfectly good faith, and the dark sepulchral shroud has hung alike over clergy and laity. What agency then shall we credit with the propagation of the fond delusion?

Some are ready at once to reply that none but the Arch-Deceiver himself could be its author, and that it dates from the garden of Eden. But granting that the Adversary "was a liar from the beginning," it is well to keep in mind that the boon of exemption from death, which constituted his flattering promise to Adamic manhood, was a very different thing from soul-survival. This monstrous conceit was an improvement on the primitive delusion, or rather let us say, a substitute for it when the cheat was laid bare. The first delusion was an appeal to human aspirations, and when this had wrought its mischievous end, then the second came in as an appeal to human fears. There was a fascination about the promise of endless and self-sustained life to Adamic man, but the prospect of soul-survival has ever been felt to be repulsive, crushing, and humiliating. All classic poetry testifies to the universal loathing of such a condition, all modern phases of heathen thought

Digitized by Google

reveal the same sentiment; and christianized man, responsive to the like instinct, shivers at the picture of

"A naked wandering melancholy ghost"

as emphatically as Homer's heroes. The apostle Paul has indicated plainly enough what he thought and felt about it, when he repudiated the idea of being "unclothed." In short, man never will be reconciled to it, and his Maker never designed that he should be.

Wearisome it were and brain-withering to trace the labyrinth of fantastic imagery and fallacious handling of Scripture to which preachers and poets have resorted in order to force this nightmare on the popular conscience. Notwithstanding thât, for some time past, both sophist and listener have, during these unsavoury deliveries, been mutually conscious of a miasma of unveracity pervading the atmosphere, yet down to the present hour, for some mysterious reason, no electric current has sufficed to liberate the Protestant elements of common sense on this topic, or to precipitate the suspicious tincture of necromancy. Were it not for the conviction that the conjurors have ofttimes been deceiving themselves as well as their victims, one might be tempted to use much stronger language; for almost the entire cyclopedia of the world's superstitions is traceable to this source.

The Athenians might vapour away to the top of their bent, about the elastic soul becoming emancipated at death from its earthly impedimenta, and soaring into a more congenial atmosphere; the apostle knew full well that if they were not just trying to believe a lie, they valued the controversy principally as an arena for the encounter of their wits. So he gave them the real facts of the case without any circumlocution, in the calm persuasion that revealed truth when fairly presented to the cultured intellect, comes invested with a power which fails to win acknowledgment only from resolute antipathy. And let it be observed here, that Paul had no secondary human witness on that occasion, standing by his side to render corroborative testimony, when he uttered in the presence of sarcastic Areopagites his novel statements about Jesus and the Resurrection; yet he quailed not at the thought of his personal isolation, nor doubted for a moment the intrinsic energy of his message,—a fact this, from which the modern advocates of Paul's doctrine of the soul may well gather courage when assailing the long-defended entrenchments of popular prejudice. "We are of opinion," says Alexander Vinet, "that no word spoken for the truth is ever absolutely ineffective, and that no germ of truth can perish. Irritation and even hatred are amongst its fruits. They are bitter indeed, but still its fruits . . . and we have a thousand times had occasion to observe how truths the most contested have after a time taken root and gained strength in the minds or at least in the action of their previously most refractory opponents. It not unfrequently happens that the last stroke of the axe levelled at abuses is aimed by the defenders of those abuses."

Henceforth, then, let hesitation, doubt and cowardice, be looked upon as things of the past, by all such as have learnt to accept the Scriptures in their simple affirmative sense. Some popular notions are so eminently absurd that they seem to wait only the breath of sarcasm

Digitized by Google

to betake themselves to flight. What though some of them can boast a marvellous longevity—the age will overtop them yet;—even as John Milton's phantoms of the night, soon as they smell the morning air, troop to their several caves,

> And the yellow-skirted Fayes
> Fly after the night-steeds, leaving their moon-loved maze.

J. WAYLEN.

COMFORT ONE ANOTHER.

COMFORT one another:
For the day is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another:
With the hand-clasp close and tender,
With sweetness love can render,
And looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken:
Gentle speech is oft like manna from the skies.

Comfort one another:
There are words of music ringing
Down the ages, sweet as singing
Of the happy choirs above.
Ransomed saint and mighty angel,
Lift the grand, deep-voiced evangel,
Where forever they are praising the Eternal Love.

Comfort one another:
By the hope of Him who sought us
In our peril—Him who bought us,
Paying with His precious blood;
By the faith that will not alter,
Trusting strength that will not falter,
Leaning on the One divinely good.

Comfort one another:
Let the grave gloom lie beyond you,
While the Spirit's words remind you
Of the home beyond the tomb.
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord, and for all His people room.

—*Independent* (*U.S.A.*).

Digitized by Google

THE EXPECTED RAPTURE OF THE CHURCH.*

A WRITER on prophecy in these days must expect to have his statements subjected to the closest scrutiny, and the texts of Scripture which form the basis of his reasonings, carefully examined; for unless the superstructure is seen to rest on satisfactory foundations, it will be esteemed of little or no value. In reading through "The Expected Rapture of the Church," it is disappointing to find the extent to which the Scriptures are quoted in support of theories where there appears not to be the remotest connection between the texts and the subject in hand. As an example of Mr. Houghton's method of interpretation, we will first instance the use he makes of the prophecy of Moses in Lev. xxvi.; a prediction repeatedly referred to, and greatly relied on as supporting the theory put forth.

In treating of the "Analogy of Symbol" (p. 17), it is said: "The 'wild beasts' of Lev. xxvi. 22, are evidently the Gentile Powers [of Dan. vii], as they were to perform the same things as the Gentile Powers were to perform according to other prophecies." The said verse reads: "I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate;" and probably most readers would regard it as the reverse of the promise in Deut. vii. 22; "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee." But a further analogy is traced in connection with the number four: the wild beasts of Dan. are four in number, and the phrase, "seven times," in Lev. xxvi., is four times repeated. On this analogy and the results which appear to spring from it, we read, p. 81: "We must refer to the original prophecy, Lev. xxvi. 18, 21, 22, 24, 25, and 28, which, like Dan. iv. 16, is highly symbolical —the phrase, 'seven times,' in connection with the number four (that being the number of its repetitions), and with 'wild beasts,' is sufficient to show us that it refers to the same events. . . . . In Lev. xxvi. 17 we read, 'Ye shall be slain before your enemies; they that hate you shall reign over you, and ye shall flee when none pursueth you.' This is evidently the captivity of Israel under Shalmanezer, king of Assyria. Then comes the prophecy concerning Judah, 'And if ye will not for all this hearken unto me, then will I punish you seven times MORE for your sins.' The word 'more' shows us, then, that the period of seven times, or 2,520 years, must commence from the next captivity, viz., that of Babylon, finally accomplished in B.C. 598. We thus ascertain that the age is to close in A.D. 1928."

From these passages it will be seen that much is built upon a most flimsy symbolical interpretation of Lev. xxvi., whilst a careful perusal of that prophecy will shew, that it was most clearly a literal prediction of the judgments that would fall on the nation if disobedient, and the subsequent historical books show its fulfilment. In "The Great Prophecies," Pember suggests a very sensible rule of interpretation,

* "The Expected Rapture of the Church; or, The Analogy of Prophecy and Established Fact." By G. Warrand Houghton. London: Elliot Stock.

Digitized by Google

the observance of which would preserve some writers on prophecy from much that most readers summarily reject. "In any prediction of the Old Testament, regard that which has been exactly fulfilled at the first advent as already past" (p. 179). This is a common-sense rule, for it is too well known that if prophecies are used in a capricious manner, and interpreted by all sorts of analogies and symbols, ingenious persons can make them mean almost anything they wish.

We complain not only of Mr. Houghton's method of interpretation, but even still more of his application of plain texts, without any regard to the context, or the circumstances under which they were written. The two following examples occur on p. 6, in illustration of prophecy distinctly fulfilled: "We will take the Roman destruction of Jerusalem, an event which is patent to every one as having been accomplished." Verses 49, 50, 52, of Deut. xxviii. are then quoted as a prediction of this event; which are verses picked out from a long prophecy, which had a striking fulfilment in the history of Israel as recorded in the Old Testament, but which in many parts does not apply at all to the Roman invasion (see verses 36, 64). The other example is "from Jeremiah, who had said, 'Jerusalem shall become heaps' (chap. xxvi. 18); the exact words of which prophecy occur again in Micah iii. 12." The circumstances under which these words were uttered come out fully in the context: "Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah, the Morasthite prophesied in the days of Hezekiah, king of Judah, saying, Thus saith the Lord of Hosts: Zion shall be plowed like a field, and *Jerusalem shall become heaps*, and the mountain of the house as the high places of a forest. Did Hezekiah, king of Judah, and all Judah, put him at all to death? Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them?" This warning of Micah, which was heeded so that "the Lord repented him of the evil," is quoted by Mr. Houghton as a prediction of the Roman destruction.

Later in the book (p. 143) we meet with what appears to be a violent wresting of Scripture, really making it appear to say just the contrary to what is written: "JEREMIAH'S vision is but a short one. There are only four verses, say chapter iv. 23-26. These words betoken a NEW CREATION. 'The earth' being 'without form and void,' and 'the heavens' having 'no light' is a paraphrase on Gen. i. 2. 'And the earth was without form and void, and darkness was upon the face of the deep.' We read on, 'And the Spirit of God moved upon the face of the waters,' a passage which is here left out, apparently, because we know that the Spirit is the creative power from other Scriptures, and have here to see that the Holy Spirit has abandoned the world for the time being to primeval chaos from a moral point of view." Turning to Jer. iv., we fail to see any ground whatever for this remarkable comment; the verses selected are not, properly speaking, a vision at all, but are part of a long message the prophet had to "declare in Judah and publish in Jerusalem." Reference to a new creation is truly *left out* by the prophet, and one can but wonder at its introduction by a writer who evidently desires to guide others to the truth.

Digitized by Google

We have dwelt at considerable length on Mr. Houghton's treatment of Scripture, because true progress in the knowledge of God's Word can only result from right methods of interpretation; and however fascinating results may appear, we regard them as utterly worthless when obtained by such a process as that adopted throughout the book.

Other aspects of the work are not more satisfactory. We have endeavoured to unravel the writer's aim in chapter after chapter, but have altogether failed; a variety of topics being strung together without apparent connection. Mr. Houghton's peculiar views may partly account for this. He asserts, "Scripture is an iron chain without a link missing, and must be so treated;" "now in spite of all the wonderful analogies of Scripture, there is not a single instance of unmeaning repetition to be found in the whole volume;" "absolute truth is only to be found in the Bible;" "all the parables are prophecies to those who have spiritual understanding;" and he believes "that there is to be a future fulfilment of every word of the fifteen prophets of the Old Testament from beginning to end." He is evidently conscious of writing what will be challenged by some, for he says: "It must be distinctly understood that no one who is not a Christian will be allowed to discern these things. Scripture is most definite upon this point." The book will no doubt be appreciated by those who have sympathy with these views, but we think it will not be in the slightest degree helpful to sober students of prophecy.

ALBERT HIDE.
(*Author of "The Age to Come."*)

STUDIES IN THE LIFE OF CHRIST.

No. XII.—THE TEMPTATION.

AFTER the waters of Jordan, the wilderness receives the second Adam. The voice from heaven bearing testimony to His beloved Sonship has sunk into His heart, stirring its olden peace to joy. Possessed by a special visitation of the Spirit of His Father, He is hurried away to the rocky solitudes, where, apart from worldly distractions and human society, human nature either finds an easier road to God or a readier descent from conventional morality. The first Adam, privileged to walk with God in a sheltered garden of delights, fell from fealty and love. The second Adam was led into a wilderness, the wilderness that surrounded Eden, thorny with briars and echoing with the cries of savage beasts, and His work there was, by the victorious endurance of temptation to re-erect lost Paradise, turn streams amid the thirsty wastes, make bread as plentiful as stones, and instead of cries of conquest and of blood to make the wilderness, now blossoming as the rose, send up a lasting song of praise to heaven, along with the eternal fragrance of its righteousness and peace.

For forty days and forty nights the destiny of the race was balanced. The vanguard of man's great host—a Galilean carpenter, withdrawn from his bench—was caught away from home and friends, and was sent and went with the willinghood of the perfect child, to meet and vanquish

Digitized by Google

the adversary of man. He was there to strike at the root of the disease of the world; the weapons of His warfare being none other than His Father's word and His Father's spirit, that word which Adam had despised, that spirit which in consequence Adam lost. Upon His steadfastness and victory the salvation of the world depends and the transformation of that wilderness. Forty days and forty nights did He endure temptations, such as assail all human hearts: days made heavy by the blinding glare and heat where the sun raised fever germs and shadows came from soaring vultures tracking death; nights made hideous by the exultant howl of prosperous malignity and the screams and groans of undefended innocence, vanquished weakness paying penalties for possessing neither murderous instincts nor oppressive power. Oh! Son of God and Son of Man, every stone in the wilderness cries out to Thee to conquer! The issues of this, the most decisive battle of all ever fought upon the world, were not merely human. The fate of the kingdom of darkness thereon depended, the empire of lost spirits, the foundations of whose throne are death and hell. Upon the issue of the conflict the power and success of the mission of our Lord, nay, its very commencement depended. It was the baptism of fire, without which the consecration of the priest and the appropriateness of the victim could not be secured. It was the day of the vindication of righteous law, and of God as having placed a human creature under it. The issues were awful and stupendous beyond conception. It was, too, the day of grace, for it was not unassisted human nature which here went forth to conflict, but human nature dowered with a super-accession of the Spirit of God and encouraged by a voice from heaven.

Temptation, of course, was not confined to this period of our Lord's life: that life was short enough, so short as to appear sometimes defective as a complete human example. It is certain that, throughout, it exactly resembled those of Christians generally, with the enormous difference that its conflicts invariably issued in victory; but it exactly resembled them in its alternate periods of rest and pressure, its seasons of special visitation from both the upper and the under world, its felt possession by spiritual influences, succeeded by a neutral or rather normal state of the human spirit, so that whether the will is ever absolutely free, is a question easier answered in the negative than the reverse.

The distinctive character of this period of temptation in our Lord's case was its representative and vicarious nature. The test now applied could not have been applied before. It was necessary that the typical Man should have attained to man's estate, the maturity of his powers, faculties and constitution; that such freedom of the will as really belongs to human nature, should be appealed to in its truth; that the appeal should be made at a decisive and critical period when the soul was filled with the conviction of an exalted destiny, and satisfied by the assurance of divine approbation. It is then, when standing upon the pinnacle of Heaven's favour, that slips are easiest. It is then that movements of the mind are apt to be referred to the highest source rather than to any other; that the subtlest form of all temptation, the temptation to do evil that good may come, assails with all but irresistible force. It is then that souls receive their stamp, and are sorted by their Master to their several destinies: Esau's tears failing to get back his birthright;

Digitized by Google

David's sins inoperative to cancel his adoption, for inherent harmony with God's righteousness had before been proved in him, and the gold of it, even after being covered by a bloody rust, flashed with its genuine lustre before Nathan's face.

Throughout the lengthy period in which Jesus wandered in the wilderness, no manna fell to satisfy his need, but, the subject of a divine ecstasy perhaps, or otherwise miraculously prevented from feeling the pangs of hunger, he, now at the close of forty days and nights, was allowed to feel the full force of accumulated weakness and exhaustion. As a stream dammed back, when freed pours with resistless force upon its bed, so the frame of Jesus was suddenly seized by a dreadful sense of weariness and approaching dissolution, such as those know whose every fibre of every muscle, every nerve and tendon have ached with excessive labour, unrelieved by food and rest: such as the dying feel when the downiest couch seems hard, and from side to side the body turns seeking rest and finding none. It was then "the tempter came to him." Must we suppose an objective and audible Satan? Certainly, the necessities of temptation do not require it; rather, it would seem impossible for Satan to tempt any son of God, were he to make himself undisguisedly recognisable. How would it be possible to accept suggestions from such a source? We would not attempt to dogmatise upon the question, but individually we hold that the crowning temptations now to be sustained differed only in their greater subtlety from those that preceded them, and that subtlety demanded the concealment of their origin, and in proportion as that concealment was effected did the temptations search the spirit and display their force. The temptations that can raise a conflict in the spiritually minded *must* be subtle and deceptive; the hands of Esau and the voice of Jacob distracting the decision. The voice must appear to be a voice from heaven, while the deed throws doubt upon the voice: in short, as an angel of light must the tempter come.

From the summit of some cliff we have gazed upon the sea—that permanent emblem of the shifting thoughts of men. We have been entranced by the subtle interweaving of bright and contrasted colours, which, by motion and reflection, defy localisation and analysis; and we perceive to float upon that sparkling bosom a blush of rosy shadow. Is it not identical with the other isles of rose? Ah! no! it moves not; defined in shape and anchored in its place, it is a reflection from the weed-strewn rocks beneath, and not from some glorious argosy of cloud that sails above.

Such and so difficult are frequently our first attempts to discriminate the origin of the suggestions that arise in our minds; and similarly, it appears to us, was the second Adam affected when the voice that came from beneath appeared identical with a voice from Heaven. Even so was Eve assailed by suggestions that to eat of the forbidden fruit would be to become wise as the gods: surely laudable to aim at that!

Now let us bear in mind the last tones that fell upon the ear of Jesus ere He was led into the wilderness. They had been His meat and drink ever since: "This is my beloved Son, in whom I am well pleased;" and now the mission of the beloved Son appeared to be ending ere it had begun. Thought and purpose are weakened by prolonged fasting, but vivid to the thought of Jesus remained His

Digitized by Google

perception of the evil and the misery of the world, strong and soul-absorbing remained the purpose to fulfil His Father's will in rescuing that world from the various ills in which it was enmeshed. Some years of further life were absolutely essential to that object. The world must know His Father's character. The world must see the Son's obedience. The world must witness His subjection unto death, and know of His victory for all when He should rise triumphant from the grave. But all seems on the point of perishing like a well-spring in the sand—perishing for lack of bread. Then, with all but resistless force rushed into His mind the suggestion, "If"—as was said to Thee at Jordan—"thou art the Son of God, command that these stones become bread" (Revised Version). Why not, indeed! Moses, Elias, and Elisha, wrought miracles; why may not I? It would be only another voice from heaven attesting in another way the Father's good pleasure in Myself. And the experiment is recommended by many considerations. The world will demand a sign ere they pay attention to My doctrine. Should it really be that I am to be less honoured than the prophets that preceded Me, it were well to be indubitably certified of the fact, here in the wilderness, lest upon making pretension to miraculous powers publicly, and failing, I should utterly uproot My doctrine and wreck My cause, which is God's cause and the world's. Whereas should My private experiment here in the wilderness be attended with success, then may I go forth with confidence to work mighty works; and the power of my ministry will never fail to be supported. So sweet, Satan! After which, in the heaven of Christ's soul, other voices sound.

Who kept you without bread these forty days? Will you doubt Him now? For what purpose were you sent into the world? Was it to exempt yourself from tasting the common lot? You are not the first to starve and will not be the last. During your thirty years at Nazareth you patiently accepted all the conditions of that humble and toilsome existence which is the lot of most. This sore hunger is one of them—too frequent though occasional. By holding to your faith in God, even when He appears to be slaying you, you are only not less than Job nor more than multitudes of your fellows will shew themselves to be. Leave results with God, He led you here. To do His will is life, to show distaste of the issues of obedience, sure death.

As to miracle working. They that honour God by faith in extremities, will He assuredly honour. I shall work miracles, but not for myself. The hungry I will not leave to perish in the wilderness; but it must be said of me, "He saved others. Himself He cannot save." It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." A scripture from the Book written for man's guidance and comfort in all time has settled the matter; a scripture from a portion of that Book which pleaded with, warned and exhorted God's chosen people to stand true in faith and allegiance during the coming time, when they as a nation should be put upon their probation, and enter upon their special mission—manna withdrawn and the people left to the ordinary conflicts and trials that attend the struggle for existence. Thus was the tempter foiled.

Clifton, February 3rd, 1884. HENRY DEACON.

(To be continued.)

Digitized by Google

MAN'S TRUE DIGNITY.

VARIOUS theories have been presented regarding the origin, nature, and proper dignity of man. One theory represents him as a mere brute, of the earth earthy, descended or ascended, as the case may be, from long lines of apes, monkeys and mollusks, who, after ages of progression has finally arrived at the dignity of a godless skeptic, and is now doomed to sink back into oblivion from whence he came. We might naturally suppose that the tendency of such a theory would be to lead men to imitate their ancestors, becoming, like them, beastly in manners, corrupt in morals, gross in appetites, and indecent in behaviour; and that thus denying all human responsibility and divine authority, they would grovel on until they sank into the earth from whence they professed to have sprung.

There are difficulties in the way of this theory. Man develops qualities and characteristics which are alien to the brute creation. Where can we find a race of brutes that devote their highest energies to inventing machines for slaughtering one another? What brutes have ever produced such instruments as rifles, cannon and bomb-shells, to use in blowing each other to perdition by thousands, while the victors give thanks to God for the success of their arms? What brutes have ever developed such piety as would lead them to bless the banners which lead their hosts to mutual strifes, and sing *Te Deums* over slain and mangled thousands, lying stretched on the battle-plain? What brutes have ever debased themselves by such lusts and enormities as have characterized men, even among the most civilized nations? Where have brutes ever slaughtered tens of thousands of their own race, for differences in faith and errors in opinion? When have brutes debauched themselves with stimulants and narcotics, until they have been wrecked in both mind and body? When have they, for the sake of paltry gain, invented and sent out to others of their own race, deadly compounds which have spread ruin and desolation through all their borders, sweeping away as with the besom of destruction all traces of blessing and prosperity? Surely men differ greatly from beasts, and it is possible that some would show greater wisdom, if, instead of tracing their ancestry to their grandfather, the monkey, they should, with greater reason, trace it to their father the devil, whose works they do.

Another theory represents man as in his nature essentially divine. It exhibits him as an emanation from Deity, containing within him a part and portion of the eternal Creator,—being in his own essential nature superior to all surroundings and independent of all changes, living by his own inherent energy; his existence, in the opinion of some, dating back to the eternal past and reaching forward to the eternal future; he being of more importance than the sun and stars, than planets and systems, and having an independent evistence and an immortal vigour which runs parallel with the existence of Deity himself.

This theory gives to man a sense of his importance, and fills him with boundless conceit, which contrasts strangely with his helplessness, his insignificance, his wretchedness, his folly, frivolity and decay.

There is another theory concerning man, which is born not of conceit

Digitized by Google

nor of human infirmity, but which comes to us from the higher wisdom of the Unseen and Omniscient One. So far from considering man as the grandest and most important thing in the universe, the Psalmist says: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is *man* that thou are mindful of him, or the son of man that thou visitest him?"

It is the purpose of Divine revelation to exalt God and hide pride from man. Upon its pages, side by side with the great truth of God's eternity, stands the solemn fact of man's frailty and mutability. "From everlasting to everlasting, thou art God;" while they are "as a sleep in the morning; they are like grass which groweth up." He has been their "*home* throughout all generations," but "the days of *our* years are threescore years and ten." Again and again does the Scripture contrast the helplessness of man with the might of his Maker; the brevity of those whose days are as a handbreath, with the eternity of Him with whom one day is as a thousand years, and a thousand years as one day.

But, though the word of God contradicts the vain conceits and empty boasts of mortals, yet that same word lifts man up from the level of a beastly degradation, and assigns him his true position as the offspring of the eternal Creator. It traces the lineage of the race back to Adam, "which was the son of God," and so links man to his Maker by the dearest and tenderest ties. It recognizes his higher nature and his intellectual power; for "there is a spirit in man, and the inspiration of the Almighty giveth understanding." It recognizes man's moral responsibility, and his personal dignity as an accountable being, but it also recognizes his present lost and ruined state, in which every power is perverted, and every appetite and passion degraded by sin, until "all we like sheep have gone astray; we have turned every one to his own way."

But not content with displaying man's ruined condition, divine revelation points out the means by which he may be restored to peace and blessing. It reveals to us a divine incarnation, a manifestation of God in mortal flesh; and informs us that "to as many as received Him, to them gave he power to become the sons of God," and to regain through Christ the Redeemer, more than was lost through Adam the transgressor.

The true dignity of man, then, consists not in his native intellect, which is degraded and debased by sin; not in an inherent vigour which defies all changes and can subsist in perpetual rebellion and disobedience; but man's true dignity is found in his fellowship with God, "For this is eternal life, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." "Man being in honour, abode not: he is like the beasts that perish." Men who degrade themselves to the level of "natural brute beasts, made to be taken and destroyed" "shall utterly perish in their own corruption;" but those who "fight the good fight of faith, and lay hold on eternal life," thus becomes "partakers of the divine nature," having escaped the corruptions of this world through lust, and so have right to the heavenly inheritance, and become "heirs of God, and joint heirs with Jesus Christ."

Man's true dignity consists not so much in what he *is* as in what he *may be*. The grandeur of infancy is not in its present helplessness,

Digitized by Google

which renders it inferior to the very beasts of the field, but in its *possibilities*, which range through eternity, and mount upward to the right hand of God. The son during his minority differeth nothing from a servant, though he be lord of all, but is under tutors and governors, until the time appointed of the father. In like manner, though our present condition be humble, our prospects are full of hope for time to come. "Beloved, now are we the sons of God, but it doth not yet appear what we shall be, but we know that when *He* shall appear we shall be like him, for we shall see him as he is, and every man that hath this hope in *Him*, purifieth himself even as *He* is pure." The mysteries of that life which is beyond are too deep for mortal comprehension; eye hath not seen, neither hath ear heard, the glories that await the chosen of the Lord, but they are revealed to us by the Holy Spirit of God.

Against the degrading notions of human beastliness, which sink man to the level of the brute, we set the great fact of human redemption, wrought out by Him who took not hold on the nature of angels, nor of brutes, but on the seed of Abraham, that he might rescue man from his lost condition. We are not "redeemed with corruptible things, as silver and gold;" but with the "precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God."

Against the proud conceit of those who, boasting in their own independence, cast off the law of God and reject his favour, we set the solemn testimony, "Except ye repent, ye shall all likewise perish," "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

With such a message as this we can go to a lost world; we can warn the proud and vainglorious that his foundation is in the dust; that God only hath immortality, and that man must seek participation in the divine nature, or must perish beneath the wrath of God. On the other hand, we can lift man up from his debasement and his degradation, holding out before him the glorious promise of an immortal kingdom, and calling him to accept the mercy of Him whose "favour is life," and whose "loving-kindness is better than life."—*The Armory* (Boston, U.S.A.)

PROFESSOR GODET IN "THE EXPOSITOR" ON THE LORD'S COMING AND THE MAN OF SIN.

IN the February Number of *The Expositor* appears an article on the two Epistles to the Thessalonians by Professor Godet, the accomplished commentator whose works are known to many English readers through Messrs. T. & T. Clark's library, which article is certain to attract much attention in this country, if it do not form a land-mark in the history of prophetic interpretation. We earnestly recommend all our readers to procure the magazine containing this monograph, and

Digitized by Google

read for themselves what Godet has written. We are much mistaken if a thrill of delight would not pass through the minds of the majority of those who have for years sustained the RAINBOW, if they could thus become fully aware of the masterly style in which truths long earnestly contended for by them are now found set forth by one of the ablest living commentators on the New Testament. As an incitement to all who can, to get this number of *The Expositor*, and as a partial satisfaction to those who cannot, we give two or three extracts from Godet's popularly written and comprehensive survey of the two epistles to Thessalonica.

THE LORD'S COMING.

"In iv. 13-18, St. Paul answers the anxious thoughts which are saddening many, and which Timothy had certainly mentioned to him: viz. At the Lord's great advent, should those amongst them who had died before be deprived of participating in the Church's joyful and triumphant union with its Head? For this would certainly take place on earth where Christ is to appear again. The Apostle is not opposed to their entertaining this glorious expectation, but he explains more precisely the way in which the event will take place, so as to dispel all anxiety in his reader's mind. Together with the signal of the Lord's reappearance, those who have died in the Lord will, first of all, rise from their graves; after that, those who belong to Christ and are still alive on earth will be caught up to meet Him, and together they shall remain with Him eternally. This answer leaves many questions unsolved, and St. Paul evidently does not mean to touch upon any other point than the one which especially interested the Thessalonians. And this is consistent with his usual mode of treating every subject; he never carries it further than the precise need requires. In 1 Cor. xv. he gives a further particular by announcing a transformation of the body which will take place in the living members of Christ on earth at the same time as the resurrection of those already dead. But this detail is there closely connected with the subject treated in that chapter, that of the resurrection of the body. It would seem as though he meant that the contact of the glorified Saviour with the earth will be for an instant, and that, as the consequence of this sudden apparition, His reunion with the elect will be perfected in a sphere above this visible world. . . . . .

"The whole primitive Church, including the apostles, certainly expected this event to take place sooner than has proved to be the case in reality. Christ had foretold that it was to be, but not *when* it was to be; He had expressly declared that He did not Himself know the day of His return, and this is the more striking from its contrast with the words by which He announced that the destruction of Jerusalem should happen in the time of the generation then living. See Matt. xxiii. 35-37, and Luke xi. 49-51, where none of the difficulties can be found which have been adduced with regard to Matt. xxiv. 34, and Luke xxi. 32. Our Lord had often spoken of the Bridegroom as 'tarrying,' as perhaps only coming 'in the morning' when no one would be expecting Him any longer (Mark xiii. 35). But in order to describe the moral state of the Church during that period of waiting, he had added that, by reason of the very uncertainty about the day, His disciples were to hold themselves in readiness *every* day; that they were to be like unto a servant waiting

Digitized by Google

for his master, having his loins girded and his lamp burning, and ready, when he knocketh, straightway to open unto him (Luke xii. 35, 36). By a not unnatural mental process, the primitive Church turned this spiritual state of expectancy into an actual awaiting of an event that was soon to take place. She was naturally led to that by the prophecies of the Old Testament which, in descriptions telling of the end of days, always showed the judgment of the pagan world as following close on that of Israel, so that it seemed impossible to fancy a new epoch in history beginning after the judgment on Jerusalem,—a heathen world Christianized and having nothing more to do with Israel. Prophecies only see the future foreshortened as it were, the great epochs being brought near to each other and the intervals between left out. For prophecy is not history, and sometimes appears guilty of chronological mistakes which are, nevertheless, deep moral truths. As to the words by which the Apostle seems to rank himself among those still living at the time of Christ's advent; if, while attributing that sense to the expression '*we* that are alive, that are left,' we were to take the word literally, we should have to apply it to all the believers who were living at the time when St. Paul wrote the epistle, and maintain that he expected none of them to die until our Lord's return, which would be making him guilty of an absurdity. In this expression '*that are alive*,' the words must evidently be applied, not to the Christians *living* (at this present moment) but to those who *will be alive* (then); that is what St. Paul still further explains by adding the words: '*that are left*' (at that time). Therefore these words 'that are alive, that are left,' must not be considered as qualifying, but rather as explaining, the pronoun *we*: 'We,' I mean those 'that are alive, that are left' at that time. In other words: Those among *us*, Christians, who will be alive at that supreme moment. Otherwise, how could the Apostle, in other epistles, rank himself (eventually) among those who will be raised from the dead (1 Cor. vi. 14, and 2 Cor. iv. 14, and Phil. iii. 11), and again, in other places, use an undecided mode of expression (2 Cor. v. 6-10; Phil. i. 21 and following verses; Phil. ii. 17). He is evidently only sure of one thing: that there will be two classes of believers—those that shall be raised from the dead, and those whose body shall be changed at the same moment; but to which of the two classes he will belong, of that he knows nothing, nor could he decide the question without determining what, according to his belief, is to be left undetermined. For, to speak of himself positively as forming part of either the one or the other, would be, in the one case, to fix the day of Christ's second coming within the space of his own lifetime, or in the other to declare that it would *not* take place within that period. He would consequently be himself doing what he forbids others to do (v. 1-2)."

Excellent as are above comments, they are, if possible, surpassed by Professor Godet's admirable remarks on

THE MAN OF SIN.

"Who is this 'Man of Sin' of whom St. Paul says that he will '*set* himself forth as God, sitting in the temple of God,' and that he will exalt himself against all that is called God, while calling himself God? (ii. 4), and what is this power which restraineth him and which must

Digitized by Google

previously be overthrown? It has been supposed that when he spoke of 'the man of sin,' the Apostle meant Nero, who was preparing to ascend the imperial throne, and that *he who restrained* was none other than the old emperor Claudius, whose prolonged life was preventing his successor from taking possession of the supreme authority. But Nero was at that time a young man of the greatest promise, therefore the Apostle's words must be considered, either as mere human foresight, and in that case how could he know beforehand of the change for the worse which was to take place in the prince's character, turning him into a persecutor of the Church; or else this is an actual prophecy, and then how could St. Paul have ascribed to him actions of which he was never guilty—for Nero never set himself in the temple of God either in Jerusalem or in a Christian Church. Others again, more numerous than the first, have believed the words to allude to papal power: in that case, who would be the restrainer? It might be the Roman empire, whose overthrow allowed of the development of the new and unexampled power taken by the bishops of Rome. But the description given by St. Paul of the 'Man of Sin' cannot, without the sense of the expressions being forced, apply to the Pope, at least such as history has as yet shown him to us. Never has a Pope called himself God, or set himself above God or even above Christ. Up to the present time the Pope has merely claimed to be the representative of God on earth, Vicar of Christ, and Governor of the Church in the name of her Lord. It may be otherwise in times to come, but the nature of papal power must then have changed, and we cannot argue upon such a possibility. The 'lying wonders' which St. Paul attributes to antichrist, have been thought to correspond with those miracles boasted of by the Roman Catholic Church; but we must not forget that, in the text, St. Paul's expression 'lying wonders' does not mean false miracles, but real wonders produced by diabolical agency and destined to support falsehood. It appears to me that the term antichrist, given elsewhere to the 'Man of Sin,' puts us on another track. This denomination is essentially Jewish, as is also that of 'Man of Sin,' taken from Daniel; it may be translated as either the *Messiah's adversary* or as *Rival-Messiah*, and this second meaning seems the most natural. Whence is such a being most likely to come? Evidently from the midst of the same people among whom the Messiah Himself appeared. It therefore seems to me probable that the false Messiah will be an outcome of degenerate Judaism, and that the Jewish nation, putting itself at the head of the great falling away or apostasy of Christian humanity, towards the close of its existence, will then give birth to its false Messiah, the very ideal of man's natural heart, which has rejected the true Christ. With a daring impiety such as can only belong to him who has turned his back on a holy destination, a Jew wonderfully gifted will, by raising the standard of atheistic pantheism, proclaim himself the incarnation of the Absolute, and draw after him the great mass of mankind by promising a golden age; for he will have no trouble in obtaining credit, in the midst of the dissolution and anarchy then prevailing in the world. And how will this state of things have been brought about? Doubtless by an interior social revolution, which will be no other than the overthrow of *the restrainer*. We know what the opposing force was which annihilated

Digitized by Google

every attempt on the part of the Jewish false Messiahs at the time when the Apostle was living; it was the strength of the Roman legions which crushed every appearance of revolt among the Jews. Since that time, the laws which regulate society have maintained themselves on much the same basis as the one imposed by the Roman power; but should this present order of things come to be overthrown, room would thereby be made for the despot who could turn to advantage the anarchy which would be the natural result of such a revolution. One glance at the course pursued nowadays by mankind in general is sufficient to convince us that the fatal term, prophetically spoken of by St. Paul, is fast approaching."

LIGHT AND LIFE.

[Extracted from an admirable pamphlet by the REV. W. A. HOBBS, Missionary, Calcutta; Designed for English-speaking Bengalees, and others, amongst whom about 10,000 copies have been circulated.]

IS *God the only Spirit which exists?*

A.—No; there are many kinds of spirits in the universe.

12.—*Can you name some of these different classes of spirits?*

A.—Yes. At the head of all spirits is the eternally self-existent Spirit, God Himself. Secondly,—The class of spirit known as angels and demons. Thirdly—The kind of spirit which dwells in, and gives life to, the bodies of men. Fourthly,—Many lower grades of spirits which animate the bodies of beasts, birds, fish, &c.

13.—*Is there any essential difference between God the Supreme Spirit, and the spirits of angels, demons, men and the lower creation?*

A.—Yes; there is an essential and boundless difference between God and all other spirits. God is an *uncreated* and *immortal* Spirit, but all other spirits *are created;* and are either mortal, or receive immortality from God as a mark of special favour.

14.—*But are not the spirits of* all *men naturally Immortal?*

A.—No. Many persons *assume* that such is the case, but there is no proof that it is so. True, some men have longings for a life that shall never end; and others hastily conclude that they *must be* immortal because the capabilities of human spirits are seen to be much greater than the capabilities of the spirits which belong to animals;—but, in determining a matter of such high importance as this, mere longings and conjectures cannot be allowed to have much weight. Turning away from conflicting human opinions, what saith the Book of God? That book alludes to the spirit of man many hundreds of times, and if spirit is naturally immortal, surely it will not fail to tell us so.—But *if it is not* naturally immortal, there will be no allusion to its natural immortality—just as there is no allusion to man's omniscience, for the simple reason that he is not omniscient. Well, what saith the Book? does it anywhere declare the fallen human race to be a race of Immortals? *Nay;* it speaks of some men "perishing in their own corruption" (2nd Peter ii. 12)—of being burnt up like chaff (Matt. iii. 12)—of being "punished with everlasting destruction"—(2 Thess. i. 9)—of undergoing a "second death"—(Rev. xxi. 8)—and of the fear men should have of God, because though *men* cannot kill the soul, *He* is able to destroy both soul and

Digitized by Google

body in hell" (Matthew x. 28). Indeed, as if to discourage man's assumption of natural Immortality, the Holy Spirit moved St. Paul to write of God, "King of kings, and Lord of lords; *who only hath Immortality*" (1 Timothy vi. 16). True, Immortality is promised to all who receive the Lord Jesus Christ as their Saviour, but it is declared to be *a gift* bestowed upon them, in Jesus Christ our Lord (Romans vi. 23)—whilst Jesus Christ himself affirms "God so loved the world that he gave his only begotten Son, that whosoever believeth in him *may not perish*, but may have everlasting life" (John iii. 16). Moreover, the Apostle John informs the Christian Church, "He that believeth on the Son of God hath the witness in himself; and this is the witness, that God hath *given to us* (believers) *Everlasting Life*, and this Life is in his Son. He that hath the Son *hath the Life*, but he that hath not the Son, *hath not the Life*" (1 John v. 10-12). Again, "This is the *promise* that he himself promised us, even *the Everlasting Life*" (1 John ii. 25). For these reasons—reasons that rest entirely upon the teaching of the Holy Scriptures—I reply to your Question, *No;* men's spirits are *not* naturally immortal; *Immortality is God's special gift to Christ-refuged persons only.*

58.—*You Christian Missionaries often make use of the phrase "The Everlasting Life," speaking of it as something which Jesus Christ has procured for you. What do you mean by the words "The Everlasting Life?"*

A.—The primary meaning of the word *Life* when applied to men is *Conscious Existence;* sometimes, however, it means more than this,—the momentary leading thought being *the enjoyment of happiness.* But though this secondary meaning is occasionally brought into prominence, even when it is so, *it always rests upon the foundation-idea of the happy man being alive,* as the absolute condition of his being able to be happy. A house is a house, and nothing but a house, though it may be quite empty; and Life is a consciousness of being alive, without *necessarily* importing into the meaning of life the idea of happiness at all. But since Life is no pleasure to men unless they can enjoy it, the special thing which makes Life precious (Happiness) is sometimes spoken of synecdochically (that is, a form of speech in which a part is put for the whole) as being the Life itself. Owing to this association in the mind of happiness with Life, the word Life has had pressed into it an idea which though it forms no part of the real meaning of the word Life, is allowed to remain in connection with it, giving to it occasionally a more expansive meaning, without however detracting in the least from the primary meaning of the word. Hence in the Bible, Life not unfrqeuntly means, *Conscious Existence, plus Happiness.*

I wish you to understand therefore that *being alive, and a consciousness that you are alive,* is the real and ever-abiding meaning of the word Life—but since being alive is not felt by men to be of much value unless Life is happy, the word Life (especially when it has reference to the blessings stored up for Christ-trusting persons) carries along with it the idea of Happiness, so that the meaning of Life, in a theological sense, virtually comes to be *a happy Conscious Existence.* Keeping this in mind, if you prefix to the word Life the word "*Everlasting*" you get as the meaning of the united words *an everlasting happy Existence.*

Digitized by Google

To understand "Everlasting Life," however, as simply a figure of speech meaning *great Happiness*,—as many people do—is not only not the real meaning, it is a grossly perverted one. It is just a daring attempt to rob the word Life of its real meaning so as to make it square with the views of those who contend that the punishment of the *Second Death*, does not mean Death at all, but a miserable life in Hell.

The affixing such an unnatural and limited meaning to the words Everlasting Life, would never have been thought of, if the Scriptural Doctrine of *Life Eternal for Believers in Christ only* had not been set aside to make room for the unwarranted dogma of Immortality being a birth-gift alike to the godly and the ungodly.

59.—*Will you now kindly explain to me how the gift of this Everlasting Life to believers in Jesus Christ comes to them through Him?*

A.—When God created Adam and Eve he made them capable of, and candidates for, Immortality; and had they by continued obedience successfully passed their time of probation, death would have had no dominion over them.

Through the Fall they lost their hope of becoming immortal, and came under the threatened penalty of immediate death—a death which no doubt was regarded by Adam and Eve as being similar to, and as complete as, the death of those animals which they had seen die around them.

Had not God at this eventful crisis interfered with the natural course of events, the guilty pair would have died immediately and utterly; and in *their* persons would have been alike the beginning and the end of the human race.

Bnt God foreseeing the Fall and the conquest of Satan—man's deceiver and murderer—had a plan of mercy prepared and in waiting, by which the collapse of the human race might be averted:—man be restored to his original prospect of immortality:—and the evil work of Satan the destroyer be at once partially frustrated, and in the course of the ages be brought to nought.

This Mercy-plan consisted in the resolve of God "the Life" (1 Epistle John i. 2) to take into union with Himself a sinless human nature, in which combined nature, as God he would suffer for, and as man endure sin's penalty, by dying for human guilt.

This determination of God that He Himself would become sin's victim, would secure the following results:—

1st. It would harmonize in the righteous mind of God an act of mercy to transgressors with the high claims of moral government.

2nd. It would permit Adam and Eve to live on as long as God pleased, and under any condition which He might choose to prescribe, with a view to the propagation of the human race.

3rd. It would re-open for mankind the prospect of securing immortality.

About 1,900 years ago, God "the Life" carried out His merciful resolve by becoming incarnate in the person of the sinless man Jesus, and as a God-man suffering and dying for sin, showed that He was reconciled to the fallen human race, and desired that the fallen human race should become reconciled to Him.

Amongst other blessings accruing to sinners through this wondrous

Digitized by Google

Reconciliation, is the grand blessing of the renewed hope of an everlasting and happy life after the Resurrection, for all who in the present life receive the Lord Jesus Christ as their Saviour.

Hence the Apostle John tells us "God hath given to us (Christ-refuged ones) Everlasting Life, and this Life is in his Son." "He that hath the Son hath the Life; he that hath not the Son hath not the Life"—(1st John v. 11).

St. Paul also tells us—"They who receive the abundance of grace, and the gift of righteousness, *will reign in Life*, through Jesus Christ.—(Romans v. 17.)

You see therefore how it is that the boon of Immortal Life is said to come to repenting and believing sinners through the Lord Jesus Christ.

"THE HOMILETIC" SYMPOSIUM ON IMMORTALITY.

(*Extracts from Rev. Edward White's Contribution.*)

SOUL SURVIVAL NO PROOF OF IMMORTALITY.

ALL those who have already written, except Preb. Row and Professor Stokes, have assumed that the proof of survival of the soul at the death of the body is equivalent to the proof of its immortality; and some, especially Mr. Garrett Horder and Mr. Robinson Gregory, seem to consider any distinction drawn between the two almost as trifling with the evidence, and contrary to the established modes of thought both ancient and modern. The distinction, nevertheless, is not only real, but of the highest importance. Throughout the organic world we meet with survivals which are not lasting but temporary. The seeds of all plants are living survivals of portions of the structure which dies, themselves to die in their turn when their end is answered; Nature thus giving, even in the physical sphere, an emphatic warning against the assumption that all parts of an organization which are produced at once, always perish together. They may alike perish eventually, but at different epochs. The butterfly concealed in the chrysalis, if it could reason, might correctly argue from its own structure, and specially from its wings, that it was destined to outlive the chrysalis, but it would be mistaken in thinking that it would live for ever. And, for anything that appears as yet in this series of papers, men may be equally mistaken, while putting their chrysalis speculations in place of Divine Revelation, in confounding all survivals of the soul for judgment (to a vague but real belief in which conscience largely leads mankind), with Immortality. No answer has been yet given to Preb. Row's observations on this subject in the first paper:—

"For aught we know," he says, "there may be diseases, such as deadly forms of evil, which may destroy the substance of the soul, whatever it may be, just as there are diseases which destroy the body. Further, as we are certain that our conscious existence once had a beginning, we have no means of knowing that when it has fulfilled the purpose for which it has been brought into existence it may not have a termination. These are points on which reason is absolutely silent; and consequently light can be thrown on them only by a Revelation.

Digitized by Google

Reasons which may be adequate to prove that our conscious personality may survive the dissolution of our bodies, may be quite inadequate to prove that it will never have a termination; our ignorance of what Spirit or Personality is renders all reasonings on such subjects alike futile," p. 281.

These observations may be considered in contrast with Bishop Weathers' very confident definitions and assertions, in the eighth paper, on the "Nature of Spirit," and on the distinction between the "soul" and the "spirit" of animals and of mankind. "Whether in the body, or out of the body, *the soul is, both in its essence, and in its faculties, indestructible. By the law of its being it will live for ever.*" What can the Right Rev. writer know of essences? What can the coadjutor Bishop of Cardinal Manning, or even Leo XIII., author of the Encyclical "Humanum genus," certainly know concerning "the law of the soul's being," which is unknown to Preb. Row, to Professor Stokes, or to the immense number of able and religious men in all civilized nations who now steadfastly maintain that *eternal* survival of all human souls cannot be established on grounds either of moral instinct, or of psychology. In a recent Synod of the Reformed Church of France held at Montpellier last October, and composed of men some of them as able as any at Rome, a paper denying this "natural law of being," or inherent immortality, was read by M. Babut (described by M. De Pressensé, the distinguished Senator of France, as the "leader of Evangelical Protestanism" in the Southern Department)—a paper which was assented to by M. Bonnet of Frankfort, the well-known Evangelical Commentator, and supported by Sabatier, the Christian science-professor of Montauban; the whole assembly of fifty pastors offering no serious resistance to their statements. Only last December, again, Professor Bonney, one of our own distinguished men of science, and a preacher of orthodox Christianity, in his Hulsean lecture at Cambridge, took the same ground, as a believer in Life in Christ only, and declined to rest man's hope of Immortality on "the law of his being." It seems to me futile to affirm that the solid foundation of human hope lies in a psychological dogma so frequently rejected by men of the keenest sagacity and of steadfast faith. When there is a question of any real doctrine of natural religion, of which it can be said, "*God hath showed it to them*" (Rom. i. 19), as, for example, the doctrine of God's existence, or of the obligation of conscience in matters of justice and purity, or even the general doctrine of "judgment to come," there is no radical difference between honest and godly men in any age or country, and then, I think, *Revelation always explicitly confirms the dictates of such natural conscience.* But this cannot truly be said of the dogma of the absolute eternity and immortality of *all* souls,—a dogma on which, notwithstanding the vigorous affirmations of Mr. Garrett Horder and several other symposiasts, there has been no *consensus*, either in ancient or modern times, among religious men, and of which there is not even one single mention in any of the books of the Bible from Genesis to Revelation, covering a space of 1,500 years.

NO GENERAL ANCIENT BELIEF IN THE IMMORTALITY OF ALL SOULS.

It has been asserted several times in this Symposium that the historical evidence now before us in monuments and books shows that

Digitized by Google

the *general belief of ancient nations* favoured the opinion of the immortality of all souls. Nothing can be farther from the fact. If the Egyptian beliefs, reckoning from the remotest antiquity, may be taken as a specimen of primeval doctrine on this subject, it may be positively declared that all the leading Egyptologers of Europe are now agreed that this belief restricted immortality, or eternal life, to the good; that the Egyptians believed only in a temporary survival of the wicked, whose souls, they steadfastly held, were at last devoured and destroyed by avenging demons, under the judgment of Osiris in Amenti, or the underworld. M. Edouard Naville, of Geneva, who stands at the head of this department of study, recently favoured me with a letter, in which he says of the Egyptian belief: "I have no doubt that the fate of the wicked is destruction. We often hear of treacherous guides who lead the soul to the place of destruction. It is spoken of enemies who devour souls, who live upon them. It is spoken also of 'dead spirits,' of the furnaces wherein the deceased asks not to fall. There is a chapter in the 'Book of the Dead,' of not dying the second death. All these images indicate a final destruction, and that explains why, contrary to what we see in other mythologies, such as Homer's, there is hardly any description of the state of the wicked in the *Book of the Dead*." Precisely of the same judgment is the great French Egyptologer, the Vicomte E. de Rougé: "La seconde mort figure en premére ligne parmi les supplices des méchants. *Horus le dieu vengeur, livre leurs âmes á l'annihilation.*" M. Lichtenberger, in the *Encyclopédie des Sciences religieuses*, M. Lenormant, Prof. Rawlinson, and Mr. Reginald Stuart Poole, of the British Museum, in recent articles, have expressed an equally positive judgment in the same direction. The Egyptians, from first to last, *from the earliest times to the latest*, believed in the immortality of the good, but only through union with Osiris, and "justification" after trial; and they also believed that the incurably wicked through various modes of punishment would be utterly destroyed. There is nothing more surely regarded as settled by the most learned authorities on Egypt than this. Perhaps we shall now hear fewer confident statements as to the belief of all antiquity in a future state, necessitated and determined *by the quality of the soul as essentially immortal.* I must leave my predecessors, who have imputed their own philosophy to the primitive ages, to settle their accounts with the Egyptologers. The Egyptians seem to have had not an inkling of that which Bishop Weathers knows, of the "essence of the soul," of that "law of its being," which rendered it "indestructible," and compelled it, good or bad, to "live for ever."

But then the Scripture writers of Israel seem to have been in precisely the same predicament with the Egyptians; for they never once explicitly teach us that we all have immortal souls; while the New Testament is as silent on this "fundamental truth" as Moses and the prophets.

MODERN JEWS ON OLD TESTAMENT TEACHING.

Modern Jewish writers such as the French Grand Rabbi Stein, in his work on *Judaism*, 1859, candidly acknowledge (while maintaining for themselves along with Dr. Adler the hope of eternal life on the philoso-

Digitized by Google

phical basis of natural immortality) that they cannot find that doctrine in the old Testament. Dr. Stein, with severer accuracy, in my opinion, than Dr. Adler, admits that the natural immortality of all souls, as the basis of a hope beyond death, *is not to be found in the Mosaic writings.* He says: —

"What causes most surprise in perusing the Pentateuch, is the silence it seems to keep respecting the most fundamental and consoling truths. The doctrines of *the immortality of the soul*, and of retribution beyond the tomb, are able powerfully to fortify man against the violence of passions, the seductive attraction of vice, and to strengthen his steps in the rugged paths of virtue. Of themselves they smooth all the difficulties which are raised, all the objections which are made, against the government of a Divine Providence; and account for the good fortune of the wicked, and the bad fortune of the just. *But man searches in vain for these truths, which he desires so ardently; he in vain devours with anxiety each page of Holy Writ; he does not find either them, or the simple doctrine of the resurrection of the dead explicitly announced.*"

Dr. Stein then goes on to maintain that these truths respecting "man's natural immortality," etc., "were supplied by the traditions of the Oral Law." *Le Judaïsme ou la Verité sur le Talmud*, p. 15.

Rabbi Hermann Adler, in his charming paper introduces, I venture to think, some confusion into the argument by treating the many clear indications of faith in an eternal life among the saints of the Old Testament, as so many proofs of the *natural immortality of the souls* of all, as if it were clear that their faith rested on that psychological premiss. Rabbi Stein demolishes that "foundation of belief in immortality" in Old Testament times, by frankly confessing that the Hebrew Bible contains "not one single indication of hope built on such a basis." But Rabbi Adler, I think, demonstrates with a victorious exegesis (against Preb. Row and other questioners of the faith and hope of the saints of Judaism), that both Moses and the prophets had just as sure a belief in the immortal life of *the servants of God* as good men possess in modern times. How could it be that the saints of a nation who had lived for several centuries in Egypt, where the world to come was almost as vividly conceived of as the present world, where elaborate pictures of the judgment of the soul after death were painted on every mummy-case, and depicted in every copy of the "Book of the Dead;" where the expectation of the bodily resurrection of the just to the life immortal, by the power of Osiris, was proclaimed by every pyramid-tomb, was taught in every priestly lesson,—how could it be that the servants of the living God should have come up out of Egypt with no faith or hope of a future state, of a future judgment, or a life immortal? I can only request the reader to re-peruse Rabbi Adler's irresistible argument for the existence of this hope of immortality *for the worshippers of the Eternal God*, from one end to the other of the Old Testament.

But this hope nowhere rests in the Old Testament on the doctrine of the natural immortality of all souls, nor is it accompanied by the doctrine of the eternal misery of the wicked. It is here that Rabbi Adler, as I humbly think, goes off the right path; and I will venture to supply the correction, not in my own words, but in those of the great German commentator, Dr. Lange, of Bonn. In commenting on our Lord's argu-

Digitized by Google

ment with the Sadducees (in Luke xx.), he thus solves the enigma which has led astray, in opposite directions, both the eminent and honoured rabbis of France and of England—Dr. Stein and Dr. Adler—and places the hope of Israel on its true basis—*the grace of God made known to His spiritual worshippers, and denied to the wicked*—in conformity with primitive doctrine maintained (under a more heathenish form) by the Egyptian theology, which restricted immortality to the righteous. Dr. Lange says :—

"The unique manner in which our Lord here supports the doctrine of the resurrection, particularly deserves our attention. Far from occupying the standing-point usually occupied by philosophers, who are wont to take their notions of immortality from the nature of the human soul, and, consequently, *to prove what is doubtful by what is unknown*, He finds the firmest ground for the hope of everlasting life in the personal communion of man with God. He thus, however, gives us to understand that we cannot attain full possession of our own immortality till we have the assurance and consciousness of individual communion with God. The hidden reason of their scepticism was thus pointed out to the Sadducees, as being none other than the alienation of their inner life from Him ; while the true foundation of hope for the future, and the only way to perfect certainty, was, at the same time shown them. Religious apologists of ancient and modern times would certainly have lost nothing if they had more closely imitated this example, and had not attempted to demonstrate the immortality of the soul to those who did not even believe in the living God, and had not the slightest notion of communion with Him. The deepest experience of our own heart teaches us that without these premisses, a belief in immortality is partly uncertain, and partly uninfluential : and that as long as we have not found God, we have really lost even ourselves. *Believers under the Old, and even under the New Testament, have all walked in this way, and not* till after they were assured of the favour of God have they felt sure of eternal life. *The immortality of the soul was no such dogma of the Old Testament as was the Unity of the Godhead.* But if any one were conscious that God was his God, he knew, also, that He would always remain so ; and if any knew by experience what it was to hold communion with God, he might fall asleep in the steadfast hope of one day 'beholding His face in righteousness.' The rationalistic doctrine of immortality is no better than a doctrine of Hades. Everything depended on *our* attaining a conception of eternal spiritual *life* in God after death, which was not a mere *existence* in Hades. And this hope was granted only to His saints."

These pregnant words of Dr. Lange will show further how it is that there is no prospect held out to wicked men on a psychological basis in the Old Testament of an endless life. It is because such a prospect forms no part of the Divine purpose. Their souls descend to Sheol, or Hades. "The *Rephaim* (or ghosts) are there" (Heb.) (Prov. ix. 18; xxi. 16 ; Ps. xlix.). But they have no portion in the resurrection to eternal life ; for, "*all the wicked He will destroy*" (Ps. cxlv. 20). "*When the wicked spring as the grass, and all the workers of iniquity do flourish,* IT IS THAT THEY SHALL BE DESTROYED FOR EVER" (Ps. xcii. 7), the strongest Hebrew word for extermination.

Digitized by Google

NEW TESTAMENT NOTES.—NO. 2.

THE HOPE OF THE GOSPEL.—The extent to which the hope of the Gospel is left out of statements of the Gospel by Christian teachers is rather unaccountable. We might have thought that one or other of the following passages must have arrested the attention of any man assuming to speak on the subject:—Rom. viii. 24; Eph. iv. 4; Col. i. 5, 23; Heb. iii. 6; vi. 18, 19; x. 23; xi. i. Let us see what these apostolic statements collectively amount to; now arranging their testimonies logically, the order of the texts being given above. (1) The hope is announced in the Gospel. (2) Those who hear the Gospel are thereby called in and to the hope. (3) Those who believe, put faith in the things hoped for. (4) Those who confess Christ, confess the hope which Christ gives them. (5) Those who thus embrace the hope, are saved by it. (6) Those who are thus saved, are anchored to the hope. (7) Their continued safety depends upon their joyfully holding fast both their hope and their confession of it. Can anything more be needed to shew how much the Gospel is of necessity shorn of its gladsomeness, and thereby of its power, where the hope is to a large extent suppressed? We once heard a dear Christian brother say that although the hope was "in the word of the truth of the Gospel," yet it was not in the Gospel! Few persons, we think, would like to commit themselves to so *fine* a distinction. No doubt many allow themselves to be victimised by the absurd verse-divisions of the A.V.; and so are betrayed into the literary atrocity of cutting the Apostle Paul short in the midst of a sentence (at 1 Cor. xv. 4); so determined are they to have a short and ready definition of the Gospel; and, one is tempted to say,—so determined to shut out the hope of the Gospel from the Gospel. As if, indeed, the Apostle were not in that context running forward, post-haste, to reach not only the resurrection of Christ but that of believers through Him. There is a passion in some quarters for a "simple Gospel." The next thing we shall hear of will be a "simple Christ." It may be that this craving for a "simple Gospel" is a reaction, and is partly excusable; but it requires to be watched, for extremes beget extremes; and, in our humble judgment, the aforesaid "simple Gospel" lies hard by a "shallow Gospel" and a "shorn Gospel." Some of the passages named at the outset of this note have been greatly cleared up by the Revised Version. *Query:* To what extent is public Christian discourse being reformed accordingly? We should like to know.

UNCLOTHED—CLOTHED OVER.—There is something very remarkable about the Apostle Paul's use of these terms in 2 Co. v. By comparing the body to clothing, he intimates several interesting things—as that the body is not the essential man, and yet is most becoming to the man, aye, and essential to render him presentable. It is further observable that the Apostle speaks of being unclothed, not indeed as impossible, but nevertheless as undesirable. Nothing can make him wish for that. While in this tent-house, he may sigh being burdened, but even that does not make him wish to be unclothed. What he does desire is, to be clothed *upon*, or clothed *over*: that is, as we

Digitized by Google

understand it, to take on immortality without dying to obtain it—so to speak, to put on the new body without having first to lay aside the old. That is the natural meaning of the apostle's words. He wishes not to *dis*robe, but to *en*robe; to throw over him the beautiful and ample garb of his glorified body, in which he will be attired becomingly for the festivities and employments of the heavenly kingdom. The effect of such an enrobing will be to *swallow up* what in him is mortal—to take possession of it; appropriate it; transform it, annihilating all that is perishable and degrading in it, reproducing its scars received for Christ's sake only as glory-marks. Already deathlessness in him breaks forth into triumph. He is essentially immortal already; but he has about him something that is mortal. Hence he says:—finely minimising the mortal element with which he is as yet annoyed and weighed down,—"that what is mortal (as much of me as is mortal) may be swallowed up of life."

GOOD NEWS FROM SWITZERLAND.

IMPORTANT communications continue to arrive from Monsieur Petavel, of Geneva, testifying to the triumphant advance of the resuscitated doctrine of Life among the leading Protestants of the Continent. What will the traditional dogmatists say when they find that such men as Professor Ernest Naville and Cæsar Malan have abandoned their camp? Naville has recently taken up the subject in his series of lectures against Atheism, which are eagerly followed by the elite of the Genevese public. Though his views may not yet be quite so consolidated as those of some other veterans in our ranks, yet "the position he has so publicly taken," observes Monsieur Petavel, "opens the way for a more unprejudiced study of Conditional Immortality all over the Continent, and even among Roman Catholics, many of whom look up to him and read his works with due esteem and consideration. At any rate, the sympathy he has shewn, was a real event for Geneva."

Monsieur Petavel further says,—"You will be glad to hear that a student of divinity, who is considered the most talented preacher of his school, is preparing an academical essay to vindicate his convictions, viz., that the said doctrine is both biblical and rational. With incredible rapidity he has devoured twenty books which I lent him. Another student of divinity has set him the example in Paris, with great success." "You know, perhaps, that Monsieur Byse (of Brussels) has been invited to read a paper on the subject to the general assembly of pastors, which is to take place in the capital of France within two or three months,—a most splendid opportunity under the above mentioned circumstances."

Good as Monsieur Petavel's English is, it fails to represent the classic power of his French. He has just published in the *Critique Religieuse* his seventh and concluding essay on the absorbing theme. Of the eloquent pasages with which it closes, we hope shortly to attempt a reproduction in the pages of the RAINBOW. J. W.

Digitized by Google

LITERATURE.

The Inspiration of the Bible; being No. 1 of the Anti-Infidel Library, edited by H. L. Hastings, of Boston, Mass., U.S.A.; and, *Who made the New Testament? the Rejected Books, the Council of Nice, and the Canon of Scripture;* being No. 9 of the same series. London: S. Bagster and Sons, Limited.

These admirable little books should be circulated by tens of thousands throughout the land. They can be had for a trifle from the London publishers, who are agents for the American Editor. We cannot better describe these popular defences of the Bible than in the language of a friend: "I am much obliged for the perusal of Nos. 1 and 9 of 'The Anti-Infidel Tract Library.' Both afforded me immense pleasure. So much concerning the Bible compressed in so small a compass is astonishing. I scarcely know which to admire most, both are so good; but No. 1, on 'The Inspiration of the Bible,' *charmed* me. It is so lucid, so much to the point in meeting objections, so aptly illustrated, so thoroughly popular, that it must bring conviction to minds not warped by prejudice or ignorance. The honesty of The Book in setting out the failings and sins of the good men mentioned in it, is admirably done. In fact, I consider it a golden treatise. I must allude to the happy idea of contrasting 'the beginning' with the resplendent and glorious *finale* at the end. I feel convinced, that a cheap reprint of these lectures scattered broadcast throughout this country, would result in good. The history found in the two comprises the cream of volumes on the subject. Mr. Hastings' name is strange to me, but he must be a popular man in America." As explained above, these books need no reprinting, as they can be had at once from Messrs. Bagsters.

Some Accounts of my intercourse with Madame Blavatsky from 1872 *to* 1884; *with a number of Additional Letters, and a full explanation of the most marvellous Theosophical Phenomena,* by Madame Coulomb. Published for the Proprietors of the "Madras Christian College Magazine," by Elliott Stock, London.

A pamphlet of 112 pages, filled with trifles, gossip, and squabbles,—most unprofitable reading,—but as an exposure of the so-called Theosophical Society, it appears to us to be crushingly convincing and complete.

NOTICES.

We have on hand for our April number "Eternal Life," by Henry Constable; "Pardon not Impunity," by Edward White; and three hymns on "The Faithful Word," written in response to our question on page 90, February Rainbow, two of which reached us too late to appear this month. We conclude it will be most interesting to give them simultaneously.

*** Anonymous communications we cannot acknowledge.

Digitized by Google

Handsomely bound in cloth, 350 pages, crown 8vo., seven diagrams, printed in clear type, on fine toned paper price 6s., post free.

ARE AN ANGLO-RUSSIAN WAR AND RUSSO-TURKISH ALLIANCE IMMINENT?

If not, then the following forecasts from Daniel xi. in "The Expected Rapture of the Church" of what newspapers *now* relate, must be mere coincidences:—

"There are one or two things that have to occur that must be as plain to us as if they had already happened, viz.: (1) The utter desolation of the Jewish land by Russia. (2) A war between England and Russia resulting in disaster to Russian arms. (3) A Russo-Turkish Alliance." (*Vide* the Expected Rapture of the Church (page 106), by G. Warrand Houghton, published in DECEMBER).

"Russia has for some time pressed an alliance upon the Sultan. The Turk probably fears to reject it." (*Vide* Daily Telegraph's leader, JANUARY 20th).

"The point of gravest peril to England at the present moment is not Egypt, but Afghanistan. We may shortly have to use language towards the government of St. Petersburg, which will necessitate either her retirement or our advance." (*Vide* Daily Telegraph's leader, FEBRUARY 13th).

Secure your copy of "The Expected Rapture of the Church" before it is out of print.

"The subject of Mr. Houghton's book is of deep moment. There is much valuable information, a firm grasp of the whole subject of Unfulfilled Prophecy characterising the book." (The Christian).

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.
AND OF ALL BOOKSELLERS.

THE UNIVERSAL HOUSEHOLD REMEDIES:

HOLLOWAY'S PILLS & OINTMENT

These excellent **FAMILY MEDICINES** are invaluable in the treatment of all ailments incidental to every **HOUSEHOLD**. The **PILLS PURIFY, REGULATE** and **STRENGTHEN** the whole System, while the **OINTMENT** is unequalled for the removal of all muscular and outward complaints. Possessed of these **REMEDIES** every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 and 4, or by letter.

SWALLOWING POISON.

Spurts of disgusting mucous from the nostrils or dropping upon the tonsils, a stopped-up feeling in the head and dull pains in the forehead, with incessant blowing of the nose, hawking and spitting and a bad breath—this is

CATARRH,

the forerunner of consumption. No other such loathsome and treacherous malady curses mankind. While asleep the Catarrhal impurities are inhaled into the Lungs and swallowed into the Stomach, to poison every part of the system.

Dr. LANE'S Catarrh Cure affords **immediate relief** and a **permanent Cure** of this dangerous and unpleasant disease, relieves headaches and purifies the breath. It is sold by all Chemists and Dealers.

A Treatise on Catarrh, its Treatment and Cure, sent free, post paid, to anybody on application; or a **Sample Bottle** of the remedy sent, **carriage paid**, to any address, on receipt of 1s.—Address

FREDERICK W. HALE, 61, CHANDOS STREET, COVENT GARDEN, LONDON.

INSTANT RELIEF AND RAPID CURE OF
ASTHMA, CONSUMPTION, BRONCHITIS, COUGHS, COLDS, AND ALL DISORDERS OF THE BREATH, THROAT, AND LUNGS, ARE INSURED BY

DR. LOCOCK'S PULMONIC WAFERS

Which **Taste Pleasantly.** In Hysterical and Heart Complaints, they are unfailing; in **RHEUMATISM**, and **NERVOUS PAINS**—"they act like a charm."
Nothing else gives such a sound refreshing night's rest.

INTERESTING TO WORKERS IN COTTON MILLS, CUTLERY WORKS, AND OTHER INJURIOUS DUSTY TRADES.—Mr. A. HOLDEN, Gorton Villa, Gorton, near Manchester, writes:—
"During 40 years usage of DR. LOCOCK'S WAFERS by me, for Coughs, Colds, and inflamed Lungs, or a heat on the left side. When I go to bed, I take two, which settles me directly; if I wake up in the night, I take two, and in the morning about 7 a.m. one 11 a.m. and 4 p.m. one, and so on, but always in the worst attacks, before taking two complete small boxes I have been all right. I have recommended them to several of my friends who have told me that they would never be without them in the house. For the sake of those who suffer I give my testimony, an employee, or operative in a Cotton Mill of upwards of 50 years' standing." (Signed) ABRAHAM HOLDEN, Mill Manager.

TO SINGERS AND PUBLIC SPEAKERS.
DR. LOCOCK'S WAFERS are invaluable, in a few hours they remove all hoarseness and wonderfully increase the power and flexibility of the voice.

*** *Full directions in English, French, Spanish, and German are enclosed with every box.*
Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per box. Sold by all Druggists

Digitized by Google

MEMORY AND SUCCESS.

What contributes to success? A good memory.—What causes failure in life? A poor memory.—What can all obtain from Prof. Loisette's DISCOVERIES? A good memory—THE PHYSIOLOGICAL ART OF NEVER FORGETTING—using none of the "Links," "Pegs," "Localities," or "Associations" of Mnemonics. Lost memories restored—the worst made good, and the best better. *Any book learned in one reading.* Prospectus POST FREE giving opinions of Mr. RICHARD A. PROCTOR, Dr. ANDREW WILSON and others who have studied the system. A Day Class in Never Forgetting and for Cure of Mind-Wandering commences every Monday at 3 p.m. An Evening Class every Tuesday at 8 p.m. Lectures in Families of the Nobility; also taught thoroughly by POST.

Prof. LOISETTE, 37, New Oxford Street (Opposite Mudie's), **W.C.**

A CHANCE OF A LIFETIME!

£10,000 IN PRESENTS TO SUBSCRIBERS!

This Offer Good till May 15th, 1885, Only.

GRAND CAPITAL PRIZE OF £1000 IN CASH.

The most magnificent offer ever made by a reliable publisher. **THIS IS A CHANCE OF A LIFETIME FOR YOU.** The proprietors of THE HOUSEHOLD JOURNAL have determined to outdo all former efforts of other publishers, by giving one of the following Grand Presents to every one who subscribes between **NOW AND MAY 15th.**

FOR ONLY TWO SHILLINGS Or Twenty-six Stamps, we will enter your name on our subscription books, and post pay to you regularly for Six Months our Illustrated Family Publication, **THE HOUSEHOLD JOURNAL**, and also send you a printed numbered receipt which will entitle you to one of the following Magnificent Presents:

LIST OF PRESENTS TO BE AWARDED OUR SUBSCRIBERS:

1	Cash Gift	£1000	50	Boys' Silver Watches, £2 each	£100
1	Cash Gift	500	50	Ladies' Watches, £2 each	100
1	Cash Gift	200	500	Cash Presents, £1 each	500
10	Cash Gifts of £20 each	200	500	Beautiful Alarm Clocks	200
20	Cash Gifts of £10 each	200	500	Elegant Photograph Albums	100
5	Elegant Upright Pianos, £40 each	200	500	Floral Autograph Albums	100
10	Elegant Cabinet Organs, £20 each	200	500	Silver Fruit Knives	100
10	Beautiful Silver Dinner Sets, 7 pieces	200	500	Ladies' and Gents' Pocket Knives	100
10	Elegant Silk Dresses, £10 each	200	500	Sets Silver-plated Tea-spoons	100
15	Ladies' Solid Gold Watches, £4 each	100	500	Sets Table Forks	100
25	Gents' Solid Gold Watches, £8 each	200	1000	Oil Pictures	200
35	Ladies' or Gents' Diamond Rings	200	1000	Ladies' & Gents' Russia Pocket-books	200

Together with **193,747** useful and valuable articles, worth from **One to Two Shillings each**, making a total of **200,000 valuable and useful articles** to be given to our Subscribers on **MAY 15th, 1885**, so that each and every one who subscribes before that date will receive **THE HOUSEHOLD JOURNAL** six months and a beautiful Present besides. The Prizes will be awarded **MAY 15th, 1885**, full particulars of which will be given hereafter, and published in the Journal. Subscribers can have Presents forwarded to any part of the **United Kingdom**. Printed lists of the awards will be forwarded to all Subscribers, and also published in the **JOURNAL** immediately after the award.

THE HOUSEHOLD JOURNAL Is one of the most **BEAUTIFUL** and **POPULAR MAGAZINES OF THE DAY.** It contains **Twenty Large Pages**, and has **an elegantly engraved, illustrated, and tinted Cover.** It is replete with beautiful illustrations and choice literature. No expense is spared to make this publication one of the finest in the world.

REMEMBER, WE MAKE NO CHARGE for these presents. The Two Shillings is the regular subscription price for six months to the **JOURNAL**, and some one is sure to get a Grand Prize of **£1,000. OUR PROFIT** will come from our advertising patronage, which will be very large, at remunerative rates. We want **200,000 new subscribers** before May 15th, and as we are now receiving daily as many as **3,000**, we are sure to get the required number. There will be no postponement. Persons wishing to subscribe for a year will receive **two receipts for Four Shillings or 52 stamps**, entitling them to a year's subscription and two presents.

REMEMBER, we send the **JOURNAL** direct to your address, **post paid**, and enclose a numbered receipt for each six months' subscription in the first number you receive.

A FREE SUBSCRIPTION TO YOU.—If you will get **five friends to join** you, and send us **Ten Shillings** all at one time, we will send **six subscriptions** for six months and **six numbered receipts**, good for six presents. **Send Twenty Shillings** at one time, with the names of ten friends or acquaintances, and we will send twelve subscriptions and twelve numbered receipts, and so on, thus giving you an extra receipt and subscription for every five subscribers you send in, and each subscriber gets a numbered receipt, and will get one of the presents mentioned above. The **JOURNAL** is sent, post paid, direct to each subscriber's address you send us.

SEND MONEY by Registered Letter or P.O. Stamps should not be sent when P.O. can be obtained. **SPECIMEN COPY, 4d.**

Address—THE HOUSEHOLD JOURNAL, H. C. Edwards, Manager, 31, Bouverie St., FLEET STREET, LONDON, E.C.

CUT THIS OUT AND SHOW IT TO YOUR FRIENDS, NEIGHBOURS, AND ACQUAINTANCES, AND PERSUADE THEM TO JOIN YOU, AND THUS GET YOUR OWN SUBSCRIPTION AND RECEIPT FREE. AGENTS WANTED.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.
Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY
150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.
Certified Agents in all Towns.

The Birkbeck Building Society's Annual Receipts exceed Four Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society.**

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society.**

A Pamphlet with full Particulars, on application.

FRANCIS RAVENSCROFT,
Manager.

Southampton Buildings, Chancery Lane.

BIRKBECK BANK.—SOUTHAMPTON BUILDINGS, CHANCERY LANE.

Current Account opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £50. No commission charged for keeping accounts.

The bank also receives money on Deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings and other Securities and Valuables; the Collection of Bills of Exchange, Dividends and Coupons; and the purchase and sale of Stocks and Shares.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars on application.

FRANCIS RAVENSCROFT, *Manager.*

HIMROD'S CURE FOR ASTHMA.

The Discoverer of HIMROD'S CURE, who was for Twelve Years a great sufferer with that terrible disease, Asthma, has after many trials and failures, at last succeeded in bringing together a combination which is now offered to the public with the fullest confidence in its value AS A CURE. It has been thoroughly tested in many of the worst cases, and was said by the late LORD BEACONSFIELD to have given him the greatest comfort.

Of all Chemists, 4s. per box, or by remitting 4s. 3d. to the undersigned, a box will be mailed to any address. Charges paid.

F. NEWBERY & SONS
(British Depot), 2, King Edward Street, Newgate Street, London, E.C.

SING WELL! SPEAK WELL!!

Members of Church Choirs, Preachers, Reciters, and all who have constant use for the Voice, should be provided (*especially in the cold or damp season*) with "**DOUGHTY'S VOICE LOZENGES.**" Over 5,000 testimonials to their efficacy. See Jenny Lind's signature on every genuine box.

DOUGHTY'S VOICE LOZENGES
Are sold by all Chemists, 1s., 2s. 6d., 5s., 11s.; or, Post Free, 1s. 2d., 2s. 9d., 5s. 4d., and 11s. 6d.

F. NEWBERY & SONS,
1, *King Edward Street, Newgate Street, London*
ESTABLISHED A.D. 1746.

FREEDOM FROM COUGHS IN TEN MINUTES
Is insured, and CONSUMPTION and ASTHMA in all stages are instantly relieved by

Digitized by Google

SPECIAL NOTICE TO OUR READERS.

By a combination of two of his latest inventions, Mr. J. Shipley Slipper, Surgeon Dentist, is enabled to fit artificial teeth without extracting loose teeth or stumps. These teeth are life-like in appearance, and can be adjusted, without any injurious wires, from 3s. 6d. per tooth, and from 20s. a complete set (guaranteed).

MR. J. SHIPLEY SLIPPER. R.D.S. SURGEON-DENTIST. ARTIFICIAL TEETH.

Mr. J. Shipley Slipper submits the following letter as a sample of many others daily received. (Published by permission.)

"61, Larkhall Lane, Clapham, London, S.W.

"Dear Sir,—It is with true pleasure I bear my sincere testimony to the set of teeth prepared for me. For fit, appearance, and comfort they surpass any I have had for thirty years. I consider you a thorough proficient in the art of dentistry, and, if widely known, you must ensure a large share of public patronage. Yours faithfully,

(Signed) Thos. Chivers.
Baptist Minister,"

Copies of Testimonials from Ministers and others gratis, and post free to our readers on application.

Repairs whilst waiting at a trifling cost. All cases guaranteed. Consultation and every information FREE of charge. Daily from 9 a.m. to 7 p.m., Saturdays to 8 p.m., at

37, HIGH HOLBORN, LONDON, W.C. (Facing Chancery Lane.)

"FOR THE BLOOD IS THE LIFE."

CLARKE'S
WORLD-FAMED
BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrotula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

PAGE WOODCOCK'S WIND PILLS

GOOD for the cure of WIND on the STOMACH.
GOOD for the cure of INDIGESTION.
GOOD for the cure of SICK HEADACHE.
GOOD for the cure of HEARTBURN.
GOOD for the cure of BILIOUSNESS.
GOOD for the cure of LIVER COMPLAINT.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, enclose 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works
PATENT BORAX COMPANY, BIRMINGHAM.

THE
"LOUIS" VELVETEEN

GENOA FACE. FAST WOVEN PILE.

EVERY YARD
OF THE GENUINE BEARS THE NAME "LOUIS," AND THE WEAR OF EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & CO.,
Holborn Viaduct, London.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

APRIL, 1885.

Vol. XXII. No. 4.

THE RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
Pardon Not Impunity. By EDWARD WHITE	139
"Eternal Death:" Is it an Improper Expression? By J. H. PETTINGELL	148
Eternal Life. By HENRY CONSTABLE	149
A Gospel for France. By Dr. PETAVEL	157
POETRY:—"The Faithful Word." 2 Tim. ii. 11-13	161
This Generation or That? By W. T. HOBSON	164
Studies in the Life of Christ. No. 13. By HENRY DEACON	165
Prophecy in Relation to the Future of the Human Race. By ALBERT HIDE. (Author of "The Age to Come.")	169
The Revised Old Testament: A Forecast. By THE EDITOR	172
The Reign of Law	175
"The Homiletic" Symposium on Immortality. By Rev. EDWARD WHITE	177
The World's Population	178
New Testament Notes.—No. 3. By REV. EDWARD WHITE	179
Correspondence	184
Literature	187

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

*** A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

Digitized by Google

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAINBOW BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.

Responsibility for the sentiments of articles rests upon the individual Writers.

☞ SPECIAL NOTICE.

—:o:—

SOUTHALL'S SANITARY TOWELS

(PATENTED)

Are now Manufactured in two qualities—No. 1, *The Towel as hitherto sold,* 2*s. per dozen; No.* 2, *at*

One Shilling per dozen, providing, for One Penny,

(Which is the amount usually expended in washing alone)

The Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcels Post, for 1/3 or 2/3; Six Packets, 6/6, and 12/6; from the Patentees and Sole Manufacturers,

SOUTHALL BROS., Dalton St., Birmingham. Wholesale Agents—SHARP, PERRIN & Co., London.

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against useless and injurious imitations, each Packet bears the Signature of the Patentees.

ESTABLISHED 1835.

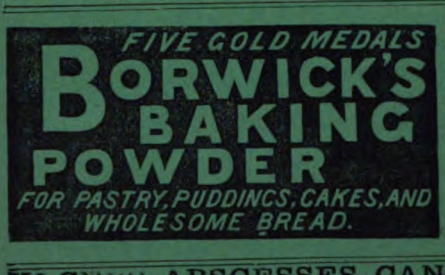
WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.

Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by post to the United Kingdom, for 8, 14, or 33 stamps.



Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured, without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from

E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL, 1885.

PARDON NOT IMPUNITY.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 *Cor.* xi. 32.

IT is clear, in the light of both conscience and revelation, that a man is responsible, first as an individual, for the whole effect, known and unknown, of his life and influence; and secondly, as a partner in any combination for the whole criminality of any enterprise to which he consents, even by silence. This is a view of sin which is not taken by habitual law-breakers, who attempt to pacify conscience by minimizing their liability. Probably the most profound and vivid conviction of sin known on earth is a pale representation of the reality of self-condemnation which awaits rebellious men beyond, in the world of remembrance and despair. Abundant leisure for reflection will be afforded there. "Son, remember! Thou in thy lifetime!" Meantime, the revelation of divine mercy reaches us, in the present space given for repentance, with the promise of pardon for those who "truly repent, and unfeignedly believe the holy Gospel." This free forgiveness of sins is a phenomenon more abnormal than would be the suspension of all the physical laws of the universe. The salvation of a sinner—that is, the free pardon of a law-breaker—is the greatest of miracles. To arrest the course of that ordinary administration which carries out the destruction of law-breakers, is a thing probably unknown elsewhere in the universe. It is brought to us as the result of the union of the Infinite Nature with the Finite—the human, in Christ's person; as the result of the incarnation of the Godhead in Christ, who thus "bears our sin, and carries our sorrows." Nothing less than this could give life to the dead by sin, so far it is from being true that our pardon proceeds from the ordinary or normal "goodness of God." The law under which all the universe lives is "good," but *this* is an infinite grace towards even the vilest of sinners—taking hold of us, and uniting us with the sinless Word made flesh, in whose eternal life we shall live for ever.

L

Digitized by Google

And the mode in which this grace is applied is such as to show that man's merit is excluded in the work of salvation. "*It is by faith, that it might be by grace.*" We take hold of Christ, "the power of God unto salvation," and we are saved by His life. A life-relationshp is thus established between us, which ensures a union with Christ in His eternal Sonship; "we are accepted in the beloved." And while this ensures "justification from all sins" that are past, it ensures the predominance of the strongest motives in working out our salvation from sin for the future. As the husband does not turn off his wife for her lesser failures after marriage, as the father does not turn off for his faults a son who retains a filial feeling and sincere friendship, so neither does God sunder the tie which binds us to Him in our first sincere faith and repentance, because of subsequent failures. It is a life-relationship which is also a love-relationship. "*They shall never perish, neither can any man pluck them out of my Father's hand.*" This is the central truth of Christianity. Pardon is free, gratuitous, immediate —it is a gift even to the worst man or woman, bestowed, for Christ's sake, in the moment when he "calls upon the name of the Lord." The thief on the cross was no exception, but was an example of Christ's salvation. The main penalty of sin in eternal death is remitted for everyone who takes hold of Christ, who "was crucified for us."

Nevertheless pardon is not impunity. The great penalty is remitted, but the secondary consequences of sin remain; and this is the idea which we are to consider and to develop in the present article.

The doctrines of the temporal punishment of sin, of penance, purgatory, and indulgence, fill so large a space in Roman theology and practice, that they deserve much more attention than they commonly receive from Protestants. Popular Protestantism consists very much of a number of rude reactions against the opposite errors of Popery—but both alike require to be studied together, and to be compared with original Christianity. No single answer will cover the whole breadth of the Roman attack. Much in that series of erroneous opinions is best answered, not by general contradiction, but by a careful examination of details. If we were more discriminating in our replies to Romanists, we should, I think, often make more impression upon them; as also in relation to other persons who are out of the way.

The dogmas of penance, indulgence, and purgatory are founded on the previous doctrine of the secondary punishments of sin. It is held by the Roman divines that man, belonging to time by the constitution of his body, and to eternity by the constitution of his soul, has drawn upon himself by his sins a double system of penalties appropriate to each. These are, first, the temporary consequences to be endured in this world, and, secondly, the eternal consequences in the everlasting destruction of hell. The removal

Digitized by Google

of the liability to the eternal penalty by the remission of sins in baptism, or absolution, is held not to affect the liability to a secondary punishment in time.

Thus Christians, whose sins are forgiven, and who are thereby the destined heirs of eternal life, are subject to the troubles of this mortal world by the hand of God, to the penances prescribed at the Divine command by the authority of the Church, and hereafter to the pains of Purgatory. From these inflictions they may be rescued, in whole or part, by compensations of meritorious works; by the indulgence of ecclesiastical superiors; by the prayers of the faithful, both the living and the dead; and, above all, by the repetition of the great sacrifice in the celebration of the Mass. Thus, while nothing can deliver men from the eternal sentence except the grace of God in Christ, and none are delivered from it except those who are regenerate in baptism, and in whom the spirit of contrition dwells, it is held that penance and purgatory are appointed for saved Christians, and for no others, that they may make temporal satisfaction to God for their sins and venial faults, by enduring a temporary distress, and by burning in a purifying furnace. The vast fabric of priestcraft and saint-worship, which has been built upon this foundation, has usually filled the minds of Protestants with so much disgust, from the Reformation downwards, that they have not even paused to ask whether there is any truth of which these superstitions may be regarded as the perversion and caricature. I am persuaded there is such a truth, and that the right understanding and use of it will be advantageous to Romanist and Protestant alike.

It requires but a slight survey of the world to discover that redemption, in proclaiming deliverance from eternal death, has not removed the temporal and secondary consequences of sin. The language used by Nathan in addressing David, after his complicated crimes of murder and adultery, when the king "confessed his trangression," may be taken as an expression of the method of the Divine government in dealing with penitent sinners or offending saints. When David said to Nathan, "I have sinned against the Lord," the prophet replied, "*The Lord hath put away thy sin—thou shalt not die.* Howbeit, because, by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely die. The sword shall never depart from thy house because thou hast despised Me, and hast taken the wife of Uriah to be thy wife. I will also raise up evil against thee out of thine own house; for thou didst it secretly, but I will do this thing before all Israel and before the sun." (2 Sam. xii.)

Nothing can be more evident than the inference deducible from these words. David's sin was forgiven—"*Thou forgavest the iniquity of my sin.*" Yet that remission of the penalty of death left unrepealed the sentence of temporal punishment. It cannot

Digitized by Google

even be pretended in this case that the painful consequences, including bodily disease, were all inflicted only as chastisements. They evidently partook also of the nature of retributive sufferings. David reaped as he had sown. The Lord had put away his sin immediately on his confession, but it is too clear to admit of denial that that putting away of sin was consistent with the infliction of plagues upon the penitent, in bereavement, in dreadful bodily pain, in filial rebellion, and in dethronement, in reproach and cursing, in domestic dishonour of the deepest dye, and in a certain stigma resting on his memory to the end of time, all which have made the ears of men to tingle from that day until now.

Is not that which was true in David's case true in every other? The remission of the eternal condemnation does not remove the liability to suffering and loss in the near future. Deliverance from destruction does not deliver us from all penalty and all loss. Some of that suffering may be castigatory, some of it may be retributive, but the existence of the law is undeniable; forgiven men who commit iniquity have surely to suffer still.

The familiar experiences of daily life offer but too painful a commentary upon this inexorable rule. The serious faults of early life accompany even good men to their dying day. Sin may be forgiven, but the physical and moral consequences of earlier licentiousness, of surfeiting and drunkenness, of neglected opportunities of education, of a foolish marriage, of an ill-advised partnership, of an unprincipled or reckless speculation, of an undisciplined and haughty temper, pursue the forgiven man to the grave, and often pursue his posterity beyond. David was no exception to the universal rule, but an example of it. Violations of physical law are punished by formidable evils, whatever may be the present or subsequent character of the offender. Violations of moral and social law are followed by serious consequences, whatever may be the general excellence of the transgressor. Neglect of opportunities or of duty is recompensed by losses for which no forgiveness compensates, and which no subsequent amendment may wholly retrieve. "God's mercy shall not depart from him: but if he commit iniquity, God will chasten him with the rod of men, and with the stripes of the children of men." The "mercy of God" is the name which we give to all displays of His character which differ from His "sore displeasure," and from that "wrath" which "abideth" on wicked men; but this Divine mercy, as we term it, is a stern benevolence, and it varies in its exercise from an almost awful mixture of present severity with future gladness, up to the unclouded delight which fills with rejoicing the spirits of the just made perfect. It is a monstrous delusion that God judges all good men as equals, or will take no practical account of the measures of their love and obedience to Him. The effect of Christ's sacrifice has not been to blind the eyes of the Almighty any more

Digitized by Google

than of an earthly father—who cares for character above all things —to moral differences in his sons, or to prevent him from expressing his view of each man's behaviour by corresponding modifications of his friendship and of his dealings. Yet it is common to hear men speak as if, once clothed by faith in righteousness, or pardon, a Christian has nothing more to expect from God's judgment of his conduct, and nothing to look for as the consequences of his misdeeds.

It is not, however, alone in the practical scene of God's providence around us that we trace these laws of liability in action, which convince us that the secondary consequences of sin remain when the capital punishment of perdition is remitted. In the New Testament we find the law explicitly affirmed by St. Paul. When the Corinthian Church, yielding to their half-cured habits of heathenism, had perverted the Lord's Supper into a selfish and somewhat jovial festival, in which the poor were neglected, and the object of the Institution utterly forgotten, we learn that the enthroned Christ took vengeance upon the profanation by the infliction of disease upon some, and of death upon others. "*For this cause many are weak and sickly among you, and many sleep.*" (1 Cor. xi.) The Apostle then explains the principle of this dispensation of providence. He says, "*He that eateth and drinketh unworthily,*" that is, in an unworthy or disgraceful manner, "*eateth and drinketh*"—(not damnation, as the following words clearly show—but) "*judgment,* temporal chastisement, *unto himself, not making a difference in the Lord's body.*" "For if we would judge ourselves, we should not be judged, but when we are judged" (when we are visited by suffering or loss of life, in time,) "we are chastened of the Lord *that we should not be condemned with the world,*" (in order that we may not sink into final condemnation). From these words it is perfectly clear that Paul taught that Christians suffered for their sins, notwithstanding the remission of the major penalty; so that just as God was often angry with Israel whom He had redeemed, and His wrath kindled at times against even Moses, Aaron and Miriam, as against Eli and David, against Uzziah and Hezekiah, in vindication of His righteousness—so in the Christian age He visits the misconduct of His servants in troubles which assail, and dangers which affright, in loss, ruin, and disappointment; and thus causes His churches to know that there is One who searcheth the hearts and trieth the reins of the children of men! It is, indeed, love which lies behind the chastisement for His servants; but it is a love which holds the rod, and will "*not spare for the crying of His sons.*" "As a man chasteneth his son, so the Lord thy God chasteneth thee."

A close observation of the experiences of Christian people will confirm our persuasion of these principles. Christ still "walks among the golden candlesticks," and deals out personal, domestic, and ecclesiastical suffering, along with truth and grace, to all His

Digitized by Google

people. Let every sincere Christian's recollections answer to the challenge. Have not our compensations come to us nearly always in the line of our sacrifices for our Saviour's cause? And have not our chastisements and sufferings come to us nearly always in the line of our sins? The God who raised up a bitter adversary for David, in the family of Bathsheba herself, in the person of her grandfather, Achitophel, works on the same lines to-day. There is no such thing as impunity for wrong-doing, even when men are delivered from the capital penalty, and have become God's sons.

But this is not the complete statement of apostolic teaching respecting the secondary consequences of sin. It is affirmed in all parts of the apostolic writings, that while deliverance from death eternal is due in every case, and wholly due, to the love of God shown in the sacrifice and mediation of Christ, the actual position of each man in eternal life will be regulated by an exact judgment on the details of his behaviour here. And what is this but to affirm in the strongest manner that, while "gain" in glory follows an industrious faithfulness, "loss" in eternity follows a life of imperfect obedience. The use of the "talent" determines the measure of the authority reserved for God's faithful servants, whether over five cities or ten. There will be many degrees of reward, but these imply degrees of inferiority and loss. Exposure of the differences in good men's real characters is coming on, as well as of bad men's. "*Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.* If any man's work abide, which he hath built on the foundation of Christ, he shall receive a reward. If any man's work be burned, *he shall suffer loss*; but he himself shall be saved, *yet, so as by fire.*" (1 Cor. iii. 13, 15.) So then there will be a sense of loss suffered in eternity, even although men are saved; and it will not be denied that this sense of loss will be a lessening element of future blessedness, even in what is termed glory. Let us not shut our eyes to the fact that a man carries about the elements of his own future, both on earth and in heaven, along with his character; that heaven will be pre-eminently the region of recompense and manifested liability; and therefore, in effect, must comprise many heavens, some of them at first, perhaps, of a mixed character. As there were many ranks of people in the Holy Land, and the remnant of the spared and converted Girgashites became "hewers of wood" to the holy people; so in the true Palestine there shall be the saved by grace who have "gained," and the saved who have "suffered loss." *It is Christ's apostle who says so;* and, therefore, for all Christians indiscriminately, even the most defective in obedience and honesty, in temperance and self-denial, in truth-seeking, in confession of inward conviction, in ecclesiastical integrity, in zeal, in labour, in reverence for apostolic teaching and order, in carefulness as to quality of their "building"—for all

Digitized by Google

alike to be talking and singing of the pre-eminent "glories" to which they are all advancing, is contrary to common sense, and contrary to holy Scripture; for he who loves gain too much here must prepare for loss hereafter, and he who loves twilight here, and not truth, will inhabit comparative twilight hereafter. There are planets at different distances from the sun, and it is conceivable that there are "eternal habitations" at different distances from the Sun of Righteousness.

In the popular zeal of thoughtless Protestantism against all that goes by the name of Popery, it is usually taken for granted that pain of mind, through reflection or remembrance, is an impossibility for Christians within the vail, even at the beginning of their experiences in the world to come. Certainly there is no Scripture which declares this; and the bad hours of nightly reflection, as every other analogy, persuade us that a Christian who carries a partly guilty history of worldly or sensual compliances along with him thither, carries in his mind the necessary elements of imperfect glory. If such diminution of joy be compatible with forgiveness in this world, why should it be incompatible with pardon there? The clear vision of God may only serve to add an ingenuous sorrow to the soul's regrets. Those who sing the song of "Worthy is the Lamb" do not seem to be persons who have forgotten their earthly history. If Peter had died immediately on his threefold denial of Christ, as Ananias and Sapphira died shortly afterwards, under his own hand, in the act of falsehood, but without Peter's "oaths," he would doubtless have "gone to God," for he was radically a good man, though an impulsive and a timid one; but would there have been less reason for his going there to "weep bitterly" in the spirit, though tears were now physically impossible? If *when he thought thereon he wept* on earth, in the cold and silent night, when Jesus was betrayed, what cause have we to suppose that the clearer, purer thought of the spiritual world would have led to less contrition, or more ready self-pardon or self-complacency. It is nowhere revealed that the passage into the invisible is the passport to forgetfulness, or that the river of life is a Lethe which steeps the Christian conscience in immediate oblivion. And since there is no such revelation, we must believe, notwithstanding much popular contradiction, that the secondary consequences of sin accompany Christians even into the world of redemption, so that their questionable works "follow them" as well as their good ones, and diminish proportionately their joy in the world of souls. It may be—perhaps we may confidently say it will be—that the sense of reconciliation, the presence of Christ as the Redeemer, the mighty upspringing of the eternal fount of filial love in the heart, will all combine to effect a gradual obliteration of the painful recollections in a state where "grace reigns through righteousness," so that these wounds will be entirely healed, and the memory soothed into oblivion of evil not only by renewed devotion, but by the knowledge

Digitized by Google

that God will "*remember our sin no more against us.*" But meantime we must conclude that the secondary consequences of their sins do affect the standing and measure of joy for good men both here and hereafter,—that our rebellions and neglects may render life here even one prolonged Gethsemane,—while "deeds" like David's, not only perpetuate their shame through the ages of time, but fling their shadows over the earlier stages in the realms of immortality. The builders in "straw and stubble" will find at last that their destiny differs considerably from the builders in "gold and precious stones;" and that "salvation by fire" is not the same thing as an "abundant entrance," an entrance in full sail, into the port and sabbath of eternal joy.

These are, I think, the truths of which the Roman figments of purgatory, penance, and indulgence are the mischievous perversions. Christ will *give to every man according to his works.* To place some dogma of Christ's imputed righteousness, as if it confounded all personal characters and distinctions, in the front of this plain declaration of the Lord Himself, is to commit the sin of trying to answer God out of His own mouth. There are secondary consequences of sin remaining when the eternal penalty is remitted. These consequences extend over time into futurity. They are partly sanctifying chastisements and partly retributions. But they are not expiatory, or of the nature of meritorious satisfactions. That they are so is the false element of thought which has produced the Roman doctrine of penance, purgatory, and indulgence. Both of these ideas are contradicted by the sufficiency of the One Infinite and Eternal Sacrifice. The application of vicarious merit in indulgence, the assistance which prayer and masses are supposed to bestow on the souls in purgatory, are indefensible variations of the same error.

The moral of these considerations is evident, urgent, and practical. The wild antinomianism that proposes to "glorify" Christ by declaring Him indifferent to our conduct, so long as we trust in "the blood of the Cross," is the masterpiece of Satan's modern craft. The entrance of the Gospel has "established the law" of God's dealings with moral character. A sincere penitent who has the Spirit in his heart shall be saved, like the thief on the Cross, at the last hour; for salvation from hell and death is "not by works of righteousness which we have done," but through the free grace of God, even to the vilest sinners. But the believer who "loveth much" will not be treated by God, either on earth or in heaven, at once on an equality with one who "loveth little." There is a different welcome and a different crown. The same cause which made "many" Corinthians "weak and sickly" during their sin, and "many sleep,"—which chastened and disciplined them, and judged them because they were the Lord's people,—is in operation still. Christians are under the rule of a most minutely retributive Authority, and any attempt to cast a veil of phrases

Digitized by Google

respecting "Christ's righteousness," and a "full and free salvation," over their faces, so as to shut out the light of this truth, will end in its being rudely torn away by the hand of affliction or death, when they will discover a discriminating reality in the purposes of Him whose "eyes are as a flame of fire."

It seems proper, then, that careless or common-place or self-seeking Christians should be warned against a too-confident expectation of rising at death to the level of the glory of the angel Gabriel. Their death-beds augur no such marvellous translation. If, indeed, they are about to pass into ecstatic and all-forgetting felicity, at least no signs are afforded here of such an immediate destination. Such persons generally die as they have lived, somewhat gloomily and doubtfully, and in a manner which well accords with the doctrine of the secondary consequences of sin. If, therefore, believers, who are on the foundation of Christ, nevertheless "commit iniquity;" addict themselves too much to the pursuit of gain, and too little to its careful expenditure; hold fast manifest ecclesiastical corruptions, pervert or neglect the Sacraments, indulge in ungodly tempers; haughtily refuse all religious and social intercourse with their fellow-Christians, because they will not support them in their political perversions of Christianity; if they hold fast doctrinal corruptions, in defiance of plain New Testament teaching, and represent God's character and government in such a way as to give to malignant atheists an easy victory in disputes before ignorant hearers, and an awful range of attack in their devastating enterprise, and all that they may "maintain their own tradition" against manifest Scriptural revelation; if they live in such luxury, that no one would know there was such a thing as self-denial among the Christian virtues; if they practically repeat the sins of David, and of Peter, of Ananias and Sapphira, and thereby "cause the enemies of God greatly to blaspheme,"—let them look, not for penance inflicted by an earthly priest, nor for a purgatory whose fires shall make satisfaction for their offences, and from which they may be delivered either by saints on earth or in heaven; but let them look for "sorrows" here, and for a "salvation so as by fire" hereafter, which is, as St. Paul declares, scarcely a salvation from "utter destruction." Let them not for one moment imagine that the future world is so unlike this one as to be governed by other moral laws, by another God, or by a different Christ. "His eyes are as a flame of fire," "and all the churches shall know that He searches the heart, and will give to every man *according as his work shall be.*" And thus we have proved that the laws of responsibility operate more profoundly, more extensively, and more permanently than thoughtless persons commonly imagine.

EDWARD WHITE.

Digitized by Google

"ETERNAL DEATH:" IS IT AN IMPROPER EXPRESSION?

THE February number of the RAINBOW has just come to hand, in which I find Rev. W. T. Hobson's very courteous, and, I may say, very natural criticism on the objections I had made to the use of the phrase "*eternal death*," in my article in the number for December. I hasten to thank him, most heartily, for the kind tone that characterizes his criticism, and indeed for the criticism itself. I will not say that it was uncalled for. Perhaps I emphasised too unguardly the point I desired to make, and which, I still think, should be made.

However this may be, I fully agree with him in all that he says of the propriety of its use in certain cases, when a distinction is to made between the *first* and *second* deaths, as in the Book of Common Prayer. I am happy to agree with him, also, in what he says of the entire absence of any favour shown, in this excellent manual, to the doctrine we are opposing; and also with Rev. Dr. W. R. Huntington, of New York, in what he says in his volume of sermons on "Conditional Immortality:" viz., "I am bold to assert that were a believer in the doctrine of 'endless life only through Christ' to undertake the compilation of a liturgy, such as should best set forth under a devotional form, the truth he desired to teach, he could not frame one better adapted to the purpose than that which already exists under the name of 'The Common Prayer.'"

But my objection to the common use of the phrase "eternal death," in connection with that of "eternal life," is not radical, but altogether circumstantial, as I attempted to show in the article referred to.

It is assumed and argued by our opponents that both the terms *thanatos*, death, and *zōē*, life, in the Scriptures are ethical terms to denote states or conditions of existence—the one an existence in endless misery, and the other an existence in endless blessedness. They are so accustomed to use these two expressions as, not only antithetical, but also scriptural, that it is commonly believed that this is so. If this liberty is conceded to them without any remark, we seem to grant that there is a quasi plausibility in their argument that is grounded on the assumption. They ought to be told that they have no ground for such an assumption—that life only is recognised as a state of being in the Scriptures, and that an epithet is needed to define the nature and duration of that life. Hence the adjective *aiōnios*, eternal, is usually coupled with it, when the life of the world to come is spoken of. But, on the other hand, death is never recognised as a state of being in the Scriptures. It is naturally a finality. It is only by the miraculous intervention of Christ that the first death does not terminate our being; hence there is a second death revealed, from which there is no redemption

Digitized by Google

to be hoped for. It must, therefore, be a finality of necessity; and there is no need of any adjective to characterise it, or to show its duration, and, in fact, no such adjective is ever used in the Scriptures when this second death is spoken of. When it is contrasted with the life, it is always *thanatos*, "death," and *zōē aiōnios*, "the life everlasting."

Now, when we are speaking of the *second* death, in contradistinction from the *first* death, as in the Book of Common Prayer and elsewhere, it is quite proper, and even important sometimes, to add the adjective "eternal." But the point I write to emphasise is this: If death were a state or condition of existence endlessly perpetuated, as our opponents claim, we might expect to find in the Scriptures some intimation of it, by the use of the word *aiōnios*, everlasting, in connection with *thanatos*, death, at least sometimes. But this is never, never the case; while on the other hand, the life that is so often contrasted with it, is continually asserted to be *aiōnios*, everlasting. It seems to me that this is a most powerful negative argument in our favour, and equally strong against the assumption of our opponents.

If this article, or both the articles, so kindly spoken of by Mr. Hobson, were to be reprinted in England in the form of a tract—as they have already been in this country, and as I would be very glad to have done, and under the superintendence of Mr. Hobson himself—I would like to have this, or any other such explanatory note as he might think proper, appended to it. But I think that the point I have made is too important to be omitted altogether.

J. H. PETTINGELL.

Philadelphia, Pa., U.S.A.
Feb. 13, 1885.

ETERNAL LIFE

THE expression, "Eternal or Everlasting Life," is very often met with in Scripture. It is obviously a term of the highest importance. It might perhaps seem to require very little explanation. But when words are introduced into the arena of controversy, and not least of religious controversy, we often find that the gravest difference of opinion will be formed as to their meaning. It is so, we believe, in regard of the term "Eternal Life" in Scripture. Universally allowed to be a term of the highest importance, it is variously interpreted so as to make it consistent with, or supporting, the various theories of the parties who make use of it. We do not say that this is often done with the conscious purpose of perverting its use. We fear that it is sometimes so handled. But all that we contend here for is, that this term is variously interpreted so as to make it agree with theories on very important subjects of the most opposite nature.

Digitized by Google

Before we come to consider the meaning of "Eternal Life" in Scripture, we would first consider the meaning of the word "Life." We contend, and have always done so, that the best way to the interpretation of the words of Scripture is their use in common life. The Scripture was written, not in any secret tongue of its own, but in the common language of the men to whom it was addressed. To attempt to interpret it in any other way is to defeat the purpose of its composition. Of course, wherever a new idea is introduced, a new phrase must be formed to express it. It is so as the sciences advance. It is so as the progress of religion introduces new ideas. But this does not interfere with the rule of interpretation which we have above referred to, and we venture to say that the theology of Scripture introduces fewer new ideas requiring an addition to its language than any human system of philosophy or science. One fact indicative of this we will mention. We think it will be found that in the translation of the Hebrew Scriptures into the Septuagint version, the translators had not to coin, so to speak, a single new Greek expression to convey the sense of the Hebrew terms. The Greek language was capable of conveying all the ideas of the ancient Hebrew revelation.

What, then, is *Life* according to the teaching of Scripture, as well as its usage in ordinary language? In both we hold it to be the same thing. For its usage in common life we will refer our readers to their dictionaries, while we will here confine our inquiry to its sense in the Scriptures of the Old and New Testaments.

In the first place, then, we affirm that Life, in its absolute meaning, is the same thing in every living creature. Thus, when God is about to bring the flood upon the earth in Noah's time, He tells us that His purpose in doing so was "to destroy all flesh, wherein is the *breath of life*, from under heaven" (Gen. vi. 17). Man was not the only creature possessed of the breath of life. It was just as much the possession of every bird and beast.

Before we pass on from this passage we would make one further observation. The men who are here spoken of as possessed of life were all of them *wicked men*. Life, then, was not only possessed by the lower creatures as well as by man, but it was also possessed by man without any reference to his moral character. It was as much possessed by those wicked, who were overwhelmed by the waters, as by those righteous, who were saved in the ark.

What we learn from Gen. vi. 17, we also learn from Job xii. 10, where the patriarch tells us that in God's hand "is the soul (or life) of every living thing, and the breath of all mankind." Life is not the exclusive possession of man, it is shared with him by bird and beast and fish. Nor has moral or religious character anything to do with its possession. The deceived and the deceiver, the foolish and the wise, the godly and the profane, have all alike within them what is meant by *Life*. For further texts establishing the points we have adverted to, we would refer to Rev. viii. 9; Acts xvii. 25.

Digitized by Google

Again, we would remark that Life is consistent with the presence of the most utter misery. Life may sometimes be so full of joy and happiness, that it might be almost thought to be synonymous with happiness, but it is not so. So Job tells us when, afflicted with boils from the sole of his foot unto the crown, and sitting down among the ashes, he asks: "Why is light given to him that is in misery, and life unto the bitter in soul?" (Job iii. 20.) He had life as truly when he was buffeted by Satan, as when, surrounded with every earthly blessing, the "candle of the Lord" shone upon his head.

Again, Life is often spoken of as a desirable thing. No doubt it is such when accompanied by happy circumstances. But it is also just as true that it may be attended with such miserable circumstances as to make it an object of loathing. It was so with the royal preacher in the book of Ecclesiastes. Satiated with earthly blessings wherein God was not honoured, he wakes up to find them vanity and vexation of spirit, and tells us that he "*hated Life*" (Eccl. ii. 17).

Again, Life is not only the possession of the righteous, it is also and just as much the possession of the ungodly. God "preserveth not the life of the wicked," is a great truth, not only held by Elihu in the book of Job, but also asserted in its deep meaning in various parts of Scripture (Job xxxvi. 6). From these passages we learn that the wicked have life. We also learn the solemn truth, so much required in our day to be acknowledged, that the life of the wicked, although they are the creatures of His hand, and as such His sons, is not of that value in the sight of God, that He will by the force of His almighty power, compel them at one period or other of their existence to return to Him for their life. He will not, in all cases at least, preserve that life which they have so grievously abused.

Again, Life is a thing not only desirable by the wicked, but actually desired and longed for by them. So Ezekiel tells us when he rebuked the deceiving teachers of Israel because they "strengthened the hands of the wicked, that he should not return from his wicked way, by *promising him life*." Life cannot mean holiness or moral order, for these are the very things which the wicked man hates, and which the promise of life encourages him to turn from more and more.

Once more: The Life of man, of all, not merely of some, is a terminable thing. "What is your life?" St. James asks of his readers. And he answers his question by telling them that it is "even a vapour, that appeareth for a little time, and then vanisheth away" (James iv. 14). And here it is worthy of remark that he says this in especial of the lives of *believers in Christ*. The saying is, we suppose, as true of unbelievers as of believers, but in the passage quoted it is only affirmed of the latter. The life of every one of them is a thing which terminates.

Digitized by Google

We do not see that it is necessary to make further reference to the meaning of Life in Holy Scripture. The passages we have referred to show it to have the same sense in the Bible that it has in common life. It is a principle of universal possession by every creature above the rank of the mineral and vegetable world. It is a principle possessed alike by all mankind, without any respect whatever to their religious or moral character. It is just as correct to speak of a bad life as of a good life, of a miserable life as of a happy one, of a disordered life as of one well ordered, of an ungodly life as of a godly one. While of all life whatever lived upon this earth, it is true that it terminates. One thing, then, we may say of Life at this stage of our argument, that in its original and normal meaning, it does not necessarily signify moral well-being or happiness, and that as it actually exists upon this earth, it is a fading and terminating thing. But at the same time we have also to say, that while Life as we possess it here and now is associable with what is evil as well as with what is good, it is quite within the bounds of possibility that there may be a time and a place where good only is associated with life, and where of necessity the quality of eternity is associated with it; for it is quite plain that if good only is associated with life, and evil of every kind banished from it, then also we must banish from it the idea of *finality;* for an end, i.e., death, coming in to put a termination to happiness, holiness, and a well-ordered existence, would be an evil of a terrible kind.

We pass on, then, from the consideration of Life in the Scripture to consider what is meant by "Eternal Life" in the same Scripture. And in the first place we have to remark that the adjective "eternal" attached to "life," gives us at once information of the most important kind. Life now is like a vapour, but it is quite evident that the power which bestows life for a time might as well bestow it for ever. Wherever we are told of eternal life, we are told that God does bestow it upon the believer in Jesus. The life which God gives to such is not a terminable life. It is a life like that which God and His holy angels live, which stretches out into the limitless future, and will know no end for ever.

One great truth, then, which we learn at once from the addition of the adjective "eternal" to "life" is, that the eternal life of the believer is not a continuation of this present life of ours, and is not in fact any part of that life at all, or in any way identical with it. The one life is a mortal life; the other is an endless one. If the eternal life were a continuation of the present life, or in any way identical with it, the present life would cease to be a vapour and would become eternal. Of the "eternal life" of the believer as depicted in the Scripture, we must therefore, even at this stage of our inquiry, affirm that it is as yet *a future thing.* It cannot possibly commence until the present life has passed away. If

Digitized by Google

communicated to the believer now he could never die. He is now possessed of the vaporous mortal life, and therefore he awaits the possession of the eternal life until the vaporous mortal life has vanished away.

We saw that life as we have it now is associable with qualities of the most opposite kind, and with the one kind apparently as readily as with the other. The mortal life might be evil as well as good, but might also just as much be good as evil. Evil is not inseparable from the mortal life. It is sometimes separated from it. It is therefore quite conceivable that the eternal life may be not only separable from evil but separated from it, and that in the case of every individual who enjoys it. The idea of holiness and happiness always attached to the eternal life offers no violence to our ideas already formed and expressed of the mortal life. We have therefore to inquire what is the view of Scripture in this respect.

We have already remarked that Scripture confines the possession of eternal life to the redeemed of Christ. We will further on prove this from Scripture, and will here take it as admitted. We inquire, then, What does Scripture tell us of the circumstances of the eternal life of the people of God? While we might imagine the wicked possessed of eternal life, having an endless existence forced upon them by an almighty and irresistible power which they would but could not shun, we will argue here that God bestows this only upon such as are fitted for it and will ennoble and enjoy it. Of that life, then, wherein there is no death, *i.e.*, of the eternal life, Scripture teaches us that there shall be in it no evil whatsoever of any kind, moral or material.

While we may imagine an eternal life in which happiness predominated over misery as on the whole a blessing to be preferred to destruction, such is not at all what Scripture represents of the eternal life of the redeemed of Jesus Christ. There are very many places of Scripture which describe joy and gladness as the endless possession, unmixed with pain or evil of any kind, of God's people. There is not one passage which even hints at the possibility that of that pain which here affects us there shall be even one little trace. Passages in abundance we will readily remember. We need not go beyond the glorious description given of the future of the redeemed in the Book of Revelation. "I heard a great voice," St. John tells us, "out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." This description harmonises with every other description given in Scripture upon this subject. It describes perfect unbroken joy.

Digitized by Google

That this is the condition of eternal life, we suppose no one will deny. It must be so, for it speaks of the time when there shall be no more death. Hence, then, we gather here, both from the glory of the life and from its deathlessness, that eternal life is not given to the redeemed in the present existence. Unbroken joy is its attendant! There is no such unbroken joy throughout this life for any. Death has been abolished when eternal life has come! That cannot be said of our present existence which awaits its conqueror death. It is already, then, an established truth of Scripture, that eternal life is not now given to the redeemed, and will not be given them until the great morning of their resurrection.

Our past reflections upon eternal life have now led us to the fuller consideration of what Scripture directly tells as to the *time* when eternal life is bestowed by Christ upon His people. We have already inferred from several passages of the Bible, that eternal life is not at present actually given to, or enjoyed by God's people, but that for the actual possession and enjoyment of it they must await the resurrection. We now proceed to show that Scripture directly affirms this.

In one true and most important sense we freely allow, or rather we earnestly insist, that eternal life is *now* given to God's children, and is, in fact, given to every one of them the moment they are united to Christ by a living faith. Passages to this effect are numerous in Scripture. Thus our Lord assured His hearers that he that eateth His flesh, and drinketh His blood, "*hath* eternal life;" and His beloved disciple tells us that one of the objects he had in view in writing his first epistle was, that his readers might know that they "*have eternal life*" (John vi. 54; 1 John v. 13). We are satisfied, however, that the teaching of Scripture leads us to the view, that what is meant by these and other similar passages is, that believers are now in possession of *the promise of* eternal life, while they have not yet actually obtained or enjoyed it.

Before we offer texts in proof of this, we would first ask: Is it agreeable to the usage of Scripture to represent that as already accomplished which as yet is only promised? We answer, that this is most agreeable to the usage of Scripture. God's purposes, being certain of accomplishment, are constantly spoken of as accomplished while as yet they are only promised. This general principle is affirmed in Rom. iv. 17, where Paul says, that "God calleth those things which be not as though they were;" while in 1 Cor. iii. 21, 22, he assures the Corinthian believers, "all things *are yours;* whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or *things to come; all are yours.*" In agreement with this view, the writer of Hebrews tells his readers that they are *already come* to various persons and places to which assuredly no one in his mortal body is yet actually come,

Digitized by Google

and to which most assuredly no one can actually come until after the resurrection to eternal life (Heb. xii. 22-24). Even those passages which we have quoted, as telling us that believers now have eternal life, are accompanied by expressions which would lead us to the view that they point, not to something done, but to something promised and certain to be done. Thus our Lord connects eternal life in John vi. 53, with His "raising up" His people "at the last day;" and St. John thinks it necessary in 1 John v. 13, to assure his readers that they have eternal life. Surely if they were then in actual enjoyment of it, they would need no assurance of the kind at all.

And now we will present our readers with some passages from Holy Scripture which directly affirm that eternal life, while now promised in faithful promise to God's children, is not actually bestowed on or enjoyed by them until the time of the second coming of Jesus and their resurrection.

The twenty-fifth chapter of St. Matthew is the picture of a solemn judgment which takes place at the second advent of Christ (31-46). All nations are gathered before Him to receive their everlasting sentence. The grounds on which they receive reward or punishment are laid before them. The issue is, that those on the left hand of Christ are dismissed "into everlasting punishment," while those on the right hand are dismissed "into life eternal." We here see that the punishment and the reward commence at the same time, and that time is immediately subsequent to the coming of the Son of Man in glory and the judgment of mankind. It is then, not before, that eternal life becomes the actual possession of the children of God.

Mark x. 30 teaches us the same important truth in different words. Peter seems to have been afraid that his and his fellow-disciples' abandonment of all for Christ might lead him and them to no blessing in another life. He had just heard a young man, apparently full of religious earnestness, asking his Master what he should do that he might have eternal life. He told Christ, most truthfully as would appear, that he had long sought to carry out the Divine will in his life. And yet he is dismissed as not looking heavenwards, and is followed as he departs with the awful words: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." "Who then can be saved?" was the response of the twelve. And Peter in especial, the rugged fisherman who loved Christ so well, looked up into His face in sad remonstrance with a "Lo, we have left all and followed thee!" "There is no man," Jesus answered, "who hath left all for me, but he shall receive an hundred fold now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, *and in the world (or age) to come, eternal life.*" Here our Lord expressly tells us that eternal life is not His people's possession in this time, and will not be their possession

Digitized by Google

until the next age, which will be introduced on His second advent.

In conformity with this teaching is that of St. Paul in Romans ii. 5-7. The apostle is speaking of the day of judgment, when God should render to every man according to his deeds. It is *then*, he tells us, that God "*will render eternal life*" to them who have in well-doing sought for immortality. Eternal life is not actually given until after the judgment, just as we saw to be taught in Matt. xxv. 46. Besides these and other passages of precisely the same meaning, we have several which speak of eternal life as a thing only hoped for and promised to believers, and therefore not actually possessed or enjoyed by them. Twice in his Epistle to Titus, Paul speaks of eternal life (i. 2; iii. 7). How does he speak of it? He speaks of it as a thing *hoped for*. The only meaning we can put upon his words is, that eternal life was regarded by him not as a thing which he actually possessed, but as a thing which he confidently hoped for, because it was promised to him by God. A man never has what he hopes to have. The moment he has it he ceases to hope for it. That such was the apostle's meaning may be seen from what he says of "hope" in Romans viii. 24, 25.

Again, Scripture speaks of eternal life as a thing *promised* by God to believers now. "This is the promise," says St. John, "that he hath promised us, even eternal life" (1 John ii. 25). This passage alone is conclusive of our present argument. That which is promised is not and cannot be actually given while it is a promise. It ceases to be a promise when it is actually bestowed. He who promises may be of so trustworthy a character, that the party to whom the promise is made relies with a perfect trust on its fulfilment; but so long as it is a promise, it is not bestowed. In this present age, then, no believer has eternal life other than as a promise on which he relies as though it were actually in his hands.

We need not spend any of our readers' time in showing who is the giver of the believer's eternal life. It is God the Father who gives them this wonderful gift through His Eternal Son (1 John v. 11; Rom. vi. 23). Very frequently it is said that it is Christ who gives it (John x. 28; xii. 17; xvii. 2). The Father is the original Source from whom, the Son is the Divine Person through whom comes the priceless gift. He has given it to us now in faithful promise, and therefore it is ours now. He will give it in all its fulness to enjoy on that day for which He as well as we wait, when He descends from heaven to take the Church to Himself, and to bestow upon every member of it everlasting life.

With one or two observations we would conclude our remarks. It is not infrequently affirmed that the eternal life of the believer means that new nature which he receives from God when he is turned from darkness unto light, and from the power of Satan unto God. But this cannot be its meaning. All-important as this

Digitized by Google

change is, essential as it is to the eternal life, it is not yet the eternal life itself. This latter commences at the resurrection, and cannot therefore be a process which takes place in this present life in the case of all who are saved.

Again, our view of eternal life corrects an idea which is held by some, that while the unbeliever is still in his mortal dying condition, the believer has already in this life commenced his immortality. But this is not the case, and we may be thankful to know that it is not. Immortality is not consistent with infirmity, or sickness, or sorrow of any kind. As long as we are in this life—as long as we lie in our graves, our immortality has not begun. It is when this corruptible puts on incorruption, that death is swallowed up in victory for the believer (1 Cor. xv. 54). It is not until we are clothed upon, that our mortality is swallowed up of life (2 Cor. v. 4). We are mortal still. We are mortal while we sleep in the dust. We throw off mortality when we rise at the voice of Christ, and at sight of Him are changed into His likeness.

Once more: if we inquire what are the circumstances of that eternal life for which we look, we reply that everywhere throughout Scripture it is marked as attended by circumstances of piety, and holiness, and love, and joy. Only with such circumstances is eternal life ever associated. Where there is sin and suffering, be sure there is mortality there. With immortality is associated nothing of the kind. The eternal life of redeemed man is the life of the angel and the archangel who surround the throne. To such, eternal life is an unspeakable gift. Only such possess a gift which the Eternal God only can bestow. Fallen man was cut off from a gift which would be a curse (Gen. iii. 22). Redeemed man can appreciate the gift, and therefore he has a right to the tree of life, and may enter in through the gates into the city (Rev. xxii. 14).

HENRY CONSTABLE.

A GOSPEL FOR FRANCE.

THE seventh and last section of Dr. Petavel's essay on "Conditional Immortality," appearing in *La Critique Religieuse*, conducted by Monsieur Renouvier, of Paris, closes with a résumé of the theme, having special reference to the French nation. To the mental constitution of that people, the Biblical scheme would seem to be eminently adapted, by the simplicity and straightforwardness of its appeals, by its directness of motive and aim, and by the stimulus which it furnishes for an exalted chivalry. Of this concluding portion, we herewith present to our readers an English translation, lacking, we are free to admit, in the verbal felicities of the original writer, whose forbearance we therefore invoke.—J. W.

Digitized by Google

France, at the present moment, is passing through a crisis of vast significance. Her friends tremble as they watch her, tossing between Atheism and the Syllabus, on a sea abounding with rocks. Would that she might spare herself the anguish of any more trials, and lend an ear to the counsels of one of her most devoted children. "What our country wants," says he, "is a faith at once simple, positive, sunny, tolerant, and moral, a faith which lives at peace with science, and walks hand in hand with liberty,—the faith, in one word, of the Joyful Message. This faith, we venture to say, Protestantism might and ought to furnish."

"But," as Monsieur Recolin then adds, "the element which seems wanting, and which we would fain recognize in Evangelical Protestantism itself, is a dogmatic utterance more precise, more vigorous, and more profound."—[*On the Religious State of France, read at the Evangelical Alliance in Copenhagen, 2nd Sept.* 1884.]

From the prison-house of death the lamented voice of François Bonifas is heard in the same behalf. "There is an urgent necessity amongst us," says he, "for distinct affirmations and unmistakable doctrines. We must reach after the utmost limits to which truth beckons us, and never shrink from affirming all that the Bible affirms. While bowing with reverence in the presence of mysteries whose solution belongs only to God, let us hail the duty of directing upon them all the light which revelation furnishes. Let us construct in this manner a dogmatic system which, without undervaluing the heritage of the intervening ages, shall draw from the Biblical fountain-head a faculty to array the immortal verities of the Gospel in a new form corresponding to the exigencies of the hour."—[*Revue Théologique, Juillet*, 1878.]

Immortal verities,—a new form,—precision,—vigour,—profundity? Why, these are just the characteristics of the Biblical scheme which the foregoing pages have assayed to outline.

It was a maxim of one of the Sages, "In all things keep the end in view." To make this end intelligible, eschatology should hold in Christian dogma a position which has perhaps been too much denied it in our recent home missions; and from this has resulted that apparent failure which checks advance. If it be thought necessary to preach a gospel of salvation, it must be equally necessary to state precisely what is the danger from which it saves. Have we not recently seen crowds of listeners meeting the question "Are you saved?" with shouts of laughter? And is it not rather the preliminary enquiry touching Immortality which constitutes what Monsieur Renouvier has designated "The Great Question"? If, when challenged on this point, the preacher betrays a rickety intelligence, what becomes of his mission? Whether he seek to gall the conscience, or to send it to sleep, further success is impossible.

Not but that solutions are within his reach; but then they spring out of diverse and conflicting notions respecting the character of

Digitized by Google

God, of human nature, of sin, and of deliverance,—just so many rival theologies out of which to make choice. For ourselves, we have abandoned the traditional "ology," which outrages the religious sentiment in calumniating the Heavenly Father. With no less energy we recoil from the enervating schemes of Universalism, whether styled absolute or conditional; nor have we more toleration for the mental indifference which credits the Bible with a variety of contradictory doctrines,—"all equally salutary," says one, "provided we use them lawfully." Nothing, in fact, is more dangerous than this latter form of indecision. Abandon to the natural heart of unconverted man a vague territory, and forthwith he makes of it an impenetrable retreat, where his horizon is lost in fog, and where he can lull himself into the sleep of death. Having permitted him to choose between several eschatologies, be not surprised if he select the seductive and accommodating one of inevitable salvation. Where now, we ask, in this wilderness of thought, will you discover the precision so ardently craved by our two friends aforesaid, Bonifas and Recolin? No; even Gehenna, a Gehenna in all its intensity, forms part of Christian dogma. Illumined by the torch of impartial exegesis, Christian dogma will fathom the very profundities of the second death; and in so doing, break up the dungeons where the gaolers of an old theology inflicted eternal torments on undying victims. Armed with the besom of *La Critique Religieuse*, she will make a clean sweep in the temple of truth of all the defilements left by the harpies of the middle ages.

There remains then Conditionalism. Here we discern a doctrine which is chargeable with no palliation of lawlessness, and which scorns dissimulation; a doctrine which reposes squarely on the Bible, and harmonises all its declarations. It was the belief of the earliest fathers; it is also in conformity with universal analogy. In the sphere of liberty it is the coronation of the scientific law which ordains the survival of the fittest,—the Joyful Message grafted on to the vigorous but wild tree of evolutionism. While it abases the presumptuous offspring of the dust, it exalts the humble child of God. It constitutes the basis of a new theodicy, and holds a righteous middle-course between the manichean pessimism which makes evil eternal, and the optimism which sees in evil no serious menace to the existence of any one. In suppressing the scandal of unending torture, it abolishes one of the principal hindrances to the publication of the Joyful Message. It exhibits a God ever true to Himself, and merciful even in the terrible menaces addressed to obstinate sinners. In re-establishing the principle of what may be termed the Irreparable, it gives back to the preacher a weapon which for a long time past has been practically laid aside. The fury of human passions is such that nothing short of the certainty of doom has power to arrest their course when in the presence of temptation; but the irreparable, as held by the old divinity, was of

Digitized by Google

so odious a character that it paralized the preacher's utterance, or missed the hearer's conscience by overshooting its mark. Conditionalism, on the other hand, by boldly declaring how far, and in what sense, sin is irreparable, strikes at the root of all wanton abuse of Divine Grace. The pardon it offers is not impunity; and its moral mathematics will adjust future retribution in exact proportion to the privileges with which each of us has been entrusted. A system such as this, so vivid and so just, constitutes a tempered blade with which the heralds of the Joyful Message may forthwith take the offensive, and exchange the part of besieged men for that of conquerors. For now, whereas the traditional doctrine was as a cannon bullet attached to the evangelist's feet, and universalism in a manner seemed to cut away his arms, Conditionalism alone is capable of inspiring an alarm which is salutary at the same time that it is reasonable. And say now: Is not the prospect sufficiently tragic to satisfy the amateurs in prolonged suffering? Verily it is only by a process revolting to the moral sense that anything more terrible can be invented.

But conditionalism is not only a bridle of restraint; it is also a source of energy. Appealing to our thirst for immortality, it reveals to us in Jesus Christ the only being who has power to quench it. Above all modern nations, the French possess the noble passion for glory, for honour and immortality. To satisfy this craving, they are ever ready to make the largest sacrifices and the most astounding efforts; though it must be added that many of them misapprehend the form in which it can be realized; for the reputation attaching to the mere letters which compose their names furnishes no guarantee for the immortality of their persons. When this fatal illusion shall have been dissipated by the proposition fairly set before them, that true glory consists in the honour and immortality which come from God alone, then we may expect to behold once more in France the torch of religious enthusiasm.

Lastly, and this is an unique prerogative, Christian Conditionalism has found favour with the stern philosophy of the school of duty. The leaders of Neo-criticism, from whom it has received the most encouraging sympathy, have judged it conformable to practical reason. It has become the unlooked-for gauge of reconciliation between theology and philosophy. Monsieur Renouvier's articles on this subject are like a treaty of peace between two rival powers, whose hostility placed man at war with himself. We entreat our readers to study those papers again and again, as also the treatises of Messieurs White and Schaeffer.

And now let it be distinctly understood, that it is no mere passage of arms that we are recommending, nor a vain dialectic tournament. It is emphatically the gravest subject in the world, the primary vital question, "To be or not to be"—the issue of our eternal destines—the character of God—the future of Christianity—the salvation of France—the salvation of the world.

Digitized by Google

At the hour of time where we now stand, the civilized world must continue to be the prey of intestine war, or, as the New Testament expresses it, be divided against itself, unless a point of amicable contact between faith and science be legibly defined. "My people," says the prophet Hosea, "are destroyed for lack of knowledge." It is the knowledge of God of which the prophet speaks, the knowledge or science of religion. A theology Biblical and rational, a theology re-energised by all the sciences, would give new life to religion; the religion would exalt the *morale;* the *morale* in its turn would exalt humanity.

"THE FAITHFUL WORD." 2 TIM. II. 11-13.*

No. 1.

HAPPY are they who die with Him,
Henceforth with Him to live;
The merits of His death to share,
The life that He will give.

Thrice happy they who suffer now
Reproaches for His sake;
Though lowly now their lot may be,
They will His reign partake.

Deny the Lord who bought them—No!
Impossible the thought;
Let every act and word avow
The triumph He hath wrought.

And can it be with such a hope
That we can *faithless* be?
Forbid it Lord—we pray that Thou
Faithful to us may be

To keep us steadfast to pursue
The path that leads to life;
The grand inheritance in view,
Will recompense the strife.

L. L. WADESON.

---

* We gladly insert these responses to our invitation in the February RAINBOW, (p. 90). Leaving our readers to judge of their poetical merits, we simply place them, as nearly as possible, in the order in which we consider they approximate to the meaning of the sacred text; marking Nos. 3 and 4 as, in our opinion, coming nearest; still desiderating, however, some endeavour on the part of our critical friends to answer the *expository* questions propounded in February.

Digitized by Google

No. 2.

YE hosts of heaven, keep silence!
All tribes of earth, draw near!
To wondrous words and faithful,
Give an attentive ear.

All who with Christ have suffered
And with Him too have *died*,
Shall with Him *live* exalted,
Whatever may betide.

Enduring true and faithful,
We with the Christ shall reign,
But if we should deny Him
Us He'll deny again.

If *we* should disbelieve
He will not, cannot lie,
But faithful is and true,
Himself He can't deny,

To Him give power and glory,
Who doth from death redeem;
And publish wide the story,
"Immortal Life" through Him.

Then, what will be the rapture,
When all the saints complete,
And raised in incorruption,
Shall in the kingdom meet!

With nobler powers for labour,
And hearts brimfull of love,
We'll emulate the service
Of angel-hosts above.

Where'er or what our mission,
Untiring we'll pursue,
On earth, in air, or heaven,
Till all things are made new.

Hemel Hempstead. ROBERT PAYNE.

No. 3.

ALL faithful is the plighted Word,
Which God in Christ doth give,
That since we died with Christ our Lord,
We shall together live;
If, in the fight for sacred right,
Like Him we do endure,
Despising pain the end to gain,
Our reign with Him is sure.

Digitized by Google

Then let us not deny His name,
Through cowardice or doubt,
Lest, in apostacy and shame,
Our names be blotted out;
For He has said, yea Christ who bled
And died for men through love,
They who, through fear, renounce Him here,
Shall be denied above.

Our slow belief can never make
His faithfulness the less;
He saves us for His mercy's sake,
And helps us in distress;
Though night and day may pass away,
His word can never lie;
As in the past, while ages last
Himself He can't deny.

February 12, 1885. M. M. W.

No. 4.

WOULDST' thou the victor's chaplet weave?
Canst thou the Faithful Saying receive?
Nor deem it arrogance to believe
What Heaven vouchsafes to give?

If faith to us hath testified,
What time our Lord was crucified,
That we together with Him died,
Then with Him we shall live.

Still higher would thy hopes ascend?
They that for Him their life-blood spend,
Like Him enduring to the end,
With Him shall also reign.

But if our coward lips disown
The Lord—no marvel if His own
Refuse the treason to condone,
We stooped to entertain.

What though false hopes outlive our zeal,
Yet He abideth faithful still;
Deny Himself He never will,
But a just God remain.

ASPIRATOR.

Digitized by Google

THIS GENERATION OR THAT?

Matt. xxiv. 34.

I AM greatly pleased to find that there is such entire agreement between Mr. Wale, Mr. Ker, and myself—all three having written on the subject in the last two RAINBOWS concerning the interpretation of Matt. xxiv. 34, and the parallel places in Mark and Luke. Thirteen years ago I published a pamphlet on the subject, which is now out of print, embodying in its title the very words which Mr. Ker* put as the heading of his short paper in this month's RAINBOW, and which I have in consequence put at the head of this, I called it, "This Generation or That? or, The Time of the Signs of the Second Advent." But I venture to submit to Mr. Ker's consideration, whether his way of arriving at this meaning is one that will endure fair, not to say adverse, criticism. He changes αὕτη into αὐτη, and translates it "the same," instead of "this." But would not the article, ἡ, need to be repeated before αὐτη, in order to bear out his treatment of the passage? If our Lord had meant literally, as I believe He did really, "the same generation," would He not have said, ἡ γενεὰ ἡ αὐτη? I believe He would, and I fear that critical scholars would say that Mr. Ker's treatment of the passage will not stand, because it would require not only the change of the *rough* breathing into the *soft*, but also the repetition of the article ἡ. I think I have shewn in my paper of this month, p. 100, that no such change in the Greek text is necessary for our interpretation of the verse, but that we may arrive at that very desirable end by a more legitimate and less disputable way. It has been urged that even my suggested change of the translation, "this" into "that," had better be let alone, and that the *prolepsis* of the passage be left to force itself instead on the reader's mind, or to be put forward in exposition by preachers and others.

Well, I fear the translation is likely to be left as it is for many a year to come. But I think ordinary readers ought to have such help as I have suggested, in the understanding of a passage where, as experience shows, that help is so greatly needed. Besides, the true interpreter is not always at hand, and the mistaken and misleading expositor is always abroad. If, however, this plan of rendering the passage literally and leaving the *prolepsis* to speak for itself were adopted, it should, in all fairness, be applied all round—in Luke xvii. 34, for instance. If ταύτῃ τῇ νυκτὶ in that verse were rendered literally, "in this night," the unmistakeable *prolepsis* there would powerfully suggest to many a mind a similar *prolepsis* in Luke xxi. 32. In any case I am persuaded that the use of a *prolepsis* by our Lord, as Mr. Wale and I have suggested—whether or not it is made clear to the ordinary reader

* The heading to Mr. Ker's article was editorial.—ED.

Digitized by Google

by the rendering, "*that* generation" being adopted instead of "*this*"—is the true key to unlock the difficulty of the passage in question, and is preferable to the one suggested by Mr. Ker.

I would like to assure Mr. Wale and your readers that my paper on "The Lord's Second Coming," in this month's RAINBOW, was not in any way prompted by the appearance of Mr. Wale's paper on "The Fall of Jerusalem," in the February number. My paper was sent in January before his appeared. Our difference on the subject of "The Fall of Jerusalem," A.D. 70, as being what our Lord predicted in Matt. xxiv. 15-28, will have supplied our readers as well as ourselves with matter of interesting thought and study. Of course I expect that all our readers, Mr. Wale included, will in a very short time come round to my opinion. Perhaps Mr. Wale is so unreasonable as to expect a similar conversion of the RAINBOW world to his view of the matter.

W. T. HOBSON.

St. Barnabas' Parsonage,
Douglas, March 4th, 1885.

STUDIES IN THE LIFE OF CHRIST.

No. XIII.—THE TEMPTATION (*continued*).

THE first temptation was an appeal to escape from the trials of faith by an act of presumption; and it was rebutted by an appeal to Scripture, which confirmed faith in God's power to deliver apart from ordinary means, rebuked the faithlessness that would seek a miraculous provision of those means, and moreover, implicitly declared the grand truth that man is not an animal, living by bread alone, but a being formed to be spoken to by God and finding his eternal life in attention to every word so spoken.

It was when the soul of Jesus was exalted by the victory of faith, and when He was tasting the sweet efficacy of His Father's written words, that the Tempter approached Him again with suggestions exactly adapted to such a frame. The second temptation was the first in a stronger form. It was again to presumption—that is, unfaith instead of faith; but this time looking marvellously like heaven's reality, instead of earth's caricature,—and recommended also by the encouragements of God's word, by which men are to live, and to which the Tempted One had just appealed. It is this psychological fitness in the sequence that compels me to accept Matthew's as the true order and not Luke's. Our Saviour now finds himself no longer in the wilderness, but standing on some lofty spire of Herod's temple, perhaps overlooking the gorge, at bottom of which Kedron murmured; a dizzy height, and an undefended position. His bodily frame is weak from fasting, His heart perhaps convulsively agitated in its efforts to fulfil its functions; His limbs would gladly recline upon some level place, but such there is none

Digitized by Google

apart from the narrow foothold upon which He almost totters. "How grateful would it be to aching limbs just to let nature do its work, and, relying on the written promise, to allow oneself to slip into the circumambient air, assured of lighting upon a couch composed of angels' arms, instead of accomplishing headlong ruin in the abyss below. Was it not said to thee, 'This is my beloved Son?' If thou be the Son of God, cast thyself down. Is it not written in the Psalms, 'He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone?' Maintain the trust which just now you evinced in the wilderness. Man lives by every word that proceedeth out of the mouth of God; His words I have just quoted—trust them; trust them wholly, and cast thyself down from hence." Thus the Tempter urges, and might continue to urge, that it would be scarcely an act of volition, for already the prostrate energies of the Nazarene had collapsed, limbs are trembling, and feet refusing their office. It was safer to cast Himself upon God than to remain where He was. Then there would be the bliss of experiencing the reward of faith; angelic ministration, Divine food, consolations, support for all after trial. If Satan brought Him safely to the pinnacle, surely His Father may be trusted to bear Him safely down. But no specious pleas of this character can cloud the sovereign clearness of our Lord's spiritual perceptions, or lead Him to abandon heaven-born faith for presumption, its base-born caricature and opposite. For faith and hope and charity are one in this; that they endure all things, vaunt not themselves, are not easily puffed up. Faith moves and mounts and dares at the voice of God; so bidden it faces difficulty, sustains peril, endures hardness, dares what appears the impossible; but at the human cries of fear, of clamour for a sign, at the whispers of self-love and of spiritual pride, it stirs not. It perceives that the suggestions are from beneath and not from above; and, in lowly submission, maintains its giddy poise, holding to all laws of life, nor venturing upon a breach of any of them for the sake of tempting angel succour, and trading upon promises, which are given to sustain us in all paths of duty and of providential peril, not to be made our excuses for abandoning those paths. Godly men there have been who have mistaken presumption for true faith, instead of its denial. They are occupying a position in the providence of God which may indeed be perilous and painful, but is not on that account to be abandoned. They fence themselves with promises and quit it—making wreck of their future usefulness, if not of their salvation. They are seen dashing themselves against stones for ever after and weakly repeating that they know it must be all for the best, when it was never intended to be for the best, but to punish them for their unfaithfulness and presumption, which are one. Had Daniel attempted to climb out of the den of lions they would have torn him. But to the soul, divested of all presumption and only craving to know God's will and to do it, whether it be to stand or go,—there is no uncertainty as to when a critical departure from a present foothold must be undertaken. No doubts assailed the patriarch who left his father's house, not knowing whither he went; no weeping of friends who were breaking his heart could silence, for Paul, the voice within which clearly directed him to Jerusalem and bondage; none of the sorrowing and fearful disciples

Digitized by Google

dared stay the Master as He sped before them to accomplish His decease at Calvary. And not less loud and clear spoke in His soul in this His prior hour of temptation, the words from Holy Writ, which again prevented Him from falling: "Thou shalt not tempt the Lord thy God."

The final temptation was, like the two preceding it, also a suggestion to abandon faith for presumption; that is, to forsake the path calling for the sublimest exercise of confidence in God and Righteousness for one easier, more promising, but involving disbelief and disloyalty to God and His truth.

If in a nature whose every purpose and passion were divine, sentiments could be referred to as existing in God-like pre-eminence among others, such was the passionate love of Christ for His brothers in the flesh, such the purpose to redeem the world of men from its hapless ruin, in fulfilment of His Father's will. It is to this passion and this purpose, weak towards certain subtle forms of temptation in proportion to their strength—that Satan now appeals.

No longer giddily poised upon a temple pinnacle, Jesus is now supported by an ample mountain base, and in this secure and lofty position beholds passing before Him a vision of all the pomps and glories that the existing empires of the world could show. Not upon the tawdry trappings of official dignity is the gaze of Jesus fixed, but upon the agitated, struggling multitudes, strutting their brief hour upon life's stage, being born in swarms before His eyes into a starless night of ignorance and dropping through in crowds into the under world, which to them rounded off life's known calamities with a terrible unknown. The darkness of those days has descended to our own times in every heathen country, albeit now faint births of light surround the mission stations. With us Christendom is twilight by comparison, but a twilight barred by isles and continents of cloud. Immense, nevertheless, is the moral distance which separates the Roman Empire of that day from the Christendom of ours. If a steady contemplation of the condition of mankind in these later times has to be checked ere it is properly begun, lest the brain reel and the heart sicken in attempting the poor, inadequate grasp possible to finite faculties of so much helpless misery and so much cruel wrong,—what must have been the appreciation by the Divine Seer of the spectacle presented by the Tempter!

He could grasp in their entirety, not alone surface aspects, but also fundamental realities; and it needed a nature supernaturally endowed and strengthened to withstand the confounding and oppressive influences of such a gaze. There rolled before Him the pride and power of Imperial Rome: her wealth wrung from the slave, her provinces crushed under the exactions of their rulers, her borders continually drenched in blood; conquest and plunder the commonest ambition, the chosen career of her ablest sons; religion a ministrant to vice, or at best an insurance against disaster; the nobler souls standing in aching isolation from their fellows, but no wiser than they as to the meaning of life's riddle or the realities that come after it. China, then as now, was an ancient empire. Her best teacher felt and confessed he had nothing to teach concerning man's whence or whither; for all he knew, the life of the millions was but a finite flickering, such as the flame that consumes the

Digitized by Google

paper-figures burned now in such quantities in the idol shrines, and burnt to cheat the idols of the things themselves. The wide world over it was the same sickening spectacle,—of ignorance wrapping the nations in her densest veil, of brooding night receiving the myriads as babes, of brooding sorrow accompanying them as men, of black despair withdrawing them as dead. Then as now, but crueller, the many were sacrificed to the few. Force and fraud, rapine and cruelty, superstition and folly prospered and practised. It was a spectacle that fascinated the Carpenter of Galilee. It was a vision, "in a moment of time," of a tragic march that had commenced with man, and only in small Judea had been relieved by songs of faith and hope. And did not Satan walk Judea still? Was he not even now whispering, "All this power will I give thee"? He lied when he said it was his to give to whom he willed; but the suggestion to seize at a bound the universal empire of mankind, to strangle and cast out at once all serpent enemies, to light the suns of Hope and Truth in every man's firmament,—it was a bribe that took hold of all the Divine love and tenderness, the pity, holiness and righteousness of the express image of the Father's glory, and would have made them assail the soul of Christ with cries of "Yield, yield" to the momentary homage exacted by the prince of this world. Here, in mountain solitudes—unseen—unknown—an act never to be repeated, and from imitating which you can afterwards deliver the sons of men,—do this small evil, that the great good may be done: the tinge of it will be lost in the ocean of blessing you will introduce. Within your own soul its commission can leave no taint behind; for the whole of your being sets with tidal force Godwards, and this will be but an eddy at the banks. Consider the alternatives!—either this, and the immediate deliverance of the captives and those who sit in darkness and the shadow of death—the redemption of countless generations yet unborn from the reigning conditions of existence which are fatal to their becoming children of God; or, on the other hand, the awfully protracted period during which —apart from help from secular power and deprived of aid from transformed and favourable conditions of laws, customs and institutions—the truth concerning God and His righteousness, shall leaven human societies bit by bit, advancing from low to high, and from high to higher, from persons destitute of political power, and only able to protest by suffering and death, up to law-makers and king-breakers; a period during which the vast masses of mankind remain perforce under the sceptre of the evil one, while in twoes and threes an elect few are gathered in to await and welcome an advent of Heaven's King and Kingdom, whose coming is with leaden feet through centuries. For the sake of the myriads of children yet unborn, whose conditions of worldly existence hang upon your choice, decide to bow down, just once, and into your hand will be placed the key to the world's secular and spiritual redemption. Then could you change the tragic procession of humanity into a wedding march celebrating "the bridal of the earth and sky;" putting down all cruel and corrupt dominion, extirpating every form of social evil by cutting at the roots of selfishness and lawless usurpation, ending the blight of superstition by flooding the world with the light of true religion, dispelling ignorance by bringing in the day of saving grace and knowledge, and banishing the fear of death by lifting the curtain that divides

Digitized by Google

heaven's chambers from its vestibule. This do, said Satan, and live. This do, and save, not alone yourself from the cross, but the world from the crowning crime of your crucifixion, and all these myriads who know not their right hand from their left from courting damnation so soon as they are born. The temptation was strongest upon the consideration of consequences in this world, for doubtless the Father's counsels and decrees concerning the future of the race were not unknown to the beloved Son, and His view of the future may have been far different from ours. But, nevertheless, the temptation was a subtle and thrilling one. It was repelled, however, and by an appeal to the same Scriptures which had helped before. "Get thee hence Satan; for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'" Faith gained the victory over presumption, and the fate of the millions was left in the Father's hands. It would be impossible to redeem them by an act of unfaith, of disobedience. "Rescue the perishing" was not the uppermost idea, but "Be still and know that I am God," the God of love and the God who cannot do good by committing evil, or sanction the doomed attempt in others. Baffled by a trinity of defeats, the enemy spreads his wings and quits our Saviour "for a season"; only for a season, for Christ's life was truly human. Now come the angels with their heavenly food. They could not have saved a faithless Christ, casting Himself headlong from the temple; but the patient enduring Victor has now a choicer ministry and heavenly food.

Clifton, 13th February, 1885.

HENRY DEACON.

PROPHECY IN RELATION TO THE FUTURE OF THE HUMAN RACE.

THE immense progress in knowledge made during the last fifty years in almost every department of human research, suggests the question why prophecy, which has had so large a share of attention, is not among the subjects in which satisfactory advance has been made. Now, if we are right in assuming that the Scriptures are inspired, that they reveal God's purposes concerning the race, and are to be studied in the same spirit and with the same patient and reverent care that have to be exercised in the study of nature; we have not to look far for the cause of the failure of writers on prophecy, who have only to adopt the methods and precision of students of nature, in order like them to reap solid and enduring fruits.

In the "Approaching End of the Age" Mr. H. Grattan Guinness has some interesting chapters on Progressive Revelation and Progressive Interpretation, and although his remarks bear on a special aspect of prophecy, it is unquestionably true that in the study of nature, revelation, and providence, we possess advantages over all previous generations. The growth of our knowledge of the wonders and mysteries around and within us, and of the struggles after light in the heathen world, has prepared us for enlarged views of the revelations of God's Word concerning the race. A cramped and narrow Christian Theology

Digitized by Google

must share the fate of a narrow Judaism, which in the mind of the Apostle of the Circumcision was demolished by the truth that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to Him." The great stream of prophecy running from Genesis to Revelation is of far too beneficent a character to be accepted by those whose thoughts of our Heavenly Father are moulded by the theology of a dark and cruel age; but it becomes those who have been delivered from that thraldom to set forth with all readiness a reason concerning the hope that is in them.

God cares for the world He has created, He so loved it that He sent His Son to save it, and if He is now gathering out an assembly of elect ones, it is as a means to the great end, not the end itself. As well try to persuade men in these days that the millions of England exist for the sole benefit of the Royal Family, as to try to persuade them that God has no care except for the elect few. We must read the Prophecies in the light of the life and teaching of Christ as now understood, if we would rightly interpret those ancient predictions; and we must try to value men according to Christ's estimate of their value, if we wish to fully sympathize with Him in His purposes to save them.

The fundamental thought of the great stream of prophecy, is the future establishment of God's kingdom on the earth. All other matters are subordinate to this one great idea. In the New Testament it is pre-eminently the subject of the teaching of our Lord and His apostles, and the allusions to it are so numerous and varied that we are left in no doubt about its beneficent character. In pointing out some of its prominent features we shall confine ourselves to those so fully attested, that we feel no hesitation in accepting them most completely.

1. *It will be under the administration of Christ and men of Christ-like character.* Some of the greatest curses of the present age have arisen through selfish and incompetent rulers; the blessings of good and wise government are incalculable, even under the present order of things; and any one familiar with the prophets will readily call to mind the glowing descriptions of the blessedness of Messiah's kingdom when peace and prosperity will abound under righteous rule. The discipline through which all true leaders of men now pass can be understood only in the light of a coming age with true service therein. The lot of such in this life has too generally been the scorn and contempt of the generation in which they lived; indeed that is the prospect placed before them most plainly in the New Testament and verified by experience; it is what all must expect whose knowledge and faith lift them above the average of their time. But in the kingdom of God it will be the reverse of all this; godly men will then occupy the positions of authority for which they have been prepared, and will meet with rewards that are righteous and just.

All the great promises of Christ and the hopes of the apostles were based on the establishment of the future kingdom of God which forms the subject of the final promise to the churches: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in His throne."

2. *Through it the whole world will be blessed.* It is impossible to

Digitized by Google

interpret accurately the statements concerning the kingdom of God without including the whole race in its beneficent rule. Past generations of men are doubtless present and precious to the mind of God equally with the living or the unborn, and the Bible reveals His purposes concerning the entire race. "All nations," "all families of the earth" might mean to Abraham less than it means to us; but by the terms of the promise none are excluded; no nation, no generation is shut out from the blessing. In the Psalms we find similar comprehensive predictions: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name" (lxxxvi. 9). "O sing unto the Lord a new song. . . . The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God . . . . . make a joyful noise before the Lord the King . . . . for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity" (xcviii.). Isaiah predicted clearly the offer of salvation to all men, in a passage the Apostle Paul applied to resurrection times: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" (xlv. 22, 23).

In the New Testament we find it affirmed that Christ "taketh away the sin of the world;" He "giveth life unto the world;" He giveth His flesh "for the life of the world;" He came "not to judge the world, but to save the world." These and similar passages indicate the extent of the work of Christ for the entire race, and the apostles in their writings often refer to the glorious results that will be manifest in the coming age, for they lived in the hope "that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." In their last letters, Peter and Paul both connect their hope with the future kingdom of Christ: "Wherefore, brethren, give the more diligence . . . for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom." It is only by the establishment of the kingdom of Christ on earth at the resurrection that the hopes of the apostles can be realised, or the predictions of the Scriptures fulfilled; for they certainly anticipate a time of blessing for all the families of the earth, the entire race, the whole world for which Christ died.

3. *The kingdom of God will be vast, complex, and enduring.* Various terms are employed to denote striking features of the kingdom. "The regeneration, when the Son of man shall sit on the throne of his glory;" "seasons of refreshing from the presence of the Lord;" "times of restoration of all things, whereof God spake by the mouth of his holy prophets;" "a dispensation of the fulness of the times;" all these expressions are remarkably suggestive, and lead up to matters of deepest interest. For instance: The apostle's statement that God spake of restoration by the prophets, suggests at once where we are to seek information, and the kind of information we may expect to find.

Digitized by Google

We know that the restoration of Israel is frequently predicted, but Israel is not "all things;" we must therefore look for something further. Are "all nations," "all the families of the earth," Israel's "evil neighbours" (Jer. xii. 14, 15), "Sodom and Samaria" (Ezek. xvi. 55), included in the "all things" to be restored?

This question seems perfectly natural, and we hope to consider it fully in a future paper.

The enduring character of Christ's kingdom stands in contrast to the transitory character of everything connected with this life. Here we have no continuing city, we are but strangers and pilgrims on the earth. Death in its countless forms encompasses us through all our journey, and when the prime of life is passed, sad indeed becomes the consciousness of failing powers if our hopes and aspirations are confined to the present; but the kingdom of God is an inheritance incorruptible, and undefiled, and that fadeth not away, a better possession and an abiding one.

The foregoing is an effort to give an outline of the character and course of prophecy; it is our firm belief that the Scriptures have anticipated the requirements of our age, and are still capable of leading men to a truer knowledge of God and His purposes, if they are but studied in a reverent, candid spirit, and in precisely the same inquiring attitude in which we have learnt to study nature.

ALBERT HIDE.

THE REVISED OLD TESTAMENT: A FORECAST.

THE Revised Version of the Old Testament is expected to appear in a few days. We are looking for it with great interest. Of its merits we can give no opinion until we see it, and even then we shall prefer to give the opinion of others rather than our own. Meantime, however, it cannot be amiss for all Bible students to prepare themselves to profit to the utmost by the publishing of this long-looked-for contribution to the right understanding of the Old Testament.

We certainly count that the Revision will possess great value; and that it will on the whole exert an influence beneficial even beyond its intrinsic worth, however great this may be. That it will be perfect—as perfect as some individuals on the Revision Committees could have made it—we do not for one moment suppose. A chain is no stronger than its weakest link; and over-conservative influences will, we doubt not, be found to have relegated many best renderings to the margin. That there will be numerous strong-minded and independent Hebrew scholars who will have many and grievous faults to find, goes without saying. That specialists who have given long and nearly exclusive attention to particular topics with which the Old Testaments deals will not find all their fond hopes realised is nearly as certain. Then, too, there is a large number of persons whom nothing can please—for some of whom the changes will be too few, for others, too many. On the whole, then, it may be regarded as inevitable that the forthcoming Revised Old Testament will by no means be greeted with a chorus of

Digitized by Google

universal approbation. Even if, in the opinion of the best and most candid judges, it deserves to be so welcomed, nevertheless, by no possibility can it be equal to what a similar and further revision may be fifty years hence. It would be unwarranted for this reason to conclude that this present work should have been postponed for half a century longer; on the contrary, the better opinion undoubtedly is, that public Bible revisions should, as a rule, be undertaken much more frequently than they have been hitherto.

Having indulged in these introductory reflections, let us now first ask what we may *not*, and secondly what we *may* reasonably expect to find in the forthcoming Revision.

We speak entirely without private information when we venture to set down, among the things which we may *not* expect, the substitution of the name "Jehovah" for LORD printed in small capitals. A generation ago, perhaps, this change might have been very naturally counted upon, but not now. The general opinion among Hebrew scholars at the present time is that, whatever may have been the correct pronunciation of the sacred, covenant name of God (technically called the *tetragrammaton*, or four-lettered name, from its four consonants Y H W H) certainly "Jehovah" is not it. The consensus of opinion seems strongly to favour the pronunciation "Yahweh," as Mr. Driver spells it in his work on the Hebrew Tenses. But we think this decision is not so unanimous and fixed as to warrant our looking for it in the coming Revision. We reason that if the Revisers could not act in the confident assurance of being *right*, they naturally would not act at all in the way of disturbing the A. V. And so, for example, we shall probably still have set before us to read, as we have read from our childhood: "The LORD (not Jehovah or Yahweh) is my shepherd," "Bless the LORD, O my soul," "The LORD said to my Lord," &c. For our own part we are prepared not to blame the Revisers should they have left this matter as it was. We cannot see what other course was open to them. Notwithstanding this, we are bound to say that, practically speaking, it will be a great pity. The present device of printing the word LORD in small capitals wherever "Jehovah" or "Yahweh" occurs is very inefficacious. It never addresses the ear; and thousands of eyes to which it mutely appeals never see it, or, seeing it, do not know or forget what it means. And yet, that this name does not mean the same thing as *Adonai* in the Old Testament or *Kurios* in the New, is universally agreed. Now when we recollect the exceeding frequency with which this precious divine name occurs throughout the Old Testament (about 7500 times); and when we arrive at the moral certainty that it is a peculiarly expressive name—a covenant name—a memorial name, the especial verbal exponent of divine grace, almost amounting to a promise within a promise, or a command within a command, according to the connection in which it is employed, we cannot but regard it as a calamity that anything should have stood in the way of disclosing to the common eye this line of loving light running from Genesis to Malachi.

Turning now to what we *may* expect, in all reason, in the Revision,—it will surely be unpardonable if the Revisers have not given us "hades" for *sheol* in all 65 of its occurrences. That this latter word should appear in the A. V. 31 times as "hell," 31 times as "grave," and 3

Digitized by Google

times as "pit" is unsatisfactory in the extreme. English readers can never know what the Bible teaches at this rate. If in the Revision this improvement shall have been made, there is no telling what gains it will bring. There will be little or no need to go to the classics to learn what "hades" is. Whoso traces "hades" through the Bible from Genesis to Revelation may feel warranted in the assurance that he has a pretty clear notion of what prophets and apostles intended by the term. One notable New Testament passage (Matt. xvi. 18) will then receive its best side-light from a corresponding passage in Isaiah (xxxviii. 10)—"the gates of hades" being found in these two passages alone in all the Bible; Hezekiah's use of the expression, nevertheless, being probably quite sufficient to show in what sense our Lord employed it. The conclusion to which as a consequence we expect most readers will be led regarding the great passage in Matthew, will be much simpler, more striking and more tenable than that generally entertained. The Messiah, overcoming death for His Church as well as for Himself, "the gates of hades" cannot prevail against it:—a very different conclusion from that which binds us to discover an unbroken Church Succession on this side of hades.

It will be very strange if the Revision does not throw considerably increased light on the constitution of man, and on all that pertains to the grave issues of destruction and immortality which are habitually discussed in the magazine. Of course *nephesh* will be more constantly rendered "soul" than it is in the A. V., even if the time has not yet come when, *in English*, a *corpse* can be called a "soul." Precisely *how* it came to pass that this could be done in Hebrew, is a question we could wish to see briefly and discreetly discussed. Of course also the *rephaim* ought to find some recognisable place in English, whether as "shades" or otherwise. On these and similar points we count upon so keen an interest being excited amongst our readers as may even embarrass us with the abundance of the communications we shall receive in regard to them. The less need to poise in dubious expectation now.

There are two or three small changes in connection with the terms "nations," "heathen" and "people" which, if uniformly made, will render material service to the English reader of the prophetic word. Every one who has thoughtfully looked into that word is aware how large a place the nation of Israel occupies therein. He is also aware of the presence of other nations—in many cases of *the* Gentile *nations* collectively—appearing oftentimes simultaneously with the nation of Israel. But he is not aware—he cannot be aware from the A. V. only—of the extent to which the distinction between the two is carried; *i.e.* between the one nation and the remaining nations. In the Hebrew this distinction is extensively maintained. So long as the Hebrew word is *goyim*, and the English rendering is "nations" (distinctly in the plural), all is well. When, the Hebrew remaining the same, the English becomes "heathen," there is a loss of perspicuity and precision; for the plurality of nations no longer lies evident in the word "heathen" and further the moral quality and standing of the nations is apt to be quite misrepresented —"heathen" conveying the notion of pagans, men or communities sunk in darkness and idolatry; whereas in reality merely non-Israelites are meant and such nations as England and France may very well be included.

Digitized by Google

We do not count ourselves "heathen:" we cannot escape being among the "nations"—unless indeed (as we have no idea is the case) we do after all belong to the Twelve Tribes. So also, when the Hebrew word is *'ammim* (a synonym of *goyim*) and the English is merely "people," then too the idea of plural nationalities is lost. The context, of course, may still point that way, but on the other hand it may not, at any rate with sufficient clearness to make up for the loss. Numberless examples might be given illustrating these varying obscurities. For instance, who cannot see the immediate and sustained outlook from the "us" with which the Sixty-seventh Psalm begins to all the nations of the earth when an adequate version is used? Take that Psalm as given in Eyre and Spottiswoode's "Revised English Bible:"

God be merciful unto us and bless us,
And cause his face to shine upon us. Selah.
That thy way may be known upon earth,
Thy salvation among all nations.

Let the peoples praise, O God,
Let all the peoples praise thee!
Let all the nations be glad and shout for joy!
For thou wilt judge the peoples righteously,
And the nations upon earth, thou wilt guide them. Selah.

Let the peoples praise thee, O God,
Let all the peoples praise thee!
The earth hath yielded her produce
May God, our own God, bless us,
May God bless us,
And let all the ends of the earth fear him.

Or, again, while it is quite clear from Zech. xiv. 2, that all nations will be gathered against Jerusalem in the yet future siege of that city, the same thing is by no means so clear from the A. V. of chapter xii. 2, 3, though there also the fact at length peeps out. It ought to have been just as plain from the first, as it *is* in any adequate version: "Behold I make Jerusalem a bowl of trembling unto all the peoples round about; and against Judah also shall it be, in the siege against Jerusalem. And in that day I will make Jerusalem a burdensome stone for all the peoples; all that lift it shall be wounded: and all the nations of the earth shall be gathered together against it."

We have thus indicated one or two out of the many directions in which we cannot doubt the Revised Old Testament will bring us gain. We may add in conclusion that, over and above any special subject mentionable beforehand, there can be no doubt whatever, considering the advancement of Hebrew learning in our midst, and the number of years spent by able men on this work, that in ways innumerable light and force and beauty are about bursting upon appreciative English readers in the Revised Old Testament.—ED.

THE REIGN OF LAW.

WE are taught at the present day that all things are under the reign or dominion of law; that the "laws of nature" are supreme; that nothing but *law* can be depended upon; that anything not according with, or explicable by the principles of "natural law" is to be rejected as incredible or impossible.

Digitized by Google

Controversies often turn on a definition of terms. What is "*law*," and what is "nature"? Who, of all the men who so glibly use these terms, has uncovered his ignorance by telling precisely what these words mean? Law is not an intelligence. Law is not a being. Law is not a power. A law never made itself. A law never executed itself.

Let us illustrate the matter. It is a law of the watch that the minute hand shall go around the face twelve times while the hour hand is going around once. This is the law of the watch; but does the law *cause* these hands to revolve at this rate and in this manner? By no means. Why does the minute hand move twelve times faster than the hour hand? Because it is moved by combination of cog-wheels, some having few cogs and some many, but all so arranged as to decrease the motion, so that the shaft which moves the hour hand can revolve only one-twelfth as fast as the shaft which carries the minute hand.

The law of the watch does not regulate its motion, nor make it go. Some person made those wheels; some one counted the cogs as they were made. But some one reckoned the number of cogs required before they were made; some one planned the whole machinery. And even before that, some one determined that there should be a watch, and some person's intelligent will operated, first, in inventing the machinery; second, in constructing it; third, in putting it together; fourth, in inventing a spring in which the requisite *force* to run it can be stored up; and finally, some one must exercise his own will-power and muscular force in winding up the watch and setting it in motion.

Now the watch runs according to the laws of horology, but it is run not *by* law, nor is it under the control of law. The law of the watch is simply a term to express the method in which the intelligence and ingenuity of the inventor and producer of the watch have been exercised to produce a desired and foreseen result. But the watch, when thus constructed, is not run *by* law, nor is it always run "according to law;" because sometimes the watch is found to run incorrectly, and sometimes its owner ceases to wind it up, and consequently it fails to operate either according to law or contrary to law. At such a time it becomes needful that a human will and a human hand not only take hold of the key, and wind the watch, but also turn the hands backward or forward, independently of the "laws" which govern their regular operation; so that, without the aid of the spring, the hands are moved as far in a moment as they would move in a day if moved according to the laws of the watch.

While all machinery moves in accordance with natural laws, yet the producer, the inventor, the possessor, or the controller of the machine always has the reserved right to interfere with the operation of those natural laws, and by the exercise of his own power, in accordance with his own will, to cause the machine to operate in a way in which it never could have operated under the reign of any law of its nature.

This all seems very simple in connection with all mechanism with which we are acquainted. Law has its own realm, but beyond all law there must be the lawgiver, the constructor, the inventor, the controller, whose personal *will* rules, and whose personal action governs that which, left to itself, and controlled by law, might speedily fail, and become inoperative.

Digitized by Google

These facts may illustrate the emptiness of the talk about "the laws of nature." Behind all law stands the Giver of that law, and superior to all law is He who executes law, and without whose presence and power all law would be a nullity.

It is not well for men to lose themselves in a maze of empty words. We live in a world of facts, and among these facts none is more palpable than the fact of a designing, inventing, constructing, and controlling Intelligence, who is the source of law, and without whom the existence of such a universe as this would be an impossibility.—*From the "Armory," Boston, U. S. A.*

"THE HOMILETIC" SYMPOSIUM ON IMMORTALITY.

(Further Extracts from Rev. Edward White's Contribution.)

SCRIPTURAL TEACHING—ANCIENT AND MODERN TIMES.

DURING the last thirty or forty years, among other movements, partly psychological, partly exegetical, partly theological, a very determined effort has been made in Germany, Switzerland, France, England, America, and in the missionary world, to substitute for the frightful tangle of Augustinian definitions just summarized, a simpler method of understanding Holy Scripture, from one end to the other, on the questions of Death, Life, and Immortality. This is known as the Doctrine of Life in Christ—Dr. Cairns calls it my "system." I might as justly call the *Confession* his system. Both are very ancient, but we hold that one is more ancient than the other—and what has been attempted of late is only a revival and general diffusion of a scheme of interpretation which is to be found just as clearly in the pages of Irenæus at the end of the second century, as Dr. Cairns' is to be found in Augustine in the fourth. We have had not a little to suffer in this enterprise from spiritual excommunication; but the movement is now so widely aided by many of the ablest scholars and theologians of Scotland, England, America, and the Continent, that the result has proved the solid grounds on which the modern witnesses built their earliest remonstrances. . . .

It can scarcely be denied that if the design had been, in the actual language of the Bible, with its numerous writings of many ages, from the time of Moses to St. John, 1500 or 1600 years, to teach this doctrine of an Immortality coming to man not by his own nature but by the grace of God in Redemption, no different or more appropriate terminology could have been generally employed to convey that signification. First of all, the entire collection is destitute, as we have seen, of a single explicit affirmation respecting *the deathless nature of the human soul*, regarded as the basis of hope for immortality, such as we have heard so naturally laid down, again and again, by the eloquent writers who hold it, in this Symposium. There is not one line of argument from Genesis to Malachi, from Matthew to the Revelation, of the same sort which has filled column after column of the *Homiletic*. There is not a single Hopps, or Horder, or Cairns among the prophets of the Bible, much less one who knows, like the Catholic Bishop of Amycla, about the "essence of the soul," as the cause of its living for ever. Now if men will consider it, this is a most wonderful fact. If the doctrine of

Digitized by Google

the Immortality of the soul is true, an immortality which is not merely survival, but an eternal immortality, and if that be the real basis of hope for us (as so many have declared), why does it not appear in Moses, in the Histories and Psalms and Prophecies of the Old Testament, in the Gospels and Epistles of the New, at least once or twice in 1,600 years? Why does it require all the skill and eloquence and bold assertion to which we have now listened in this council, to enforce it upon men's belief? . . . .

I have now by a counter-statement sought to reply to the vigorous indictment of Dr. Cairns; and for what remains unnoticed, must refer to the published works of many authors who have of late years defended the doctrine of human immortality through the Divine Incarnation; the one form of *evangelical* faith which seems likely to win the sympathy of modern Europe, or antiquated Asia.

The revival of the ante-Nicene exegesis on these subjects has been attempted many times during the past fifteen centuries, but has until lately been time after time successfully suppressed by popular clamour, or ecclesiastical authority. Pious women are nearly all on the side of the most terrific doctrines. There is little chance, however, of a successful suppression of the present revival. Some of the very greatest men are lending their sanction to the movement—a movement which is indeed fatal, in the proportion of its success, to both Unitarianism and Universalism; but is espoused with ever-increasing energy by evangelical scholars in all parts of the world. Dr. Dorner, of Berlin, in his latest years, in writing to M. Byse, the French translator of *Life in Christ*, (without committing himself dogmatically) not only acknowledged that the work itself was "thoroughly scientific" (gründliche wissenschaftliche), but declared that its doctrine "appeared to him much preferable to the theory of the final re-establishment of all things; since, under the form given it in this volume, it recognises much better the rights both of human liberty, and of the justice of God." Under the ægis of Dr. Dorner's name—to which might be added the names of Rothe, Gess, Bonnet, Dale, Cæsar Malan, C. F. Hudson, Babut, Pétavel, Bushnell, and Renouvier—it may perhaps be permitted to protest against the summary style of much popular criticism on a doctrine which has a good right, after a long thirty years' war, to invoke respectful treatment from its adversaries.

THE WORLD'S POPULATION.

DRS. BEHM and Wagner's well-known statistical compilation of the population of the earth is published at Gotha, brought down to 1882. The previous edition was printed in 1880, and the world's population have the right to congratulate themselves that their number has increased by 33,000,000 in two years. The populations of the various continents, according to the latest data, are given as follows:—Europe, 327,743,400; Asia, 795,591,000; Africa, 205,823,200; America, 100,415,400; Australia and Polynesia, 4,232,000; Polar regions, 82,500; total, 1,443,837,500. There are some interesting details connected with the statistics. Greece has gained 299,958 population in her new territory. Asiatic Russia has also gained by her

Digitized by Google

territorial accessions, and now numbers 14,936,750; adding this to the population of European Russia gives 98,323,000 to the whole empire. The most interesting feature, however, is the reduction of the population of old China, by correcting her former errors, from 434,500,000 to 371,200,000. The final figures are, for China proper, 350,000,000; for Manchuria, Mongolia, Thibet, Jungarie, and East Turkestan, 21,180,000. Coming to America, the principal populations are set down as follows:—United States, 50,442,036; Canada, 4,324,810; Mexico, 9,577,279; Central America, 2,891,600; West Indies, 4,617,450; South America, 28,010,354, of which number nearly one half belongs to Brazil.—*From "The Common People," Boston.*

NEW TESTAMENT NOTES.—NO. 3.

YOURSELVES AN ETERNAL POSSESSION. (Heb. x. 34-39.)—The Revised Version renders the 34th verse of this paragraph thus:—"For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, (ὑπαρχόντων) knowing *that ye yourselves* have a better possession, ὕπαρξιν, and an abiding one." In the margin the revisers add, "Or, *that ye have your own selves for a better possession and an abiding one.*" In both of these renderings the revisers clearly reject the 1611 readings of the *Textus Receptus* (ἐν ἑαυτοῖς) *in yourselves*, and (ἐν οὐρανοῖς) *in heaven*, which are glosses and insertions of a later date designed to give some sense to words which, as originally written, had ceased to convey any intelligible meaning to the people. The restoration of the truth on Eternal Life enables us easily to understand the intention of the writer of the epistle in these verses, and to appreciate the wisdom of the American revisers who desire, in the margin, to change "*Some* ancient authorities" into "*Many* ancient authorities" read "*that ye have your own selves* for a better possession and an abiding one." The reading ἑαυτοὺς is indisputably correct. The question is how to translate it—whether "knowing that *ye yourselves* have," &c., or "knowing that ye have *your own selves*," &c.

I submit that the latter translation is to be preferred, because the contrast then fully appears between the vanishing possessions, ὑπαρχόντα, which they cheerfully abandoned, and their own eternal existence; which they secured as a better possession, ὕπαρξιν. Indeed, but for this designed contrast, ὑμᾶς (ye) would have answered every purpose, without the emphatic ἑαυτοὺς (*your own selves*).

And the context supports my proposal that the marginal rendering should become the text. See what follows. "Cast not away therefore your boldness which hath great recompense of reward. For ye have need of patience, that having done the will of God, ye may receive the promise.

For yet a very little while,
He that cometh shall come, and shall not tarry.
But my righteous one by faith *shall live.*
And if he shrink back my soul hath no pleasure in him.

But we are not of them that shrink back (εἰς ἀπώλειαν) unto the destruction, but of them that have faith unto the gaining, of the soul, or life, εἰς περιποίησιν ψυχῆς."

Digitized by Google

The whole meaning now becomes clear. Those who are united with God can afford to part with earth's *perishable* possessions, because they have *their own selves for an eternal possession* in Him. "For the just man by his faith shall *live;* and we are not of them that draw back to the suicidal *destruction* of life, but of them that believe into its eternal *preservation*."

March 3, 1885. EDWARD WHITE.

CORRESPONDENCE.

"THE GOSPEL OF LIFE IN THE BOOK OF THE ACTS."

DEAR SIR,—I do not for one moment suppose that the writer of the article in the RAINBOW for Feb., with the above heading, had any intention to misuse the phrase, "The Gospel," in penning the words, "The Gospel of Life." Everlasting life in the strictly literal sense is, in one aspect, the central blessing provided in the mercy of God for our dying race. Forfeited through disobedience by the first human pair, and that forfeiture inherited by their descendants, the mere possibility of attaining to everlasting life becomes all-important, although a false philosophy has blinded thousands of the best minds to its true value.

No one knowing the preciousness of Life Eternal would dream of ignoring the fact, that the Divine provision of it for any of our race is glad tidings in the most literal sense of that term. In our days, however, when "The Gospel" is so grossly misunderstood, and the habit of reading into the language of the Bible ideas that do not find definite expression in its pages, it is sometimes needful to give a word of caution. I therefore venture to offer one or two remarks, which shall be as brief as possible,

What struck me on reading the above heading was the fact, that the phrase, "The Gospel of Life," does not occur in the Scriptures. "Gospel," with the definite article "The," prefixed, is found in numerous places, but is never once applied to life either everlasting or temporary. The first use of this phrase, "The Gospel," was to describe the message publicly proclaimed by our Lord to the people of Israel. It was variously termed "the gospel of the kingdom," with a reference to "the kingdom of God," or "of heaven." The belief in this Gospel on the part of Gentiles as well as Jews, throughout the subsequent mission of the apostles sent by our Lord, was an essential condition of deliverance from sin and from death, and by necessary consequence, of attaining to everlasting life. "This gospel of the kingdom," said our Lord, "shall be preached in all the world." "Go ye, my apostles, and preach the gospel to every creature." "He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned."

This Gospel, consequently, became the prominent subject of apostolic proclamation. "When they (the Samaritans) believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." It is sometimes termed, "the gos-

Digitized by Google

pel of the glory of the Christ" (literal rendering 2 Cor. iv. 4); sometimes, "the gospel of the Christ" (Gr. of Rom. i. 16; xv. 19, 29; 1 Cor. ix. 12, &c.); sometimes, "the gospel of Christ" sometimes more simply still, but not less certainly, "the gospel." "The gospel of THE CHRIST," may import (1) the gospel preached by Christ, or (2) the gospel concerning the Christ; which latter term, "the Christ," Mr. Rotherham, in the article with the heading under consideratien, describes as "the Anointed Monarch of the world;" although, strictly speaking, the Anointed relates to the Hebrew Monarchy, to which, however, shall be appended the nations of the world. Take it either way, the primary and prominent element of the Gospel of Christ is that kingdom which Jehovah, the great King of all the earth, has purposed to set up in the hands of His delegated Messiah, when "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

"The name of Jesus Christ"—"a name above every name," conferred on Him by His Father on account of His "obedience as far as to death, even the death of the cross;" and vindicated by His resurrection from the dead—became necessarily connected with the proclamation of His coming kingdom. This is seen in the first apostolic preaching on the day of Pentecost, where the crucified One is declared to have been raised up to sit on David's throne. But surely there is no reason why such points as sacrifice and resurrection, should be allowed, as in fact they have been allowed, to usurp the place of the Gospel of the kingdom. The Gospel of Sacrifice, the Gospel of Resurrection, the Gospel of Justification, &c., might severally find admirers, being in a certain sense, glad tidings; but I fail to see Scripture warrant for such usage. So as regards "the gospel of life:" as a blessing, Life is glad tidings, as all blessings are; but this is a different matter from the Gospel of the kingdom, which is definite and unique in relation to all other Divine blessings.

J. CAMERON.

1, Priestfield Road,
Edinburgh,
March 8, 1885.

[The watchful care of our esteemed correspondent is much valued, and his concern to have "the kingdom of God" kept in its central place in the "Gospel" abundantly warranted, especially in view of the almost universal habit on the part of public teachers of ignoring altogether that phrase of the Good Tidings, or else of forcing down into the present what can only receive its accomplishment in the future. Notwithstanding this, it may be questioned whether our brother has not rather overstated his case in one or two ways which need not be particularised just now. As regards the title, "Gospel of Life," &c., to which he objects, his own frank admission that the revelation of eternal life through the Messiah is, in fact, "good news," narrows the question to a single point, which is this: Is "gospel" in the New Testament a common term applicable to all sorts of "good news," or is it so strictly appropriated, not only to the tidings of redemption in general, but to the tidings of the kingdom in particular, that it is misleading or (for any less potent reason) inexpedient to attach it to

Digitized by Google

anything else? Now we are persuaded that our dear brother knows that the Greek word for Gospel is by no means a sacred, or exclusively appropriated word; that it was a word in common use in apostolic days to denote "glad tidings" of any kind, and that the Apostle Paul uses the cognate verb, to "gospelise" or "evangelise," of other good-news than that of the kingdom, namely, in 1 Thess. iii. 6, of the faith, love, and affection of the young converts of Thessalonica. We would further remind him that our Lord Himself, on occasion of the visit of the Rich Ruler, practically identifies the gospel of life and the gospel of the kingdom, for in that context, "entering into life" and "entering into the kingdom" are regarded as synonymous. For these especial reasons, then, as well as on the broad ground that words are but stepping-stones to things, it is respectfully submitted that the inclusion of eternal life in the embrace of the Divine good-news to man, is abundantly warranted.—ED.]

THE SIGNS OF THE LORD'S SECOND COMING.

I was very much pleased with Mr. Hobson's paper as given in the March No. of the RAINBOW.—"The Signs of the Lord's Second Coming and the End of the Age; What are they? For whom are they meant?" Commencing, "If there is anything to be learned on this subject outside the 24th chapter of Matthew and the parallel places of Mark and Luke, it must be in harmony with our Lord's teaching in answer to this question of His disciples, 'What shall be the sign of Thy coming and of the end of the age.'"

At the present time it is continually asserted by those who hold pre-millennial views, that the Church will not be upon the earth when the signs given by our Lord are seen, but that, by the secret rapture, *must* be taken up before Antichrist can appear, and consequently before the tribulation. This I know has long been held, for in the RAINBOW, Sept. 1865, I asked the question, "Will those who assert so positively that the Church *must* be removed before Antichrist *can* appear, say what passage or passages of Scripture so positively state that as a fact, or is it merely an inference without any express declaration of God's Word?" The late Mr. Purdon in his reply admitted, that it certainly is an inference only, but an inference undeniable; but his so-called reasons were, to my mind, far from satisfactory. Surely our Lord's express statement in Matt. 24, ought to be conclusive as to when He comes: "Immediately after the tribulation of those days;" viz., the great tribulation "such as was not—nor ever shall be."

I would like to call attention to what is so often overlooked, I mean the different accounts given by Matthew and Luke of our Lord's answer; Luke, writing more especially of that which relates to the overthrow of the Temple, &c., the sign being, "When ye shall see Jerusalem encompassed with armies." Matthew speaks more of the signs after the setting up of "the abomination spoken of by Daniel the prophet in the holy place." In both instances the Lord tells His disciples in Judea, to flee to the mountains; and if they did so in the first case why not also in the second (yet future)? Our Lord also knowing that those who be-

Digitized by Google

lieved His Words to be true, would take heed to the warning given, which I think may be assumed from what is stated by each of the three evangelists who record His words by the change of person noted by each of them from "ye, ye"—till after the flight, when, not being there, it is "*they*," that is, those at Jerusalem, shall "see the Son of Man coming," not those who have fled.

Now, if not taking up too much of your valuable space, I should like to ask a few questions. Who are *His* elect for whom He sends His angels in Matt. xxiv. 31? (Are they not different from the elect of verse 22?) Is it certain that the Church comes with the Lord at the overthrow of Antichrist and his armies? because when the Lord speaks of His coming, He always (I think) says He is accompanied by angels, and where it states saints, may it not be angels, who *are* called saints? The promise of Jesus is that He will come *for* His Church, not *with* them.

I have long thought that now is the *waiting* time: when we see the signs spoken of by our Lord, will be the *watching* time, for *then* we know not what *hour* our Lord doth come. May the Holy Spirit guide and teach us all things.

C. ALLEN.

Hornsey.

"THE LOST ARTS"—A CORRECTION.

SIR,—Will you kindly accept the following correction. In the January number, Oliver Wendell Holmes is credited with the authorship of "The Lost Arts." The right author was the late Wendell Phillips, who died in this city about two years ago. I heard him deliver it some years before, less than two hundred yards from where I write. He was one of the great leaders of the anti-slavery movement in this country, born to ample fortune, and endowed with wonderful gifts of eloquence and persuasion; he, while yet a young man, was stung at seeing Garrison dragged through the streets by an infuriated mob for daring to publish the "Liberator," gave himself to the cause of freedom, and soon became hated all over the land. He cared little for public opinion, and at last victory came, when by the great civil war the millions were set free.

Oliver Wendell Holmes is a well-known literary gentleman of this city, and was until recently a professor in the medical department of Harvard University.

Yours truly,

WM. C. TAYLOR.

50, Chandler Street,
Boston, Mass.,
Feb. 26, 1885.

LITERATURE.

The Corruptions of the New Testament. By H. L. HASTINGS, Editor of "The Christian." Boston, U.S.A. London: S. Bagster & Sons, Limited.

THIS is another book of "Anti-Infidel Library" series, edited by Mr. Hastings, two of the issues of which we noticed last month. It is a most admirable little treatise, replete with historical and critical information, given in a popular form, regarding the transmission of the books of the New Testament, and the variations which in

Digitized by Google

course of time crept into the sacred text. It was a capital idea to present the table of Various Readings contained in the Sermon on the Mount, got up under the editorial care of Prof. Ezra Abbot, one of the American Revision Committee; as thereby any ordinary reader can form a good notion of the substantial accuracy with which the New Testament has come down to us. Throughout the book runs a constructive argument, which sets the array of facts given in their true logical connection with the truth of the Christian religion. If we were disposed to find a single fault with a treatise so admirable in design and in execution, it would be at the point where the author contends for the actual Pauline authorship of the Epistle to the Hebrews. To any one who has carefully gone into the question of the literary style of this Epistle as compared with that of the Apostle Paul's acknowledged letters, it is very hard to believe that the Epistle to the Hebrews is from his hand; nor can we think for one moment that any differences discoverable in Mr. Spurgeon's style at various times in the diverse productions of his pen, are so deep and subtle as those in the styles of the portions of the New Testament here under consideration. But this is a pardonable weakness in Mr. Hasting's argument, and very little detracts from the value of his book as a whole.

Egypt in History and Prophecy; or Pharaoh Proclaiming God. By Robert Patterson. Boston, Mass., and London (S. Bagster & Sons).

This is still another of the series of books named above. It is not without value; but we think it decidedly inferior to Mr. Hastings' own productions. It is rather too pompous in style, and just a little far-fetched and forced in argument.

The Expositor. London: Hodder & Stoughton.

The March No. of this valuable monthly is not equal to the preceeding issues; but its first article, "The Better Resurrection," by the Rev. John Ker, is exceedingly beautiful; and in its second, the Rev. Joseph Agar Beet writes thoughtfully on "Systematic Theology,"—an admission which candour demands, notwithstanding that we rather deprecate the course and aim of his contention. It cannot be too constantly borne in mind what a purely human process harmonizing theology into system is. Theological bodies of men seem as if they could not keep their hands off doing mischief with their systems; and even for individuals themselves the practical question almost inevitably comes to be this, "Shall I stop to systematize, or shall I go on growing?"

The Preacher's Analyst. London: Elliot Stock.

It may be that we are not fair judges of a magazine devoted principally to exhibiting sample outlines of sermons; and so possibly the fault is our own when we feel a decided disrelish for productions of this kind. At the same time it is bare truth to say that our neighbour, "The Preacher's Analyst," grows in our esteem the better we know him. The non-sermonic contents of the magazine are, to our mind, the most real and striking.

Digitized by Google

Lately published, elegantly bound. cloth, bevelled edges, crown 8vo,
with 7 Diagrams, on toned paper, price 6s.,

THE EXPECTED RAPTURE OF THE CHURCH:

Or, The Analogy of Prophecy and Established Fact.

BY G. WARRAND HOUGHTON.

THIS work is written to show that Daniel xi. 10-20 is now in course of exhaustive fulfilment, the Powers referred to being The Ottoman Empire, Russia, and England; as, according to standard expositors, Antichrist is "the vile person" of verse 21, and the Rapture of the Saints must take place before he is "revealed;" if the conclusions arrived at in this work be correct, the gravest considerations ever presented to students of the Word now appear to be before them.

"Mr. Houghton asserts, 'Scripture is an iron chain, without a link missing, and must be so treated;' 'now in spite of all the wonderful analogies of Scripture, there is not a single instance of unmeaning repetition to be found in the whole volume;' 'absolute truth is only to be found in the Bible.' The book will no doubt be appreciated by those who have sympathy with these views."—*The Rainbow.*

"The writer of this book attempts to reconcile the historic and futurist interpretations of prophecy by showing in how very many instances there has been a typical and partial fulfilment of prophecies which are yet future in their 'exhaustive' fulfilment. We believe this is the right way of studying the subject, and there is much that is helpful and interesting in the book. We like the author's reverent handling of God's Word, and jealousy as to the truth of every word of it; and most of his conclusions seem right."—*Footsteps of Truth.*

"A marvellous book. The writer has evidently read long and widely on all sides of the prophetic pages, and he has consulted all the schools of prophetic thought. We commend the book to the careful and candid perusal of all prophetic students."—*The Silver Morn and Prophetic Voice.*

"The subject of Mr Houghton's book is of deep moment, and he has discussed it in a spirit suited to its solemnity, and with a care such as its importance demands. There is much valuable information mingled with thoughtful exposition, a firm grasp of the whole subject of unfulfilled prophecy characterising the book. We commend the book to the thoughtful attention of our readers."—*The Christian.*

"There have been persons who have palmed off their blatant nonsense as 'Expositions of Unfulfilled Prophecy' till the very mention of the subject has become repulsive and painful to all who love and honour the Word of God. Of a different sort altogether is the work before us."—*The Christian Age.*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

CURE OF DEAFNESS.

NOISES IN THE EAR.

REV. E. J. SILVERTON, Specialist for the CURE of DISEASES OF THE EAR,

invites sufferers to send for his Treatise, a work showing the nature of the disease and the means of cure. 275th thousand. Post free, six stamps. A letter of advice will be sent with the book without further charge, to all persons who send a statement of their case. The treatment is frequently very rapid in restoring the hearing power, or removing other aural troubles. Patients are not required to leave business, as the system adopted by Mr. Silverton gives no pain or inconvenience. Thousands of persons have been successfully treated who were not required to visit the consulting rooms, but where a personal interview is preferred, arrangement may be made by letter. The remedies are sent to all parts of the world. Hearing has been given where none previously existed, and speech has followed as a result. One lady was cured at the age of 90, and another after 40 years' deafness. Many similar cases might be cited. If deafness is allowed to remain in young people, loss of speech is likely to follow, hence the importance of immediate and successful treatment. Mr. Silverton's celebrated ear trumpets, invisible drums, and sound conductors may be seen and tested daily at his consulting rooms. Instruments and remedies to suit all. None should despair.—Address Rev. E. J. Silverton, 16 to 19, Imperial-buildings, Ludgate Circus, London, E.C.

NOTTINGHAM LACE CURTAINS

DIRECT FROM THE LOOMS.

S. PEACH & SON,

CASTLE GATE, NOTTINGHAM.

THE BEST VALUE EVER OFFERED.

No 89—1895 "POPULAR" PARCEL OF CURTAINS, Price 21s. Carriage Paid.

1 Pair elegant Bay Window Curtains, 4 yards long, 65 ins. wide.
1 Pair fine Sitting Room Curtains, 3½ yards long, 54 ins. wide.
2 Pairs pretty Bed Room Curtains, 3 yards long, 40 ins. wide.

All Parcels promptly sent, CARRIAGE PAID, on receipt of cheque or P.O.O., made payable to S. PEACH and SON, Lace Curtain Manufacturers, CASTLE GATE, NOTTINGHAM.

SPECIAL NOTICE.—All sizes and all the latest designs kept in stock.
Supplied at Manufacturer's prices. *Send for Price List, Post Free.*

Digitized by Google

£6,000 IN PRIZES GIVEN TO SUBSCRIBERS!

EVERY SUBSCRIBER GETS A PRESENT.

This Offer Holds Good until MAY 16th Only.

The proprietors of the well known and popular Weekly Paper, **THE GOLDEN ARGOSY**, being desirous of introducing their paper into every home where it is not now taken, have decided to give away to those who subscribe before **MAY** 16th, 1885, £6,000 in Prizes. **READ OUR GREAT OFFER:**

FOR ONLY TWO SHILLINGS

We will enter your name on our subscription books and prepay **THE GOLDEN ARGOSY** to you regularly for Three Months (Thirteen Numbers), and send a printed numbered receipt in first copy of the paper, which will entitle the holder to one of the following **MAGNIFICENT PRESENTS:**

PARTIAL LIST OF PRIZES TO BE GIVEN AWAY:

5	Cash Presents of £100 each	£500
5	Cash Presents of £50 each	250
10	Cash Presents of £20 each	200
10	Cash Presents of £10 each	100
10	Cash Presents of £5 each	50
3	Elegant Upright Pianos, £50 each	150
5	Elegant Cabinet Organs, £20 each	100
20	Gents' Solid Gold Watches, £8 each	160
20	Ladies' Solid Gold Watches, £5 each	100
20	Beautiful Diamond Rings, £6 each	120
20	Gents' Solid Silver Watches, £3 each	60
30	Boys' Silver Watches, £2 each	60
20	Gents' Solid Gold Alberts, £4 each	£80
20	Ladies' Gold Necklets, £3 each	60
10	Elegant Bicycles, £17 each	170
5	Silver Tea Sets, £20 each	100
50	Gold Pens and Holders, 8s. each	20
500	Extension Gold Pencils, 4s. each	100
500	Magic Lanterns, 4s. each	100
500	Boys' Pocket Knives, 4s. each	100
500	Ladies' Pocket Knives, 4s. each	100
1000	Oil Pictures, 4s. each	200
500	Solid Gold Rings, 8s. each	200
1000	Autograph Albums, 4s. each	200

And 95,237 **OTHER USEFUL AND VALUABLE PRESENTS, RANGING IN VALUE FROM ONE TO FOUR SHILLINGS EACH**, making a grand total of 100,000 Presents to be given to each one hundred thousand subscribers received. **Everyone Gets a Present.** All of the above Presents will be awarded in a fair and impartial manner, full particulars of which will be given hereafter.

THE GOLDEN ARGOSY Is a Weekly Paper for the Father, the Mother, the Boys and the Girls. It is one of the most Beautiful, Useful, Entertaining, Instructive and Popular Weeklies published. It is Beautifully Illustrated, and its reading matter is all Original, from the pens of noted authors. Its regular subscription price is Two Shillings for Three Months; Four Shillings for Six Months; Eight Shillings for Twelve Months, without present or premium; but in order to secure 100,000 new Subscribers, at once, we make the **FOLLOWING LIBERAL OFFER:**

FOR TWO SHILLINGS or 26 Stamps, we will send you **The Golden Argosy**, WEEKLY, for Three Months, and one numbered receipt, good for one present. For Four Shillings, or 52 stamps, we will send THE GOLDEN ARGOSY, weekly, for Six Months, and two numbered receipts, good for two presents. For Eight Shillings, P.O. or cash, we will send THE GOLDEN ARGOSY, weekly, for One Year, and four numbered receipts, good for four presents. Every Subscriber gets a receipt, and is entitled to a present for each receipt. **Write your name and address plainly.**

YOUR SUBSCRIPTION FREE. If you will Cut this Advertisement Out and show it to your friends, acquaintances and neighbours, and get five to subscribe for three months, and send us Ten Shillings, all at one time, we will send you your subscription Free, and One numbered receipt; get ten to subscribe, send 20s., all at one time, and we will send you Two numbered receipts and the Golden Argosy for Six Months; get twenty to subscribe for three months, send 40s., all at one time, and we will send you the Golden Argosy for One Year, and Four numbered receipts, good for Four Presents. A little work will give you a Subscription Free, and a chance to win one of the most valuable prizes. P.O.O. preferred. **SAMPLE COPIES** 2d. post paid, or all Newsagents.

NOTICES FROM THE PRESS.

"Golden Argosy" is the title of a superior weekly paper published in London. It furnishes a variety of original reading adapted to the wants of all classes. From the specimen to hand we can recommend it as a very desirable publication. It is elegantly printed, and nicely illustrated with engravings.—The North Devon Journal.

The "Golden Argosy," as a publication, has everything in its favour. It is well and clearly printed on good paper, beautifully illustrated, and now the least of the recommendations is the fact, that the literary matter is of a high order, and makes it fit to circulate in any home.—The Liverpool Weekly Albion.

The "Golden Argosy."—As the subscription is only two shillings per quarter for an excellent illustrated weekly budget of literature, it is not improbable that the number of their subscribers will soon be enormous.—The Lancaster Guardian.

We think the paper ought to become popular. There are three good reasons why it should do so, these being—it is well printed and illustrated, the subscription is only eight shillings a year, and the whole space is occupied with reading matter, there being no advertisements. Happy newspaper property, not to require them!—Whitehall Review, London.

The paper abounds with excellent stories, elevating and pure in tone, and with "funniosities" of every imaginable kind, which cannot fail to be productive of mirth and good humour.—Belfast News-Letter.

The "Golden Argosy."—The proprietors of this well-known and highly interesting weekly paper are manifesting considerable enterprise in the undertaking. The publication possesses no ordinary merit.—The Worcestershire Advertiser.

Its stories are written with vigour, and are all-engrossing reading, being tales of travel and adventure, full of points which are calculated to hold the reader spell-bound. It is also very nicely illustrated.—The Burnley Express and Advertiser.

WHAT SUBSCRIBERS SAY.

"I have received three copies of the 'Golden Argosy,' and they far exceed my expectations. I enclose 6s. to make up a year's subscription, and three more receipts."—Mr. BEN BAILEY, 36, Princes Street, Glossop, Derbyshire.

"I am very much pleased with the 'Argosy.'"—Miss EVANS, The Cottage, Wellesly Road, Croydon.

"We like your paper, so enclose you another 2s., to extend our subscription to half a year."—Miss M. MARSHALL, Boston Grove, Boston Spa.

"The 'Golden Argosy' gives entire satisfaction. Kindly forward three other receipts, and send the paper weekly throughout the year. Enclosed is 6s."—Mr. EDWARD HOPWOOD, 26, Walter Street, Higher Audley, Blackburn.

"The paper is worthy of a place in every home. I enclose 6s. for three subscribers."—Mr. C. L. HARTLY, Middleton, near Manchester.

"Sirs,—I beg to inform you that I have received your valuable paper, 'The Golden Argosy,' very well pleased with it. I enclose other 6s., and 2s. before, total, 8s., for 12 months.—I am, dear Sirs, yours respectfully, JOHN SCOTT, Gateshead-on-Tyne."

"I received paper and receipt; it gives every satisfaction; shall try and get you some orders. Enclosed is 2s. to extend my subscription to six months."—Mr. MOSES WADDINGTON, 34, Elgin Street, Preston, Lancashire.

LIST OF THE AWARDS will be printed in the "Golden Argosy," and forwarded to all subscribers immediately after **MAY** 16th. Remit by P.O. or Registered Letter. Address—

THE GOLDEN ARGOSY CO., E. B. LEWIS, Manager, 13a, Salisbury Square, Fleet Street, London, E.C.

REMEMBER, the above Presents are given absolutely free to our Subscribers and Agents. **CUT THIS OUT and show it to your friends, neighbours, and acquaintances. It may not appear again.**

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.

Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY

150, CHEAPSIDE, & 135, Regent Street, W., London;

84, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.

Certified Agents in all Towns.

The Birkbeck Building Society's Annual Receipts exceed Four Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society.**

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society.**

A Pamphlet with full Particulars, on application.

FRANCIS RAVENSCROFT,

Manager.

Southampton Buildings, Chancery Lane.

BIRKBECK BANK.—SOUTHAMPTON BUILDINGS, CHANCERY LANE.

Current Account opened according to the usual practice of other Bankers and Interest allowed on the minimum monthly balances when not drawn below £50. No commission charged for keeping accounts.

The bank also receives money on Deposit at Three per cent. interest, repayable on demand.

The Bank undertakes for its Customers, free of charge, the custody of Deeds, Writings and other Securities and Valuables; the Collection of Bills of Exchange, Dividends and Coupons; and the purchase and sale of Stocks and Shares.

Letters of Credit and Circular Notes issued.

A Pamphlet, with full particulars on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!:

HOLLOWAY'S PILLS & OINTMENT

These excellent **FAMILY MEDICINES** are invaluable in the treatment of all ailments incidental to every **HOUSEHOLD.** The **PILLS PURIFY, REGULATE** and **STRENGTHEN** the whole System, while the **OINTMENT** is unequalled for the removal of all muscular and outward complaints. Possessed of these **REMEDIES**, every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, *Oxford Street, London, daily between the hours of* 11 *and* 4, *or by letter.*

Digitized by Google

MEMORY AND SUCCESS.

What contributes to success? A good memory.—What causes failure in life? A poor memory.—What can all obtain from Prof. Loisette's DISCOVERIES? A good memory—THE PHYSIOLOGICAL ART OF NEVER FORGETTING—using none of the "Links," "Pegs," "Localities," or "Associations" of Mnemonics. Lost memories restored—the worst made good, and the best better. *Any book learned in one reading.* Prospectus POST FREE giving opinions of Mr. RICHARD A. PROCTOR, Dr. ANDREW WILSON and others who have studied the system. A Day Class in Never Forgetting and for Cure of Mind-Wandering commences every Monday at 3 p.m. An Evening Class every Tuesday at 8 p.m. Lectures in Families of the Nobility; also taught thoroughly by POST.

Prof. LOISETTE, 37, New Oxford Street (Opposite Mudie's), **W.C.**

"FOR THE BLOOD IS THE LIFE."

CLARKE'S

WORLD-FAMED

BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

PAGE WOODCOCK'S WIND PILLS

GOOD for the cure of WIND on the STOMACH.
GOOD for the cure of INDIGESTION.
GOOD for the cure of SICK HEADACHE.
GOOD for the cure of HEARTBURN.
GOOD for the cure of BILIOUSNESS.
GOOD for the cure of LIVER COMPLAINT.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, enclose 14, 33 or 54 stamps, according to size, to "AGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works
PATENT BORAX COMPANY, BIRMINGHAM.

THE

"LOUIS"

VELVETEEN.

GENOA FACE. FAST WOVEN PILE.

EVERY YARD OF THE GENUINE BEARS THE NAME "LOUIS," AND THE WEAR OF EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & CO.,
Holborn Viaduct, London.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

MAY, 1885.

Vol. XXII. No. 5.

THE RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

PAGE

Resurrection and the Coming Kingdom in Isaiah xxiv.-xxvii. By THE EDITOR - - - - - - - - - - - - - - 185

Extracts from my Missionary Journals. By Rev. W. A. HOBBS (late of Calcutta) - - - - - - - - - - - - - 191

POETRY - - - - - - - - - - - - - - - 197

Life and Death in the New Testament. By J. H. PETTINGELL, A.M. - 197

Studies in the Life of Christ. No. 14. By HENRY DEACON - - - - 212

POETRY:—Forward. By FAUVETTE - - - - - - - - 217

When is "Eternal Life" First Given? By W. T. HOBSON - - - 218

"The Homiletic" Symposium on Immortality. By Rev. EDWARD WHITE 224

CORRESPONDENCE - - - - - - - - - - - - - 226

LITERATURE - - - - - - - - - - - - - - 229

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

*** A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

Digitized by Google

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAINBOW BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.

Responsibility for the sentiments of articles rests upon the individual Writers.

MEMORY AND SUCCESS.

What contributes to success? A good memory.—What causes failure in life? A poor memory.—What can all obtain from Prof. Loisette's DISCOVERIES? A good memory—THE PHYSIOLOGICAL ART OF NEVER FORGETTING—using none of the "Links," "Pegs," "Localities," or "Associations" of Mnemonics. Lost memories restored—the worst made good, and the best better. *Any book learned in one reading.* Prospectus POST FREE giving opinions of Mr. RICHARD A. PROCTOR, Dr. ANDREW WILSON and others who have studied the system. A Day Class in Never Forgetting and for Cure of Mind-Wandering commences every Monday at 3 p.m. An Evening Class every Tuesday at 8 p.m. Lectures in Families of the Nobility; also taught thoroughly by POST.

Prof. LOISETTE, 37, New Oxford Street (Opposite Mudie's), **W.C.**

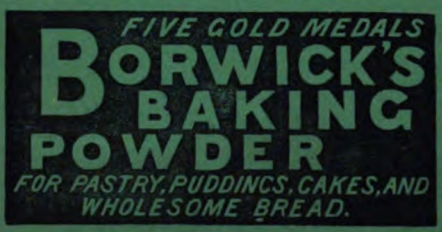
ESTABLISHED 1835

WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN. Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by post to the United Kingdom, for 8, 14, or 33 stamps.



Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured, without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from

E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

Digitized by Google

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY, 1885.

RESURRECTION AND THE COMING KINGDOM IN ISAIAH XXIV-XXVII.

MINDFUL that the spirit that was in the prophets was the spirit of the Messiah, and that the men of God in whom that spirit spake were borne along by a mighty afflatus into a state of things remote from that in which they themselves were placed, it behoves the student of prophecy not to be too sceptical when he sees before him, towering up above the clouds, the sunlit mountain-tops of that final Messianic Kingdom which is to appear in our world in the *acharith* or "after-part" of the days. At all events, when the Christian reader sees before him predictions which he cannot suppose to have been yet fulfilled without doing violence to their language, and especially when he perceives in them points of striking similarity with the more definite teachings of the Messiah Himself and His immediate apostles regarding things to come, it is natural for him to wax bold in the assurance that here he has unquestionable foreglimpses into the future of the world. The more confident of this may he reasonably become when he finds in the same continuous prophecy or closely connected group of prophecies repeated stretchings forth of the mind working in the word, towards the grand and good time that is coming.

We have ourselves been lately struck afresh with the strong shafts of light breaking through into the future from three or four connected chapters in Isaiah; and, without undertaking anything approaching to an elaborate dissertation, desire to record some of the reflections that have been awakened in our own mind. The chapters to which we refer are the xxiv., xxv., xxvi. and xxvii. of Isaiah. The xxiv. has challenged our attention because of the paragraph with which it closes, wherein we appear to have an undeniable allusion to those hosts of wickedness in the heavenlies to which the Apostle Paul refers in Ephesians Sixth. The xxv. has caused us to linger and ponder, because it contains those two memorable New Testament quotations about death being swallowed

Digitized by Google

up in victory and about God's wiping away the tears from off all faces; and further because of the remarkable statement, inseparably connected with the other two, that the time of resurrection and of the wiping away of tears, is to be a time also of feasting all nations and of enlightening and undeceiving all nations—regarding which latter disclosures, how can we help feeling that we have probably much yet to learn? The xxvi. chapter has summoned to itself an interest, if it were possible, deeper and more inquisitive still; on the ground that it embraces one of those remarkable Old Testament passages which *appear* to deny that the wicked will rise from the dead at all, that on the other hand it salutes us with one the most beautiful of ancient anticipations of the resurrection of the righteous, that this anticipation is more fully corroborated by the context than appears in the Authorised Verson, and lastly that there pervades the chapter a most wonderful Israelitish emotion, springing from a profound conviction that Israel is set by irrevocable divine appointment for accomplishing deliverance in the earth. The xxvii. chapter has not so fully absorbed our attention, but is nevertheless not to be omitted from all mention here, seeing how plainly it is continuous with the chapters that have gone before, and what exegetical value is thereby imparted to its references to Israel's national restoration.

Glancing back behind the paragraph which closes chapter xxiv., and looking for a moment at the whole of that gloomy chapter, which seems to mutter thunder all through,—one is reminded that the Hebrew *'eretz*, like the Greek *gee*, means either "land" or "earth," according to context and circumstance; and the enquiry thence arises which does *'eretz* mean here. For obviously it makes not a little difference whether we read in English all through: "Behold the LORD maketh the 'earth' empty—the 'earth' mourneth—the 'earth' is defiled—the inhabitants of the 'earth' are burned—the 'earth' is utterly broken down—the 'earth' is clean dissolved, the 'earth' is moved exceedingly," &c.; or whether we read: "Behold the LORD maketh the 'land' empty—the 'land' mourneth," and so on consistently to the end. The chapter ought to explain itself, and clear up this ambiguity; otherwise it becomes comparatively useless. It may be that other students may see in the very nature of the things predicated some reliable clue; but meantime we submit one indication, which has arrested our own attention. The law of parallelism seems to help us in verse 4:

> The *'eretz* mourneth, it fadeth away,
> The *têbhêl* languisheth, it fadeth away.

Now, if any one will trace *têbhêl* through all its occurrences, he will find in it a strong bent to a world-wide significance; which is quite fairly reflected in Psalm xc. 2, "Or ever thou hadst formed the *'eretz* and the *têbhêl*—the 'earth' (clearly not the 'land') and the

Digitized by Google

world.' We do not think there is an exception to this. And thus understood—the whole xxiv. chapter being thus taken as foretelling a terrible visitation of judgment on the whole inhabited earth, right naturally does the "heavenly host" paragraph at the end grow out of what has gone before.

And it shall come to pass in that day,
The LORD will punish the host of the height in the height,
And the kings of the ground (hâ-adhâmâh) upon the ground.
And they shall be gathered together—prisoners for the pit,
And shall be shut up in prison;
And after many days shall they be visited.
Then shall blush the silvery moon,
Then shall pale the glowing sun,
For the LORD of hosts hath become King in Mount Zion,
And in Jerusalem,
And before his elders—a glory!

We say: "quite naturally." For by both by their plurality, and by their contrast with "the host of the height," are we guided to the interpretation "kings of the '*earth*'—not kings of the *land* or *country*," in the sense of the kings of any one nation. The *earth's* sins—the *earth's* sorrows—the *earth's* punishment well and forcibly lead up to the punishment of the *kings* of the *earth*: whose power for good or evil being so great, whose sins when they rule unrighteously being so fraught with evil for myriads, God as the invisible King of the earth holds them responsible and warns them that a strict reckoning is coming.

The conclusion has already been intimated that this "host of the height" can be none other than "the spiritual hosts of evil" named by Paul to the Ephesians. The very contrast of this host with "the kings of the ground" (for so it is literally) perforce sends us up into "the air" to find it (Eph. ii. 2). Every one can see how these hints connect themselves with Rev. xii. 8, 12. Jehovah, therefore, purposes to clear the earth and the aërial heavens of evil rulers, human and preter-human, to make way for his own visible and beneficent reign in and from Jerusalem.

On the central verses of chapter xxv. we have but a few observations to make. Here we are glad to find the Version in Eyre and Spottiswoode's "Revised Bible" near enough for our purpose.

And in this mountain will the LORD of hosts make for all the peoples
A feast of fat things, a feast of wines on the lees;
Of fat things full of marrow,
Of wines on the lees well-refined,
And in this mountain he will destroy
The veil that veileth the face of all the peoples,
And the covering that is spread over all the nations,
He will swallow up death for ever;
And the Lord GOD will wipe away tears from off all faces;
And the reproach of his people will he take away from off all the earth
For the LORD hath spoken it.

Digitized by Google

Working from the known to the unknown, we may say we know this passage carries us forward to the time of the resurrection of the just, not only in general from the employment in the New Testament of individual phrases here found, but in particular because the Apostle Paul expressly asserts (1 Cor. xv. 54) that "when this corruptible shall put on incorruption," &c., "*then* shall be brought to pass the saying that is written, Death is swallow up in victory." That saying is written here in Isaiah xxv. The next thing that is obvious is that the reproach of the Hebrew people will be taken away—at *that* time. For that the Hebrew people is to be coupled with the "reproach" named, is clearly the just conclusion. In Isaiah, a Hebrew prophet, addressing primarily his own nation. and using, as he does in this particuliar verse, the word "people" in the singular number, this is obviously the correct application of the expression "his people." Besides, their "reproach" is too well known to leave us in doubt. Isaiah himself, from his first chapter onwards, heaps reproach enough upon them; and they have all along since their present long-continued dispersion began, been a bye-word and a proverb among the nations of the earth. What we are here told then is that that reproach is to be taken away about the time of the first resurrection. In that day shall Jehovah become King in Jerusalem—in that day shall this song be sung in the land of Judah (xxvi. 1)—in that day (xxvii. 1) Israel shall blossom and bud, and fill the face of the world (*têbhêl.* with fruit (v. 6). Stepping backwards from verse 8 of chapter xxv) to verses 6 and 7, in other words from the promise of resurrection and divine consolation to the promises of a feast for all nations, and of a universal disillusioning, one is led to hesitate to apply these words to anything which has yet been fulfilled. The veil is Satan's. He is the deceiver of the nations (Rev. xx. 3, 8). He it is who works inwardly in the sons of disobedience for all manner of error and unrighteousness (2 Cor. iv. 4; Eph. ii. 2; 2 Thess. ii. 9-12). At the Lord's approaching advent, Satan will be cast down into the abyss. Then shall come (for this is the magnificent and startling disclosure here made to us) blessing to the nations of the earth on a scale never known before. With such a prospect, well may we pray with enlightened fervour, "Thy kingdom come!"

We have space left for no more than a few words on the xxvi. chapter. Into the question of the non-resurrection of the wicked dead, we excuse ourselves from now entering. It is a large subject, and demands careful investigation. We have personally no manner of doubt that the passages in the New Testament which teach that the unrighteous dead *will* rise in the body are to be taken with absolute confidence as really meaning what they appear to say. All the same, we admit frankly the difficulty which arises from the undoubted fact that some passages in the Old Testament would seem to deny any such resurrection; not doubting, however, that to own the difficulty is the first step towards its removal. These

Digitized by Google

remarks are, of course, suggested by the impassioned denial of verse 14 :—

> Dead [are they], they shall not live,
> Deceased (*rephaim*—shades) they shall not rise;
> So hast thou visited and destroyed them,
> And made all their memory to perish.

This only will we now venture to surmise, namely, that the absoluteness of this denial may be due to the limitation of the Old Testament view of the future. It may be that the prophet sees as far as into the Coming Kingdom, and no further. These "other lords," that have had dominion over foolish and deceived Israel, *are dead and done with so far as regards any further power for mischief which might otherwise be feared. Their dominion is for ever gone.* We merely throw out this suggestion for consideration.

Fixing our attention now finally on the 19th verse, we discern on the one hand clear evidence that the resurrection of the righteous is intended; on the other we are met with subordinate points of some difficulty, both in translation and in exegesis. As to the positive evidence that the resurrection of the just is really meant, we will look first at the text and then at the context. Every one can see how the text reads in the Authorised Version; and a good many will surely regard with a degree of caution, not to say suspicion, the two supplied words "together with":—

> They dead [men] shall live
> [Together with] my dead body shall they arise.

Dr. Davies, in Eyre and Spottiswoode's "Revised Bible," boldly dispenses with any supplied words; but (it would seem) just as boldly treats the Hebrew word for "dead body" (*nebhêlah*, "corpse") as a collective noun, and so translates it as a plural "dead bodies."* His rendering of the entire verse is as follows:—

> Thy dead shall live,
> My dead bodies shall arise,
> Awake and sing, ye that dwell in dust!
> For thy dew is as the dew of herbs,
> And the earth shall give birth to the dead.

In any case, resurrection is plainly here, not to be obscured by any such minor variations. And the context sustains this main drift of the words. For just as the word *naphal* is well rendered in the last line of the above quotation "give birth," so the same word with equal felicity is rendered in the same way in the lament of Israel in the 18th verse:—

> We have not wrought deliverance in the earth,
> Nor are the inhabitants of the world born.

* For which, indeed, he has precedent, in that the same word is plainly used in the singular as a collective noun conveying a plural idea in Lev. xi. 11, and Jer. vii. 33.

Digitized by Google

That resurrection reappears in the last verse of the chapter must be evident to all :—

> And the earth shall disclose her blood,
> And shall no more cover her slain.

The time for the avenging of martyrs has at length come! They rise to be avenged and to stand in their lot in the end of the days. It is altogether a wonderful context. We cannot forget that pathetic, humiliated, yet philanthropic lament of Israel in verses 16 to 18. Israel *ought* to have wrought deliverance in the earth: *through her* the inhabitants of the world (the *tèbhêl*) *ought* to have been born! But they have not; for which Israel takes to herself shame. And this leads us to ask—in view of the sudden transition from verse 18 to verse 19—Who is the speaker in those wonderfully consoling words of the last named verse, "Thy dead shall live," &c. ? Perhaps no man may give a dogmatic answer to that question; but if we might, without presumption, give expression to what forces itself on our own mind, we should say: Why, do you not see that it is MESSIAH HIMSELF who takes up the strain; who addresses disconsolate Israel in reply to her sorrowful regrets? "Thou sayest, O Israel, that thou hast not wrought deliverances in the earth, and that the inhabitants of the earth have not been born; and thou takest to thyself shame and confusion of face for thy failure. It is well. But now be of good cheer. I am He that is mighty to save both thee and the world: to reinstate thee in thy high vocation: to raise thine own dead; and through thee to pass on the great deliverance from death to the outlying nations. I—the Resurrection and the Life—say unto thee: Thy dead shall live. My corpse—I claim them as mine, as, so to speak, part and parcel of myself—they shall arise. Yea! hear thou even now, for thy encouragement, the very words in which I will waken them from their death-slumbers: 'Awake and sing, ye dwellers in dust.' Then, in due course and sequence, the whole earth itself shall give birth to the dead. And so, through me—thy Consoler, thy Redeemer, thy Restorer, thy Saviour, thy Lord, thy Messiah—shall thy mission be fulfilled." Truly, "Salvation is of the Jews" —in a more comprehensive sense than many over-wise Gentiles imagine. What shall the receiving of them be—who have been cut off for their unbelief—but, literally, life from the dead!

In the above (perhaps too bold) endeavour to thread through the whole context, it has been with intention that we have led up to a possible solution of the singular phrase in verse 19, "my dead body." The intention has been to furnish a suitable pedestal on which to set the exposition offered by the late Dr. Tregelles. In other words, without confidently making it our own, we deem his remarkable exegesis as worthy of the most careful consideration; and our foregoing remarks will have served to show how it is that we take it to be so. Commenting on Daniel xii. 2, Tregelles says:

Digitized by Google

"It is at the coming of the Lord Jesus that Israel is delivered: it is then that the first resurrection also takes place. Just in the same manner do we read of a resurrection in Isaiah xxvi. 19, in connection with the Lord coming out of his place to punish the inhabitants of the earth for their iniquity: 'Thy dead men shall live; they shall arise my dead body.' [Such the words are literally. Identified with Christ as being his members.] 'Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.' To that day belongs the statement of the same continuous prophecy: 'He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit (xxvii. 6)." (Tregelles's "Remarks on Daniel," p. 156.) It may be added that even if the singular number of the word "body," in the expression "my dead body," is not to be pressed, there still remains the remarkable change of pronoun from "thy" to "my" to be accounted for. "Thy dead men"—"my corpses," in one breath: as much as to say: "Thy dead men are mine:—I promise thee they shall arise." A sentence or two from Delitzsch on this passage must conclude our article. "'Thy dead will live, my corpses rise again. Awake and rejoice, ye that lie in the dust! For thy dew is dew of the lights, and the earth will bring shades to day.' When compared with the N. T. Apocalypse, it is 'the first resurrection' which is here predicted by Isaiah. The confessors of Jehovah are awakened in their graves to form one glorious church with those who are still in the body. In the case of Ezekiel also (xxxvii. 1-14), the resurrection of the dead which he beholds is something more than a figurative representation of the people that were buried in captivity. The church of the period of glory on this side is a church of those who have been miraculously saved and wakened up from the dead. Their persecutors lie at their feet beneath the ground."—ED.

EXTRACTS FROM MY MISSIONARY JOURNALS.*

BY REV. W. A. HOBBS (LATE OF CALCUTTA).

Extract 1—"*Who created Sin?*"

I WAS preaching to about eighty persons in the Nischindipore market from the words, "I have somewhat to say unto thee," and had proceeded almost uninterruptedly for nearly half an hour, when a man who claimed to be a Pundit called out lustily and dogmatically, "Sahib, I have been listening to hundreds of your words; cease speaking now and hearken to a few of mine. Answer

* Reprinted, with the Author's kind permission, from "The Indian Baptist."

Digitized by Google

me this question: Can anything *be*, unless it be brought about by God?"

MISSIONARY.—"If your question means—Must everything that *is*, be regarded as the outcome of God's own direct doing? then I say *No*; but if your question means, Is everything that *is*, because God allows it? then I say *Yes*. But why have you asked me such a question?"

PUNDIT.—"Never mind *why* I asked it; this is *how I* apply it: *Sin* is a thing that *is*, therefore sin may be regarded as being a thing created by God. God is omnipotent, and sin could not have got into the world, had God been at all unwilling that it should get in. You say that God does not like sin, and you have been blaming us all very heavily for sinning. If the state of things is as you say, then why did God not make better arrangements for the world, such as would have made it impossible that there could be any sin? He made the world and its contents as it pleased Him; why then should He afterwards complain?"

MISSIONARY.—"Pundit, I might as well have left your question unanswered, for you have wholly ignored what I said concerning *some things that are*, being the outcome not of God's *own doing*, but of His *permission*. I see your object plainly enough; it is to cast upon God all the blame of your sinfulness, that you may stand forth exculpated from guilt. But though you have rowed your boat to this landing place, I do not intend to let you land. Rest upon your oars awhile, and listen patiently whilst I speak a few error-dispelling words.

"What I want you to understand in relation to God and His world is, that God permits things to come into existence, or to speak more accurately, that He permits conditions to arise and circumstances to be developed, which so far from being His own direct actions, are opposed to His will and incur His displeasure; and yet it is necessary that they should be permitted, or we men should not be free agents, nor could we be held responsible to God for our conduct. It does not follow that because sin was a possible outcome from the relation in which God chose to put men with regard to Himself, or to one another, that therefore God Himself is the Author of evil (or as you Hindoos put it, the Creator of sin), or that He approves of it now that it exists. God did not give us our faculties to sin with, but to serve Him with, lovingly and heartily. But freedom to serve God admits also of freedom not to do it, and is an essential in the moral constitution of rational beings, such as we men are.

"I suppose you reckon fire to be a good thing; it warms you, it cooks food, it melts metals, and helps you in twenty different ways; but if a spark fall upon your house-roof, or your stack of rice-straw, it blazes up and sets the whole village in flames. When a village is thus destroyed, does any one charge God with arson because He permitted the spark to set the straw in a blaze?

Digitized by Google

No; everybody knows that if a spark would not set a house on fire, neither would fire cook his food. Think of man's moral nature, then, as you think about fire.

"Once more. God has created saltpetre, sulphur, and charcoal, all very useful things; but these things mixed together in certain proportions make gunpowder. But would any man who had deliberately shot his neighbour, ever think of arguing about the matter in the following manner: 'I find gunpowder in the world; God has so arranged the qualities of material things that gunpowder can and does destroy human life. Had He not given to saltpetre, sulphur, and charcoal, the qualities which they have, gunpowder would never have been heard of, and then I could not have shot my neighbour. Since God foresees everything, and knew therefore that I would not be able to control my hot temper (which by the way He gave me, for I did not create myself), this so-called murder which I have committed must have fallen within His pre-arrangement at the time when He dealt out to saltpetre, sulphur, and charcoal, their respective qualities. This being so, why do you blame me for having shot my neighbour dead? Evidently *God* made gunpowder, although He knew well that it would destroy life if it got into the hands of wrathful men. Why, therefore, are people abusing me as a wicked person? and why has the Judge sentenced me to be hanged by my neck till I am dead?' Do you think, Pundit, that this sort of argument would be regarded as a valid excuse for the murder?"

PUNDIT.—"No, sir; only crafty or unreasonable men would argue thus. You have sunk my boat in the middle of the stream. However, I do not think I altogether believe that God created sin, though I contended for the notion that I might learn what you would say against it. But let that pass; what I now desire to know is this: Since God is Almighty, why does He allow sin to continue? Why does He not at once, somehow, make men good, and thus save the world all the misery it suffers through sin, from age to age? *Men* kill tigers and snakes, because they are harmful; why does not *God* kill sin? Being Almighty, He has the power to do it; why is it that He has not the will?"

MISSIONARY.—"Why? I suppose the reason is that the propriety of things will not at present allow of sin being forcibly prevented. God's system of government in relation to human beings, is based upon the freedom of human actions. A man has the power to *resolve to do* a thing, or *to resolve not to do it;* it is part and parcel of the high-class nature God has given him, and without which he could not be held responsible for his actions. The higher the nature, the greater the honour and privileges which attach to it. It is even so amongst men themselves. Does not the zemindar act differently towards tenants whose social status differs? To the ignorant peasant he gives an absolute command, and expects it to be unquestioningly obeyed; but to the intelligent

Digitized by Google

farmers and small estate-holders he behaves respectfully, and makes known his wishes without peremptoriness; simply protesting against their conduct and proceeding against them in the Civil Court if they break through their agreements with him. The one class are virtually his slaves; the other class are independent enough to break their covenants with him and set his zemindary rights over them at defiance.

"Now, all living creatures may be divided into two classes, God's slaves and God's free servants. God's slaves are creatures which can only partially reflect and reason. They have no knowledge of right and wrong; cannot acquire it, and after death will not be judged for the character of their actions. Such creatures are elephants, cows, birds, and fish. But God's free servants (human beings) belong to a higher race of creatures—creatures so high in the scale of being that immortality is not beyond their reach. They have minds which can determine the good and bad qualities of thoughts and actions, because they can reason about their effects; moreover, they can determine to do a moral action, or decide to refrain from doing it. All this indicates *liberty;* but liberty demands that a man be able to become a bad man, should he foolishly resolve to do so; otherwise where is his liberty? If he has only the liberty to do good, but not to do evil, how can his secret desires or his real character be tested? He would be, in reality, as much God's slave as is the sheep or the jackal. But when a man is created good, *unless there be something to test his free nature*, how can it be known that he wishes to remain good? He cannot show any preference for goodness and obedience to God's commands unless there be something to tempt him to evil and disobedience; for the voluntary choice of good or evil seems to be an essential characteristic of human nature. A test of man's will does not pre-suppose or anticipate that it will be opposed to God and goodness, though of course it admits the possibility of such a result.

"Possessing the superior nature we do (a moral nature), it seems to be *necessary* that we be free agents, and as such, by the practice of obedience or disobedience, consciously elect our destiny; and providing that man's original nature possessed tendencies to obedience as strong as were the tendencies to disobedience, there was no reason to complain. True, our first parents by yielding to temptation to sin, so weakened human nature that in us, their descendants, good tendencies are now overborne by bad tendencies; yet as God in His mercy has made an altered arrangement for testing us by substituting faith in Jesus Christ for sinless obedience, and moreover, grants a Divine spiritual influence to counterpoise our deteriorated natures, the principle of test by voluntary choice still prevails, and not unfairly so. God, the Creator of all creatures, may surely bring into existence whatever varieties of beings He pleases, and place them in whatever condition of relationship to

Digitized by Google

Himself may seem good to Him; and since He is unquestionably wise and good, He will not act unjustly. It is not that by which a man is tested, and by which perchance he falls, that is sin. Sin is the yielding to temptation against our own knowledge and felt conviction." Having thus spoken, I ceased.

PUNDIT.—"But, sir, under God's arrangements so many evidently fail and become inheritors of misery, that it would have been much better if God had not created our race at all."

MISSIONARY.—"You ought to be wiser than God, brother Pundit, to warrant your speaking in such a strain as this. Who are you that you dare pass judgment as to what is better for God to do, or to abstain from doing? Do not use passionate and unreasonable words, brother. So far as the *future happiness* of many is concerned, it is no doubt true that it would have been better for them had they never been born; but has God ever said that his only design in creating man was that all men, under all circumstances, should always be happy? My notion of the matter is, that God made the human race and placed them in the relationship to Him which they sustain, for the purpose of displaying to the deep-thinking portion of His intelligent creatures His amazing wisdom and infinite power. Men *can* please God (to a considerable extent) if they will, for He has given them many helps to holiness; but if instead of trying to please Him they ignore His authority and act as they please, have they any right to say when their disobedience brings them into trouble—'It would have been much better if God had not created our race at all?' God has placed tigers, alligators, and poisonous snakes, in Bengal, by which many persons lose their lives; but who ever thinks of blaming God for this? Knowing the deadly power of such creatures, men keep out of their way if they possibly can do so, and when they cannot do so, they try to kill them. Let men thus act in regard to the sin which is in them and around them. Then, instead of being discontented with the kind of nature God has given them, or finding fault with the tests by which it may be tried, men will feel grateful to God that He has created them free and responsible, and zealously avail themselves of the means He has put within their reach to secure His favour and attain to immortality. I hope, Pundit, that I have made my ideas understandable to you."

PUNDIT.—"Yes, I see what you mean; still my mind is walking in fog even now. I see clearly that different classes of God's creatures stand in different relationships to Him. I admit that camels and dogs are not responsible to God for their actions, whilst men are: still it seems hard that they who sin should be punished severely."

MISSIONARY.—"Brother, why do you argue in this weak, ricketty way? If you *will* have a forbidden thing, you must pay the penalty cost for it; and the cost for indulging in sin is misery and

Digitized by Google

a double death. If you urge in the way of excuse, that being by nature depraved and weak you *cannot* act righteously, and therefore cannot escape punishment, did I not tell you that a pitying God has made a new arrangement for men's securing everlasting life, an arrangement by which *faith* in Jesus Christ is accepted instead of works, and devoted love instead of perfect holiness? Because a man cannot swim across a river, is that a good reason for his refusing to cross in the ferry boat?"

Up to this point the listening crowd (though but few of them could follow the argument) had been most attentive; but the instant that I referred to the ferry boat, a rough-looking Mahomedan, pointing his finger at the Pundit, said scornfully, "Sahib, that Pundit is a blockhead."

MISSIONARY.—"No, indeed he is not; and I pray you not to use harsh words. My religion tells me that when we differ in opinion about any matter, we must not abuse each other in consequence, but argue about it in a friendly way. We should both speak and act in love. Try you to do so."

MAHOMEDAN.—"Yes, Sahib, I will, I will; still *he is* a blockhead; why does he not take understanding? I am no Pundit, nevertheless I have understood."

MISSIONARY.—"Indeed! tell us what you have understood."

MAHOMEDAN.—"I have understood this. My zemindar has two roads on his estate; one is a smooth good road, the other has stumps of trees in it, and thorns lying about on it. The zemindar says to his tenants, 'O you tenants, all, beware which of the roads you travel on; one is in excellent condition, use that; the other has many tree stumps and thorns in it. Remember, I have told you!' After this warning, if any tenant, being unbelieving or headstrong, *will* go along the forbidden road, what happens? He gets thorns in his feet. Angry through the pain he suffers, he begins to abuse the zemindar. But why should he do so? Did not the zemindar tell him not to go along that road? 'Cruel zemindar,' cries out the thorn-lamed man, 'why did he let such pain-giving things strew the road? Why did he not order them to be removed? He might have known that some people would be sure to go that way!' My reply to such a complainer is this: 'There is no force in your words. You were told beforehand what sort of a road it was, and a better one was pointed out to you; why then did you act like a cow? You did as you liked, and got your reward—a reward of thorns. What else could you expect to get? Sahib, that Pundit is just such a man. He sins, and then complains because his sins bring punishment. It was therefore that I called him a blockhead; and my words are true."

At the conclusion of the Mahomedan's speech, the Pundit, not caring to make any reply, salaamed to me and walked away; and as it was now dark, I commended what had been said to the serious consideration of all present, distributed what tracts I had, sold what Gospels I could, and then turned homeward.

Digitized by Google

POETRY.

GOD, make my life a little light,
Within the world to glow;
A little flame, that burneth bright,
Wherever I may go.

God, make my life a little flower,
That giveth joy to all;
Content to bloom in native bower,
Although its place be small.

God, make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God, make my life a little staff,
Whereon the weak may rest,
That so what health and strength I have,
May serve my neighbours best.

God, make my life a little hymn,
Of tenderness and praise;
Of faith that never waxeth dim,
In all His wondrous ways.

The Indian Baptist.

LIFE AND DEATH IN THE NEW TESTAMENT.*

A Reply to an Article by Rev. John Greene, A.M., in the [American] "Baptist Quarterly Review, for December, 1884.

BY J. H. PETTINGELL, A.M.

I HAVE read your able and scholarly article under the above title, in the last "Baptist Quarterly Review," with earnest

* It is a great pleasure to us to receive anything from Mr. Pettingell's pen on the subject of Life in Christ. Our brother is a strong and valliant man, and commands our warmest sympathies in his noble contention, in America, for the truth. With great deference we submit a few remarks at the close of this letter in which we presume to indicate a little hesitation as to a single subordinate point, which appeared also in the RAINBOW for December last, and with respect to which the same doubt then presented itself to our mind. Possibly our brother will find it easy to obviate our little difficulty, and in any case we think the presentation of it will add to the interest with which his letter will be pondered on this side the Atlantic, without in the smallest measure embarrassing him in his crusade in his own country. We thank him much for advanced proof of this contribution to the great controversy.

Digitized by Google

attention and interest, and not without some satisfaction; for, with the exception of two or three unkind words, which add nothing to its force, you treat those whose views you oppose, with unusual fairness and courtesy, and direct your arguments, as you should, rather against their doctrines than their persons: you even concede to them some important points with respect to *the life* which your *confrères* are seldom willing to do. While not agreeing with your conclusions, for reasons which I am about to state, I have but little fault to find with your definition of the four Greek words, viz., *psuche, bios, anastrophe*, and *zoe** which are translated "Life" in the New Testament. The ground which you cover in treating of them is quite familiar to me, as I have made them a special study for many years. It seems quite unnecessary, however, for your argument, that you should have considered any but the first and the last, for the other two have no bearing on the question under discussion.

While I agree with you in holding that the *psuche* life is the lower life in man, "that principle which differentiates animate from inanimate" things, which man has in common with brute animals, I am especially pleased with your definition of *zoe* as a real, substantial life, the highest kind of life; for it has generally seemed important, if not necessary, to those who have endeavoured to establish the doctrine for which you contend—namely, the deathless nature of the *psuche* life—to show that *zoe* is an ethical word, and that when predicated of man in the Scriptures it does not denote a real, actual, substantial life, but only a condition or quality of the *psuche* life which is natural to all men—a term used to denote the happy and blessed condition of the righteous. It is on this very point, more than on any other, that the battle respecting conditional and unconditional immortality has been fought. At any rate, in contending for the doctrine of conditional immortality I have found it important to emphasize this point with special earnestness.

It seems to me that this word, which is one of the crucial words, if not the most emphatic word in the New Testament, which is the very substance of the promises of the Gospel through Christ to the children of God—to which the attribute *aionios*, eternal, everlasting, is so often attached, and to which the definite article *the* is so commonly prefixed—(*he zoe aionios*), THE Life Everlasting—must designate something more than an attribute or a condition, of life. I cannot but regard it, as you do, as the very highest sort of life, yea more, as the only real substantial and inextinguishable kind of life, because it is the life of God Himself. Every other kind of life, of which there are many, is more or less frail, transitory, and destined

* I make use of English characters to represent Greek and Hebrew words, as they are more convenient for the writer and the printer, and quite as intelligible to the reader, whether learned or unlearned.

Digitized by Google

sooner or later to come to an end. I then fully agree with you when you say that this *zoe* life is used:

1. "To denote the existence of God Himself, the fountain of all life;" 2. "From this Divine Fountain we receive Eternal Life." "That men have not this life by nature; they receive it by the creative power of the Spirit through faith in the Son, by means of the Word of God; it is never said to be corrupted, and appears to be conceived as completely inalienable." 3. "The fulness of blessing from this life will not be realized until the restitution of all things, until the kingdom of God be fully come."

I would, however, take exception to the words which you use—inconsiderately, I think—further on, when you say, "It is used in a sense to denote a *state of blessedness*," as not quite accurate, or as coming far short of its meaning in the passages you cite. Indeed, it includes and ensures every conceivable blessing; but these blessings are only the accessories, the accompaniments of that new life, which is given to the regenerated children of God. It is not merely a blessed state or condition to which He calls them, but a blessed life that He gives them. It is not a new attribute of the life they already possess, which they receive when born again, as rather "begotten from above," as the term *gennethe anothen* in John iii. 3, and elsewhere actually imports, but a life that is quite distinct from their Adamic, natural life and infinitely superior to it.

Two sorts of life, not merely two ways of living but two kinds of life, are very distinctly spoken of in the Scriptures, and everywhere brought into contrast; the one a natural life—a life which man has in common with the lower animals, a life that is corruptible, frail and transitory; the other is a supernatural life—a life which he has in common with God Himself, which is incorruptible, abiding, and eternal; the one, he receives in the first birth from his human progenitors; the other must be received, if ever, from a Divine Progenitor. These two lives are designated by two distinct words both in the Hebrew and in the Greek. In the Hebrew they are *nephesh* and *chai;* in the Greek they are, as we have seen, *psuche* and *zoe*. Of course, as this new life is more fully and clearly revealed through Christ in the New Testament, the distinction between them is more emphatic, and the contrast more definitely drawn, than in the Old Testament. But no careful reader of the Hebrew Scriptures can have failed to notice the characteristic use of these two Hebrew words when, on the one hand, this present life is spoken of, and on the other, that "length of days for ever and ever" which is the peculiar portion of the children of God, is spoken of. I might cite scores of passages from the Old Testament in point, but as our attention is exclusively directed to the New, in your article, I will only follow you there. It seems impossible that in your study of these two words in the Greek, the peculiar and almost exclusive use of these two terms

Digitized by Google

psuche and *zoe*, the one referring to the life that now is, and the other to that which is to come, should have escaped your notice. This word *psuche* occurs 105 times in the New Testament (and its analogue *nephesh* occurs 753 times in the Old Testament). Though somewhat capriciously rendered, sometimes "creature" or "beast," or in other ways, by our translators, yet in no single instance is there any intimation of its deathless nature. Yea, more, I can point you to scores and scores of passages in which its frail and dying and transitory nature is expressly declared. I confidently assert, after the most careful scrutiny, that there is not one passage in either the Old or the New Testament that attributes immortality to the *psuche* (or to its analogue the *nephesh*), while on the other hand this *zoe* which occurs 150 times, is constantly designated, not only as *the* LIFE, but as THE LIFE EVERLASTING. The adjective *aionios* signifying eternal, everlasting, is coupled with it nearly, if not, quite half a hundred times.

It is true, that this word may be used, and indeed is used—though very rarely in the Scriptures—as you have well shown by the citation of several passages, to designate an earthly life; but it is also true that whenever the new life, the higher life, the life that is endless is spoken of, this word *zoe* is always used, and the adjective *aionios* is very commonly joined with it, while the word *psuche* is never so used. It seems to have been "set apart from a common to a sacred use," or, as is truly said, "translated like Enoch from earth to heaven."

Now, while I accept of your interpretation of the word *zoe* as eminently Scriptural, I cannot, without protest, allow you with no warrant from Scripture, and indeed, as I think, in opposition to the clearest and most positive teaching of all Scripture, to assume that the *psuche* is also indestructible and eternal; that the life which we receive in our natural birth is equally stable and enduring with that which is supernaturally given from above in the new birth. And yet, you build your whole argument for the endless existence of the sinner in misery, on this assumption. This is just the one fatal defect in all the arguments I have ever seen on your side of the question. Many of them seem to be strong and logical throughout, but they are founded in the sand, or on a mere philosophical idea, which has nothing but a tradition to justify it. I know, indeed, how popular, it is, and how generally accepted as an axiom. When one comes to trace it to its source, he finds it in the words of the Great Deceiver himself, "Ye shall not surely die—ye shall be as gods," in direct contradiction of the words of Jehovah, "Thou shalt surely die." It is not surprising that the heathen philosophers should take it up and try to prove it true; it is so flattering to the pride of man and so agreeable to his desires. It is not wonderful that man, without any revelation to enlighten him in regard to the true and only way to eternal life, should continue to hope for it after the boon had been forfeited by sin. But

Digitized by Google

it is a cause for astonishment that the Church of Christ should take over unto her creed this seductive, deceitful philosophy, and claim for the whole ruined race of Adam, that immortality which the Word of God everywhere expressly declares to be impossible, excepting by a new birth; and deny to Christ the Saviour, the honour which He rightfully claims as its only true Source and Giver! But, what is yet more astonishing, our Christian theologians—while acknowledging, as they must, that there is no actual ground for their dogma in the teaching of Scripture, only by way of inference, and no proof of it in the philosophy they have adopted—are so set on holding it fast as one of the first principles of their faith, that they frankly say, "It needs no proof!" Let me quote to you a passage from McClintock and Strong's Encyclopedia, extracted from an article in the Bibliotheca Sacra, in which the writer naively argues that the want of proof only serves to strengthen the conclusion!!

"It is said that much of the reasoning employed by pagan writers to prove the immortality of the soul is unsound. This is a fact, and yet by no means invalidates their right to believe in the conclusion which they deduced illogically. Believing a proposition firmly, we are satisfied with the mere pretence of argument for its support; and searching in the distance for proof which can only be found in immediate contact with us, we discover reasons for the belief, which, long before we had discovered them, was yet fully established in our own minds; and yet we deem these reasons sufficient to uphold the doctrine, although, in point of fact, the doctrine does not make trial of their strength by resting upon them. If they were the props on which our belief was in reality founded, their weakness would be obvious at once; but as they have nothing to sustain, their insufficiency is the less apparent; our belief continues notwithstanding the frailness of the arguments which make a show of upholding it, and thus *the very defects of the proof illustrate the strength of the conclusion, which remains firm in spite of them.*"

Of what avail is it to argue with those who reach their conclusions by such a process; who hold their belief not subject to their reason but to their will?

Now, in order to bring this unscriptural dogma into apparent harmony with the teachings of the Word of God, a new and unnatural interpretation must be put upon the crucial terms of Scripture bearing on this question. For example, the word *thanatos*, death, one of the commonest and clearest words in our language or in the Greek, and which means just what it imports when predicated of any other living thing, must not be permitted to mean actual death when predicated of man in the Scriptures. And why? Simply and solely because the philosophical postulate, on which all these theologians build their theories, will not permit it. Some other meaning must be found for it, which is consistent

Digitized by Google

with the theory that the sinner is actually immortal, and will live —or *exist*, as they prefer to phrase it, so as not to contradict too violently the language of Scripture—to sin and suffer eternally, after the penalty of death has been inflicted upon him. I need not stop to consider the various methods—for they are many—which have been devised, and the various terms that have been employed to justify this contradictory conclusion.

I am sorry to find you employing the same methods. You do not, it is true, define quite as categorically as some of these theologians do, what you understand by the word *thanatos*, death, though you devote considerable space to its discussion. Your treatment of it seems to me quite vague and inconclusive. But you evidently consider it to be a state or condition of conscious being in which the sinner *lives*, or exists, if you prefer the term, to sin and suffer for ever.

Now, after reading what you have said of *zoe*, and agreeing with you so fully in considering it as designating not an unreal, but a real, veritable, actual life, and in that higher religious sense in which it is more commonly employed in the New Testament as designating that new life which is peculiar to the ever-living God, and which He imparts to His children in regeneration, and which is incorruptible and eternal, I must say that I am disappointed to find you endeavouring to put a strange and unreal meaning on its antithetical term *thanatos*, death. And yet I do not see how you can do otherwise, when you start with the assumption that man is an immortal being. But you must be aware that those with whom you agree in your conclusion have usually, if not invariably, held that both *thanatos* and *zoe*, when predicated of man in the Scriptures, are ethical terms denoting opposite states or conditions of life or existence; the one a state of conscious happiness, and the other a state of conscious suffering, and both equally enduring.

It seems to me that you have fatally weakened your position, and yielded more than half your ground in conceding to us all that we claim with respect to one of these crucial terms, and I cannot but hope that on further consideration you will see the logical necessity of conceding the same with respect to the other, which is its perfect antithesis. For the logical and Scriptural reasons for taking this word *thanatos* in its true, literal, and actual sense, when predicated of man in the Scriptures, are quite as cogent as for the true and actual sense of the word *zoe*.

You say very truly, that while "we have in the New Testament four nouns denoting life, with distinctions of meaning clearly marked and significant, there is practically but one word meaning death; viz., *thanatos*." The reason is obvious. There are many sorts of life. But death is a negative term denoting the cessation of life, of whatever kind of life is in question. It is the same in all its relations, and equally applicable to any sort of life. But it is not merely a "negative term," "simply denying the presence of

Digitized by Google

visible or tangible life," as you say. It is more. It conveys an implication of a previous life. We do not speak of the death of a stone, or of anything else to which life may not have been attributed. It denotes an *event*, the cessation of life rather than a *state* of existence. It need not be denied that it is sometimes used in a proleptical or anticipative sense; but when properly used, it always points to that event either in the past or future.

But it is altogether too much for you to claim, that because it is sometimes used in a sense somewhat figurative, as all words may be, it therefore *never* has its true and natural sense when predicated of the *psuche*, or the life of man, in the Scriptures; and yet, you and those of your school, are obliged to resort to this unwarranted course, in order to sustain the postulate with which you start, and on which you build your whole argument, namely, that the *psuche* life in man is IMMORTAL. You cannot advance one step in your argument to prove that endless misery is the portion of those against whom the Word of God denounces death, destruction, perdition, etc., without first denying that these most emphatic words have their natural and legitimate signification when the soul of man is in question.

You cannot but admit that the words *thanatos, apothnesko, teleutao, apollumi*, etc., in the Greek; and *maveth, muth*, and their cognates in the Hebrew, are the clearest and most forcible terms that could have been used to express the doctrine for which we contend, were the sacred writers intending to express it: the very terms that are always employed to express it, when any other living organism or thing is spoken of. Indeed, I am confident in saying that if these words do not express it, then it is not in the power of words to express it, and the doctrine of the natural immortality of the soul must stand, only because there are no terms in the language of man that can deny it!

This is the reason why the advocates of this doctrine so persistently endeavour to force upon us the term "annihilation," and, in spite of our protests, insist on calling us "annihilationists," when they must know that this is not the doctrine for which we contend. We know nothing of the annihilation of substance, which this term implies. We assert nothing of the destruction of the materials of which man or any other living creature or thing is composed. This term is no more appropriate in his case than in any other. What we claim is, the extinction of his life, the destruction of his organic, personal existence, as an individual whole. This we contend is what the Scriptures teach, when they speak of his death and destruction; nothing more, nothing less.

Your endeavour to escape from your dilemma by saying that the body dies, but the *psuche* or soul does not die, is only another way of begging the whole question in issue. What is it that constitutes the man? Surely not the body, at any rate not the body alone, nor chiefly. For, according to your theory, the real, conscious,

Digitized by Google

responsible man resides in the body, and uses it only as his instrument. It is the man himself that we are considering, and not the body. It was the man himself that sinned, the man to whom God said, "*Thou* shalt surely die," and to whom Satan said, "Ye shall not surely die." To which of these two contradictory declarations do you choose to adhere?

But it is not strictly true to say that even the body dies, unless by it you mean the whole man, for the body itself is brute matter. Though highly organised, it has no life in itself apart from the *psuche* or vitalising principle that lives within it. When God "formed man of the dust of the ground," there was neither sensation, consciousness, nor life in that body, till He breathed into it the breath of life. Then, and then only, man became a *nephesh chayyah*—a "living soul," or living creature; for the same thing is predicated of all animals, whether brute or human. When this vitalising principle is withdrawn, the body becomes what it was before, subject to the dissolving forces of nature. So says the Psalmist, "Thou takest away their breath, they die and return to the dust: thou sendest forth thy Spirit, they are created" (Ps. civ. 29, 30).

I accept as quite fair and accurate your statement of our belief, that "death means naturally, if not necessarily, the cessation of *conscious existence*, and the second death the total extinction of being." And I can fully endorse what you further say, that "there is probably a growing body of devout minds that hold this view as being in accord with Scripture, and as the only view consonant with right reason." If it were necessary, I could name to you many eminent Christian scholars in this and other countries, who hold this view, and I am sorry not to be able to include you among the number, and that you oblige me to criticise so severely your emphatic dissent from so reasonable a view; for you immediately add, "Let me first deny absolutely that death naturally implies the extinction of consciousness." I know very well that those with whom you agree, attempt to establish an ethical distinction between life and conscious existence, but to me it appears fatuous and self-contradictory, unless you first change entirely the meaning of the terms you employ. Of course existence is a broader term than life; for everything that is, may be said to exist, whether it have life or not; and life is a broader term than consciousness; for every living thing does not have consciousness. So that consciousness necessarily implies, or pre-supposes life, and life necessarily implies, or pre-supposes existence. To me the idea of consciousness without life is quite incomprehensible, and when you talk of the conscious existence of sinners in a state of endless misery, after their life has been extinguished and they are actually dead and destroyed, you are talking of what, to me, is utterly inconceivable and unthinkable.

The reason why we make a distinction between the first and

Digitized by Google

second death, or perhaps as we might better say, the first and second instalments of this penalty of sin, is because the Scriptures make it. The first death is not the punishment of our own personal sins. This is inflicted only in the second death. As the result of our fallen condition, we come into life as mortals, and this without regard to our individual character and conduct; and had it not been for God's purposes of mercy through Christ to our fallen race, there would be no second death. The first death would have been the final end of all men. There could have been no after life for any one. But Christ by His own death and resurrection has redeemed us from this Adamic death to which all God's children are subject. The redemption by the second Adam is as broad as the ruin by the first. And we are all raised from this first death; the righteous to enter upon that new and higher life, the *zoe aionios*, the eternal life which is given them from above; and the wicked, or those who have failed of this eternal life, to judgment and condemnation for their own individual sins, to the second death, from which there is no resurrection. In just what way man's personal identity is preserved, and what is his condition between the first death and the resurrection, we need not stop to inquire. There are various views on this question. It is not essential to the main question that we should stand for any one of them so long as our faith in the resurrection be not affected. To those who object to this grand central doctrine of the Gospel, because they cannot understand how this can be, we need only repeat the words of our Lord to the Sadducees, "Ye do err, not knowing the Scriptures nor the POWER of God."

It is true the phrase *deuteros thanatos*, the second death, occurs only in the Apocalypse, where we find it, four times, but this is evidently the death against which sinners are warned in all parts of the Bible, in the Old Testament as well as in the New. When Moses (Deut. xxx. 15) tells the children of Israel from God, that he sets before them life and death, and urges them to choose life (*chai* not *nephesh*) that they may live; when Jeremiah (Jer. xxi. 8) proclaims the Divine message, "Behold I set before you the way of life (*chai*) and the way of death;" when Ezekiel exclaims (Ezek. xviii.), "The soul that sinneth it shall die," and again when he pleads with sinners, saying, "Why will ye die?" "I have no pleasure in the death of him that dieth, saith the Lord, wherefore turn yourselves and live;" the second death is evidently intended—though the idea of a resurrection to judgment had not yet been fully revealed—for none of them could hope to escape the first death, and surely God is not mocking them; nor can that ethical, or moral sort of death for which you contend be meant, for this is their present condition, and it is of a future death that they are warned. But this is more clearly seen in the New Testament after the doctrine of the resurrection of the dead and the new *zoe* life has been brought to light. It is evidently this second death, of which our Lord

Digitized by Google

spoke, when He said (Matt. x. 28), "Fear not them which kill (*apokteino*) the body, but are not able to kill the soul (*psuche*), but rather fear him who is able to *destroy* (*apolesai*, put an end to by utterly destroying) both soul and body (*kai psuchen kai soma*) in *Gehenna*." So when Paul says (Rom. viii. 13), "If ye live after the flesh ye *shall* die, [not are now dead, but shall die] but if ye through the Spirit do mortify the deeds of the body, ye shall live"; he could refer to nothing else than the second death and the second (*zoe*) life, which it is the special object of the Gospel to reveal; and so in a multitude of other passages, when he brings this after death and this after life so sharply into contrast, as he continually does in his epistles. So James most clearly refers to this second death when he says (v. 20), "Brethren, if any of you do err from the truth and one convert him; let him know that he which converteth a sinner from the error of his way, shall save a soul (*psuchen*) from death, and hide a multitude of sins." It is needless to multiply passages on this point.

But, according to your doctrine, there is no actual first death: much less can there be any second death. I never found one of your school who could give any intelligible idea of what is meant by this phrase *deuteros thanatos*, the second death. Your theory does not allow you to take the passage, Rev. xx. 14, "And death and hades were cast into the lake of fire. This is the second death," in its obvious sense as meaning, this is the agent or instrument which brings about the second death; but the same sophistical interpretation is given to it as is given by the papist to a similar passage, "This *is* my body," to prove his doctrine of transubstantiation.

I cannot now stop to consider your argument for a *future* life founded on the various passages of Scripture which you cite, nor is it important that I should, for I agree with you in accepting the testimony of Scripture to the resurrection of all the dead to a life of some sort. Your texts have no bearing whatever on the main question of the endlessness of the life beyond for both the saved and the lost. But I cannot agree with you in your interpretation of these passages with respect to what is called the intermediate state. It would, however, be foreign to my purpose to enter upon the discussion of this incidental and subordinate question in this paper.

But I cannot permit what you say of the death of Christ and your inference from it to pass without notice. You say:

"It appears to me incredible that Christ was unconscious between his crucifixion and his resurrection. Not only his significant assertion that he had power to take his life again; but his divine nature as revealed to us in the Scriptures, his Godhead, if not his manhood, forbids us to think of him as not being. Was there nothing in him who had life in himself, whose life was the life of all created intelligences, to survive the shock of dissolution?

Digitized by Google

It would seem that only by stress of theories preconceived could any one arrive at such a blank conclusion. Yet if he did not fall into unconsciousness, neither do we; else he did not 'taste of death' for every man."

You seem here to confuse, or utterly ignore the distinction between the *psuche* life and the *zoe* life, which you have elsewhere acknowledged. You seem to forget that Christ was possessed of this *zoe* life in His own right, as His own peculiar life, a life that is absolutely indestructible. It was only His *psuche* life, or human life, that He laid down for man, and not His *zoe* life, as He himself expressly tells us (John x. 15-18), "I lay down my (*psuchen*) life for the sheep. No man taketh it from me; I lay it down of myself. I have power to lay it down, and I have power to take it again." It was not by any *vis vitæ* of His human soul (*psuche*) that He lived again; but by that higher Divine life that was in Him. It was only by the sacrifice of His human life, pure and spotless as it was, that He tasted death for every man. Hence the inference you attempt to draw, that because our Divine Saviour laid down His life and took it again, so every mortal man has the same power within himself, is without any foundation.

In closing, you say that you "shudder and draw back from the thought of eternal woe;" and well you may, for the more you consider what is involved in this idea of woe that is absolutely eternal, the more you will shudder and draw back; and so will every one who stops to think of it. Indeed, it is becoming more and more incredible, as this discussion goes on, and irreconcilable with any true views of the wisdom, justice or goodness of God. It is for this reason that our clergy, though they may hold to it still, as a dogma that belongs to the traditional creed of our Evangelical churches, have very generally ceased to preach it, and have, I think I may say, with some few exceptions, ceased actually to believe it. But they have nothing with which to replace it. Hence the Gospel message, which they bring to their fellow-men, has little or no power to influence them; for there is no alternative which they fear.

You appear to find some relief in the vagueness with which this dreadful doctrine, which you advocate, is revealed to your mind. I think I discern in you, by the tenor of your closing remarks, a latent hope that it may not prove to be true, after all. And yet you will defend it. But why should you? It is certainly not directly taught in the Scriptures. It is only by a course of indirect inference, and special pleading that you are able to find any tolerable argument in its favour, and even so, you cannot build up any argument whatever without first assuming, as its foundation, the very thing that needs first to be known, viz., the necessary immortality of the *psuche* or human soul. And then, if this be so, and the soul is not saved, as surely as sin brings misery so surely this misery will be everlasting! This is simply a deduc-

Digitized by Google

tion of your false philosophy of the nature of man, and not of Scripture teaching, but diametrically opposed to it—a philosophy which the great deceiver, with cunning malignity, has fastened upon the Christian Church, and by which he still holds her in bondage, that he may furnish infidels and sceptics with arguments against the Bible and the Christian religion; and hinder the progress of the Gospel, and grieve and perplex the hearts of God's children who really desire to believe and love His Word and do honour and trust Him, and who feel that they must honour and trust Him in spite of the fearful cloud of darkness which this awful dogma throws about Him.

I beg you, in the light of my criticisms, which though you may think severe, are offered in love and kindness, and as I think kindly expressed, to re-examine this question, for I am sure that, if you could come to see as I do, how this doctrine of eternal life only in Christ, by a new birth, is grounded on the explicit teaching of God's word; how it magnifies and honours both the law and the Gospel, and exalts alike the justice and mercy of our heavenly Father; how it harmonizes all the doctrines of the Evangelical system; and how, especially, it illuminates those that are commonly regarded as dark, mysterious, and forbidding; and what infinite glory it reflects on the Author of our salvation; instead of finding fault, you would thank me for the trouble I have taken to convince you of your error, and gladly join me in my humble endeavours to set this grand Scripture doctrine again in its rightful place in the symbols of our common faith.

J. H. PETTINGELL.

Philadelphia, Pa., Feb., 1885.

REMARKS ON THE ABOVE.

We desire at the outset of our remarks to indicate in a few sentences the great extent of our agreement with Mr. Pettingell. In the following very important particulars, then, he commands our unhesitating concurrence:—(1) That neither *nephesh* in the Old Testament nor *psuche* in the New ever has immortality attributed to it: that, in other words, "immortal soul" is a designation utterly unknown to the Bible. (2) That *zoe*, "life," is the one great word in Scripture which has *aionios*, "everlasting" or "eternal" coupled with it; leaving us free to learn how we get this "life," whether through Adam or through Christ, whether by creation or redemption. (3) That the primary and ordinary meaning of "death" in Scripture is simply cessation of life, and that there is every reason why the second or final death of the wicked should be so understood. (4) That we know and assert nothing of the annihilation of substance, and that on the negative side we are Biblical destructionists and not philosophical annihilationists, it being quite enough for us to understand the word of God to

Digitized by Google

mean by the destruction of the incorrigible, the final extinction of their being as living persons. (5) That "existence" is a broader term than "life," and "life" a broader term than "consciousness," so that although there may be existence without life and life without consciousness, yet there cannot be life without existence nor consciousness without life; and hence to affirm the survival of eternal consciousness in those who have lost eternal life is to put forth a piece of gratuitous absurdity. (6) That the question of the intermediate state between the first death and the resurrection, and the related question of the preservation of personal identity between death and judgment, are matters of subordinate importance in this controversy, so long as our faith in the resurrection itself is not imperilled.

We may now perhaps with a good grace name the one position taken by Mr. Pettingell as to which we stand in doubt. We cannot, as at present informed, quite concur with him in the way in which he has classified *psuche* and *zoe* together as representing two distinct kinds of life. He speaks of "*psuche* life" and "*zoe* life;" which seems to us to be a faulty classification; nearly as much so, if not quite, as if he had drawn a distinction, in English, between "*soul* life" and "*life* life." If he had substituted *pneuma* for *zoe*, and discriminated *psuche* life from *pneuma* life, in other words "soul life" from "spirit life," then it would have been a pleasure to us to agree with him; for unquestionably it is, over the whole realm of creation and especially over that of redemption, the spirit that maketh alive: "Thou sendest forth thy spirit (not thy soul), they are created;" "the first Adam became a living soul, the second a life-giving spirit;" "that which is born of the spirit is spirit." Possibly, this is exactly what our brother means; but, as it seems to us, he has gone rather too near saying that *zoe*, of itself, means a distinct *kind* of life, which may be distinguished from *psuche* life; and we humbly think this position untenable—for the following reasons. (1) *Zoe* is an abstract word, really denoting life of any and every kind. (2) *Psuche* is not an abstract word, and does not mean life of every kind. It is a concrete word and means rather "soul" than "life;" although, by reason of the unbiblical nature of our popular psychology, we cannot at present quite make our English word "soul" cover it, and are compelled sometimes to *render* it "life." Yet perhaps it always carries with it the notion of individuality. Hence the well-known usage by which "soul" means "self" or "person:" as "my soul," that is "myself;" "three thousand souls," that is "three thousand persons." Life (*zoe*, *chai*) seldom means person, perhaps never, even in the Old Testament, save in a few poetical passages; wherein for the sake of parallelism it is used synonymously with soul (*psuche*, *nephesh*). The one fact to be insisted upon is that *zoe* (=*chai*) strictly and properly is an abstract word and means life of every kind, in whatsoever or whomsoever found—tree,

Digitized by Google

animal—man—or God. Hence *chayyah* in Hebrew actually means "animal" *chayyath-eretz* "living thing" or "wild-beast of the earth"; in like manner as from the Greek *zoe* we get our word zoology. Not only is this so, but there can be no *psuche* without *zoe*, no soul without life, either present or past: no living soul without present *zoe;* and presumably a corpse was originally called a "soul," in Hebrew, only in so far and so long as the impress of the living soul lingered on the cold clay, or as we should say, in our nearest idiom, only so long as the dead man was "himself." The passage from "soul" to "self" probably furnishes the bridge over this Hebrew difficulty. How essential life is to soul—in other words, *zoe* to *psuche*, *chai* to *nephesh*—cannot be more clearly seen than in the first chapter of Genesis. There we not only have *chai* of itself standing four times for "beast" or "living thing," which is interesting, and pertinent to a point made above; but, in addition, *nephesh* (= *psuche*, "soul") four times construed with *chai* in such fashion as to make *chai* QUALIFY *nephesh* (virtually *zoe* qualify *psuche*, which is, of course, only to say in English, so as to make "life" qualify "soul.") That these latter four examples also refer to the brute creation, so that the lower orders are, in that chapter, four times over described as "living souls," is a circumstance of additional interest, and, by the way, a pretty hard nut for popular psychology to crack. But the point just now is, that even here, *zoe* has in effect to qualify *psuche* before the latter can do duty in the way of describing even living animals! In every animal there is a "living soul," or "soul of life." For it would seem that just as we have the expression "spirit of life" in the New Testament, the Hebrew idiom would say "soul of life." (Compare Gesenius under the word *nephesh*.) Naturally this gets softened in Greek and English into "living soul:" so, at least, it ought to be in English even in the first of Genesis, if we are to put our foot on the first step of Biblical psychology. Pausing at this point to look into the Septuagint of Genesis First, what do we find? We find *zoson*, *zoon*, *zosan* (all cognate with *zoe*), and once the noun *zoe* itself in the genitive, in the strictly literal rendering "*psuchen zoes*" (*i.e.*, "psuche *of* zoe," "soul of life")—this last in v. 30: "which hath in itself a soul of life." We must apologise to Mr. Pettingell for being thus particular about what he can see at a glance: it is for the sake of the ordinary reader that we are careful to give an adequate statement of the facts. It is obvious now to observe that if *zoe* is essential to "soul" in animals, it is essential to "soul" in man. Accordingly, when in Gen. ii. 7, it says that "man became a living soul," what is this but to say, "man became a *psuche zoes*" ("a *psuche* of *zoe*," a "soul of life"); and although the Septuagint here chances to have *psuche zosan* (the participle instead of the noun) yet that makes no manner of difference, as nothing can be "living" that has not "life;" which is the very same as saying that nothing can be

Digitized by Google

zosan that has not *zoe*; and the Hebrew expression (*nephesh chayyah*) is absolutely identical with the four examples from the first chapter already given. There can be no need to carry the induction further: at the most, a reference to the following passages should, it is submitted, suffice to set the matter at rest. Either *zoe* or its equivalent in the Hebrew is found in the following (as it appears to us) conclusive texts:—Prov. xiv. 30; Eccl. vi. 12; Acts viii. 33; xvii. 25; Phil. i. 20; James iv. 14; and 1 John v. 16; in turning to which passages the word "life" will be a sufficient clue to the English reader. It hence abundantly appears, first, that there can be no *psuche* without *zoe*; and, secondly, *zoe* means *life of every kind*. It is quite true, as already admitted, that *zoe* is the word which in the N. T. has *aionios*, "everlasting," conjoined with it; as *why should it not?* And it is quite natural that when life *everlasting* is revealed, *that* should become "life" *par eminence*, and so under certain circumstances "everlasting" be implied, even where not expressed, "life" alone in English and *zoe* in Greek sufficing to carry the whole idea. The notion of life in the great Christian revelation necessarily becomes intensified and elevated; but the word *zoe* in Greek is no more changed in meaning than is the word "life" in English. Every legitimate controversial end would appear to be answered by simply detatching "immortal" from "soul," as having no natural and necessary connection therewith; and by observing, as may be done with unanswerable force, that though the human soul must, to *be* a soul, be invested with *zoe*, yet if that proves *man* necessarily immortal, it proves brutes also to be necessarily immortal, for their souls also, to *be* souls, must needs be invested with *zoe*, that is, with life!

These, then, are our grounds for standing in doubt of the legitimacy of Mr. Pettingell's discrimination between *psuche* and *zoe*. It is with the greatest deference that we submit them to so able, acute, and well-informed a scholar. If we are wrong, either in our representation of his meaning, or in our own decipherment of the Biblical facts before us, we shall be only too happy to be set right.

These remarks cannot perhaps be more becomingly and usefully concluded than by stepping back on to the common ground whereon we both so greatly rejoice, and from which it is to be hoped Mr. Pettingell may long be spared to do brave work for the Master. This return to matters of agreement may be made by again reverting to the surprising fact—surprising in the light of current theological teaching—that the Bible knows nothing of an "immortal soul" apart from Christ and His redeeming work; absolutely nothing, indeed, of the *phrase* or any equivalent. Is not this the more surprising when set in the light of these additional considerations—namely, (1) That where in the New Testament the human "soul" is *brought* into connection with immortality, this is stated in such a manner as strongly to confirm our general conclusion that death-

Digitized by Google

lessness does not come by creation, but is exclusively the fruit of redemption? We may refer to the following as representative passages of this class; namely, John xii. 25, "He that hateth his *psuche* in this world shall keep (*phulaxei*) it unto life eternal (*zoen aionion*)," which does not look in the least as though soul *as soul* were inevitably destined to live for ever; and Heb. x. 34-39, the force of which was so well pointed out by Mr. White last month, and which clearly goes to shew that only by preserving faith can our "soul" become to us an "abiding possession." (2) The other consideration is that as the human soul is not naturally immortal, so neither is the human spirit; the only instance in which "eternal spirit" is named in the New Testament being Heb. ix. 14, and which refers exclusively to Christ, and gives a peerless reason why His blood has redeeming efficacy. So that, in fact, the force of negation can no further go. Man's spirit is not naturally immortal, nor is his soul; nor, as a matter of course, is his body. No part of him is naturally immortal. And, once more, it is never said of the *integer*, man, without reference to the parts of which he is composed, that *he* is immortal, incorruptible, or eternal. Surely this makes it easy to believe, in the literal meaning of the declaration, that "eternal life is the gift of God in and through Jesus Christ our Lord."—ED.

STUDIES IN THE LIFE OF CHRIST.

No. XIV.—THE TEMPTATION (*concluded*).

HAVING considered the facts of the temptation as recorded, a pertinent question suggests itself:—How came it to pass that we have such a record? The question of the inspiration of the Scriptures is deeply involved in the reply.

Matthew and Luke present us with narratives in essential agreement, though bearing intrinsic evidence of originality. Mark, although his testimony is compressed into a single verse, contributes a new particular. How came a knowledge of the facts into the minds of the Evangelists? Common and recognised temptations may pass into the intimate discourse of bosom friends; but extraordinary ones, never. It is inconceivable that Jesus made this special and unique probation the subject of a confidential communication. The deepest things in men's spiritual experiences can never be dragged to the surface — even the things of greatest honour and glory to them—for, were they disclosed, the speaker must tarnish his glory by an apparent boastfulness. Paul bitterly deprecated the necessity thrust upon him of becoming a fool in glorying.

Moreover, throughout His intercourse with His disciples, Jesus consistently maintained the character of authoritative Teacher and Lord, and what perpetually perplexed them were His enigmas and His reserve. Dearly as they loved Him and He them, an impassable gulf was between them. Even when John laid his wet cheek against the seamless

Digitized by Google

vesture, in the hour when discourse was most intimate and regards intensely tender, the gulf was there. Mary could testify of the annunciation; the shepherds, of the song on Bethlehem's plains; the Magi of the mysterious star. Yes! the Heavens could tell—could in anticipation claim for the Victor regal honours; but the victor Himself could never parade His conflicts or His spoils. The silence that fell upon the wild beasts themselves, when in their casual prowlings they were arrested by the fearsome sight of the solitary King of men struggling internally for His kingdom,—that silence, we may be sure, entered into the heart of Jesus never to be broken. Whence, then, came knowledge to the Evangelists? The alternatives presented to us at this stage of our enquiry are indeed momentous. Either the record was the blasphemous concoction of men whose other testimonies concerning Jesus must in consequence be rejected as valueless—a hypothesis which the homogeneous glory of the Gospels themselves, and what we know otherwise of Matthew, Mark and Luke, compel us instantaneously to dismiss;—or, it owes its appearance in the Scriptures to a direct and supernatural revelation made to the writers when engaged upon their holy and blessed undertaking: such matter—of the utmost importance to be made known, but which ordinary sources of information could not supply—being thus communicated. This last alternative we accept as the true answer to our question; and the conclusion is warranted by all that we gather elsewhere of the occasions and limitations of miraculous intervention. For reasons, to ourselves convincing, we decide that Jesus did not Himself communicate the particulars of this momentous crisis in His history: the only other possible informant was the Holy Spirit.

But if the Holy Spirit inspired the record, why does Luke give it differently from Matthew, and why was a significant item left to be supplied by Mark? This enquiry—a type of so many others that the Gospels suggest—opens up the whole question of the inspiration of the Scriptures, its kind, its intention, its distinction, its degree. The subject is altogether too wide a one to be debated here, but a few suggestions may be made. It would certainly seem rational to conclude that the Holy Spirit having communicated to one of the Evangelists a critical event in the history of our Lord, which could not otherwise have come to his knowledge, did not absolve the rest from the duty of consulting existing authoritative records by making to them a similar special revelation, but left it with the Church for preservation and propagation under His Divine guidance. Presuming Matthew to have been the recipient, Mark, under the same Spirit, was led to omit what was already in the churches' possession, and to supply an item not appearing in the work of the former, while to Luke the order of the temptations appeared a matter of indifference.

Dean Alford, in his anxiety to gain for the Gospels the additional credit of absolutely independent testimonies, goes to the extreme of maintaining that neither Matthew, Mark, nor Luke, although contemporaries, and moving amid the churches to whom the sacred biographies were confided, ever saw any Gospel but his own—a view which appears to us exceedingly strained.

The Gospels were written to be circulated and read, and it is asking us to believe that Mark and Luke made anxious efforts to avoid seeing

Digitized by Google

the standards of the Christian doctrine as they were one by one compiled. We are driven to imagine the Evangelists, before entering a house, standing upon the threshold and saying, "I adjure you, declare truly if you possess any record of the life of our Lord, such as rumour says has got current among you; for, if so, I, who am also engaged upon the sacred task, and might be tempted to look into its pages, must flee from you as from the evil one, for the sake of my independent testimony."

We believe that the Divine Spirit inspired, directed and controlled the diligence of the Evangelists in taking cognizance of all contemporary records and oral traditions, which being added to their testimony of what they had themselves seen and heard, were likely to add to the value and completeness of their undertaking; that, so engaged, they were under an especial inspiration which enabled them to detect the spurious and to preserve the true—to be careful of essentials, and indifferent to the indifferent—to magnify the Spirit and let the unprofitableness of the letter appear; that, further, what was wanting in records or experience to a sufficient revelation of the unique history, the Holy Spirit by a special impartation took care to supply.

Will it now be said, "But, if so, why do not the Evangelists discover an anxious concern to make their accounts tally in every particular?" Our answer to that would be, that they were far too largely possessed of the Spirit of truth and of wisdom to care for such trifling; that, to exhibit the imperfection of human instruments, even when employed in the highest functions, is a cardinal feature of the Divine Government, for reasons which suggest themselves, one being that faith may ever rise above the temporal and the human up to the Eternal and Divine, and be left without excuse for its exercise even when perusing the very oracles of God. The imperfections of the Scriptures form a part of the essentials of our probation. As a product of creaturely intelligence and creature spirit operated upon by their Divine Author — the glory of the Revealer must needs be dimmed by the limitations of the human agents. Only in One did heaven and earth so unite that there appeared the express image of the Father's glory; but He left nothing recorded of Himself, He scattered a golden store of sayings, careless for their preservation except in the hearts of His hearers, because He was confident in the resources of the Comforter that should follow Him, and because through His Church He would speak to men in every age. The imperfections and the difficulties of the Scriptures are marks of the Divine Wisdom in adapting them to their purpose. These characteristics perpetually woo to enquiry and research; and every student attempting to remove obscurities or reconcile apparent contradictions reads with an intentness and ponders with an earnestness which he would never give to a book of superficial perfection.

The prejudiced critic and the scoffer are attracted with a different motive by the same features, and snatching at contradictions and discrepancies some of them turn up the lava of God's threatenings, discover the abysses of eternity, the gates to heaven and to hell, and by them the well-spring of life.

Because they contain so much that is debateable, the Scriptures are continually debated. The very thing that threatens the usefulness of a

Digitized by Google

written revelation—the danger of its being neglected—is thus obviated. Made the final appeal of numerous sects and schools of religious thought, they are ensured against contempt and indifference, and just because they are the ground and centre of everlasting dispute, they find attention excited and hearts prepared for the clearer intimations of the Spirit, which, amid the hurly burly of controversy, and the flinging about of texts, ceases not to exalt charity above knowledge; to show that human love can mount to the very throne of God, while human intelligence must ever grovel at an infinite distance below the Divine; to reiterate that it is the letter that killeth, but the Spirit that giveth life.

One argument for the verbal inspiration of the Scriptures is, that it is impossible to think without using the symbols of thought-words; and that, therefore, not only the thoughts, but the words of the inspired writers were given them from above. It does not seem to have occurred to the holders of this theory that men may be inspired to speak and to do without the method of their agency being likewise controlled; but, more obviously still, that the theory requires that the original tongues should be perfect as expressions of thought, that there should be no difference in this respect between Hebrew and Greek, and that all the copyists and all the translators should be divinely inspired, so as to avoid verbal errors, and that the languages also into which the originals should be transferred should be equally perfect mediums for the representation of the Divine mind.

A moment's reflection will show the untenableness of these assumptions. There never has been a perfect human language; the ambiguities of words are the difficulties of thinkers, the despair of the honest, and the opportunity of the crafty lawyer. Languages are on a level with the culture, intellectual and spiritual, of the people using them. Missionaries attempting to translate the New Testament into barbarous dialects, are baulked by the absence of words embodying essential Christian ideas. The thoughts of the Lord Jesus Christ were similarly constrained: no current language availed Him; parable and illustration came to His assistance, but never to His absolute relief. The Father in Heaven could not possibly be revealed to men in words which they themselves had coined, who themselves had no conception of such a glorious Being, and therefore, no words to pourtray His character. The impartation of the earlier Christian doctrine lay under a like disability. New glosses had to be put upon words as used by the classical writers, or understood by the common people. Repentance, faith, holiness, sanctification, regeneration, redemption,—these had a meaning for the unchristian Greek, but to the convert were burdened with quite another and a Divine significance, which only an inner experience could reveal to himself and he could never reveal to another. The inadequacy of language still remains even with the Christian glosses. Only the language of Heaven itself, which is unspeakable and unutterable to and by mortal beings, could furnish a medium for the communication of God's high thoughts which would not inevitably prove "a veil as much as a revelation."

We have arrived at a stage in the development of the spiritual forces of Christianity when the inadequacy of the verbal clothing of God's communication to men is felt with increasing intensity. Men's thoughts

Digitized by Google

are higher and better than their creeds, and when a battery of texts is brought against them, they still remain obdurate and unconvinced, retiring to the stronghold of their hearts, to which God is speaking in words which they cannot communicate.

It is not that they believe less in inspiration, but more: they feel it profoundly in themselves, they would acknowledge it in all their Christian brethren—they would acknowledge it even when what seems to them a vital truth is denied by their brother, because the imperfect apprehension of truth is a part of the subjection of the creature to vanity, and the Spirit, while transforming the affections, does not transform the understanding. As we have among us the colour blind and the totally blind, showing forth the works of God; so have we men who are deprived of the full possession of the Christian consciousness; nevertheless in their Apollos condition they can serve God's truth; and just as the message of Eternal love and mercy had to be conveyed in the hampering and faulty expressions of a heathen tongue, so the deprived and stunted spiritual development of a Channing or a Martineau is graciously used to serve their day and generation in the impartation of truth in which they were neither stunted nor deprived.

In the circle of the apostles, the perception of truth varied both in the degree in which sovereign grace revealed it, and in the adaptability of human faculty to receive it. Peter found in Paul's writings things hard to understand. Paul, it is certain, would find in Peter and in James depositories of truth differing from that which was especially his own. As both light and heat are revealed to us by the presence of the atmosphere, and in its variations the revelation is modified, so must the Sun of Divine truth encounter a soul-atmosphere before its revelations can be conveyed, and no man's atmosphere is the same. If the apostles had to learn from one another, if in them Divine truth began to evince its wealth of succour to human hearts in its infinite adaptability to differing spiritual temperaments and states, how certain may we be that Christians of our own day will never be brought to see alike, and if they did, it would demonstrate not the glorious fulness, but the paltry littleness of the Divine Word. We mistake, too, in not recognizing the infinite diversities of mental and spiritual constitution and faculty. It would be a stupendous miracle if all read the Bible with the same eyes, and it was never intended they should; for as one muddy pool will never reflect all the constellations in the heavens, neither can one poor little human soul hope to mirror all the suns of truth that God has set blazing in His Word. It needs an ocean of humanity to do that, and then one half will not be told it.

We see, then, that the Sacred Writings have, as revelations of the Divine Will and purposes, been injuriously affected by the imperfections of human language and human agents, but that these very conditions of their existence render them all the more perfect as instruments of spiritual culture, and especially for the discipline of Faith, and Hope, and Charity.

We may well sigh, however, for a more adequate vehicle for the transmission of God's thoughts concerning us. They are immensely wider than the limits of human language or human illustration. Now there is not a word in Scripture to discourage the expectation of further

Digitized by Google

revelations being made to man. Doubtless at the dawning of the New Day—the approaching new dispensation,—the language of the human family will be one of the things reconstituted, and over the oracles of Divine truth, old and new, the bitterness of controversy will be exchanged for a sympathetic oneness of adoration at the clearness and the glory of the things made known.

HENRY DEACON.

Clifton, 1st April, 1885.

FORWARD!

WHAT is remorse? an idle thing,
Made up of vain regrets and sighs;
Its seeming aim, to rouse the soul,
Its real effect, to paralyse.

Think you it taketh nigher heaven
To brood upon the past and grieve,
Without the struggle to reform,
Without the effort to retrieve?

I tell you nay! for here on earth,
Where time to mourn is time to mend,
Sorrow for sin will not avail,
Without improvement be its end.

'Tis easy to protest and wail,
But God requireth more than this;
He wants repentance, not remorse,
The last brings woe, the first brings bliss.

Brings bliss, because of love divine,
Which kills the evil seed within:—
Ah me! it is a staggering thought,
This one, of origin of sin.

But God be thanked! not one, man needs
To solve for his eternal good,
Since all God asks for that is this,
That He be loved and understood.

But though this mean undoubtedly,
That "perfect love which casts out fear,"
Surely true love will ever strive
To please the one it holdeth dear.

Use then the failures of the past
Only as spurs to urge anew,
Stoop to the cross, He'll raise and crown,
For reason best—He loveth you.

FAUVETTE.

Digitized by Google

WHEN IS "ETERNAL LIFE" FIRST GIVEN?

A VERY important question is raised and discussed in last month's RAINBOW by Mr. Constable, in the course of his article headed "Eternal Life." With very much that he has written in that article all readers of the RAINBOW will doubtless concur; but on the point to which I allude, he will, I trust, find many to differ with him, as I do myself. I think I may say that it is *the* point of his article which he brings out in the last paragraph of p. 151:—"Once more: The life of man, of all, not merely of some, is a terminable thing. . . . . The life of every one of them (*i.e.*, of believers) is a thing which terminates." It is logically enough developed in the last words of the next page:—"Of the 'eternal life' of the believer as depicted in the Scripture, we must, therefore, even at this stage of our inquiry, affirm that it is as yet *a future thing*. It connot possibly commence until the present life has passed away." It is put clearly and concisely in all its fulness in the following statement, which occurs in the second paragraph of p. 154:—"That eternal life is not at present actually given to, or enjoyed by, God's people; but that for the actual possession and enjoyment of it they must await the resurrection."

The question is, When is eternal life first given to God's people? Is it true that it is not now enjoyed by them in any measure, but that "for the actual possession and enjoyment of it in any degree they must await the resurrection"?

Of course it has long been seen that the answer which Mr. Constable gives to these questions is the necessary consequence of the tenet, of which he is such an able advocate, that in the first death the soul as well as the body is killed, thus denying that the soul of the wicked survives until it is destroyed in Gehenna and the soul of the righteous survives to all eternity. The fact that what he has now contended for is the necessary consequence of this has been, with many, a chief reason for rejecting it, and a plain proof of its unscripturalness. Mr. Constable does not shrink from this, or perhaps from any logical result of what he holds on the subject of Hades. And yet I think he ought to have gone a step farther in his recent article. That farther step was taken, jauntily enough, by Mr. G. A. Brown, at a Conference of the Conditional Immortality Association, held in Maberly Chapel, London, in 1879. I have not the Report of the Conference by me; but it will point out the steps I allude to if I quote my own words respecting it from a letter I wrote to the *Christian World*, shortly after the Report of the Conference appeared in its columns.

"Another desperate consequence of the same mistake was well pointed out by Mr. Maude. I mean Mr. Brown's denial of the new birth as a part of Christian experience in this life, and, of course, of the eternal life which Jesus says with a 'verily, verily,' His people *have*. In his fantastic, new-fangled, and, I must say, utterly absurd explanation of John iii. 7, 8, he makes out that when our Lord told Nicodemus, 'Ye must be born again,' He meant what Nicodemus never doubted—unless, indeed, he was a Sadducee, which he wasn't—that he must be raised from the dead at the last day. Jesus said of His sheep, 'I am come

Digitized by Google

that they might have life, and that they might have it more abundantly." Mr. Brown does away altogether with the first and less abundant instalment of the life eternal, abolishes all real earnest of it, and makes it altogether a matter of hope, not at all of possession and enjoyment here and now."

Does Mr. Constable agree with Mr. Brown in his explanation of John iii. 7, 8? Or does he shrink from going so far? I think he is logically bound to go all the way, even if it leads, as I think it does, *ad absurdum*. And so, my reply to Mr. Constable must include Mr. Brown's position as involved and implied in his. I maintain with, I think, most Conditionalists—not to mention any other Christians—that eternal life is begun in the regeneration, and is completed in the resurrection; that it is, from the regeneration on for ever, the possession of every one that is born of God. Life of every kind begins with a birth of some kind; and a birth of any kind inaugurates a life of some kind and of some duration. Does not the new life begin with the new birth? Does not the new birth inaugurate the new life? And is not the new life, which it inaugurates, the eternal life which Christ gives His sheep? Mr. Brown says "Yes" to all these questions, whether Mr. Constable does so or not; but Mr. Brown goes on to say, and I suppose now that Mr. Constable goes on with him—"Yes; but the new birth and the new life are both things of the future. The new birth is the resurrection from the dead. The new and eternal life is the life which is then begun." There is just one step farther in the same direction which I consider Mr. Brown and Mr. Constable are logically bound to take. I am not aware that even Mr. Brown has taken it yet; and I can well believe that Mr. Constable, at any rate, would hesitate about taking it; and that is the denial that Christians are now the children of God. They ought both to say—"They shall become children of God when they become children of the resurrection, but not before. They become children of God in the new birth, wherein they begin their new and endless life, *i.e.*, in the resurrection from the dead. They are children of God only in hope and by promise, only proleptically, as yet." And so, I think, the case is fully stated, and we see all that it means—all the way that Mr. Brown and Mr. Constable are leading us, one perhaps leading on slightly in advance of the other.

Mr. Constable's contention is, that when Christians are told again and again, and with a "verily, verily," by the Lord Himself that they "have eternal life," they are only to understand that they "are now in possession of *the promise of* eternal life, while they have not yet actually obtained or enjoyed it." Now, I maintain that having the promise of a blessing, and having the blessing itself, are two different things. Even to say to a child, "Such and such things are yours; you will have them by and by when you come to full age," is very different from saying to him, "Verily, verily, you have them now." But I ask Mr. Constable, Is he prepared to say in like manner, that when Christians are told they are born again, they are to understand that they will be born again if and when they attain to the resurrection from the dead? and further, that when told they are now the children of God, they are to understand that they are not the children of God now or yet (any more than the most Christless of men), but will have that manner of

Digitized by Google

love bestowed upon them in the resurrection of the just? Surely these three things take their place together either in the present or in the future; the new birth, the possession of the new and eternal life, and the being made and being the children of God. Surely it is the new birth that gives the possession of eternal life and the title of child of God; and most certainly all three are spoken of in Scripture as being things of experience in this world, though pertaining to, and being consummated—given "more abundantly"—in the world to come.

We have seen how Mr. Constable pushes the believer's possession of eternal life out of this present life altogether by means of a most unwarrantable prolepsis. Can he, by use of the same or any similar figure of speech, or by any means whatever, push the new birth into the life to come? The beloved disciple says in his Gospel (i. 13) of those who received the Incarnate Word, that they "*were born*, not of blood, nor of the will of the flesh, nor of the will of man, but *of God*." So he says also in his first Epistle (v. 1), "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." "Every one that loveth is born of God" (iv. 7). Are we to understand that these words mean that believers "*will be born*, not of blood, &c., but of God," that the words, "is born of God" in the last two passages mean, without any figure of speech, "will be born of God in the resurrection;" and that the words, "Him that begat," and, "that is begotten of him," mean, without any figure, "Him that will raise from the dead," and, "that will be raised up from the dead by God"? Again, the beloved disciple says in his first Epistle (iii. 1, 2), "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are." (Observe these last words which, with abundant MS. authority, are restored to us in the R.V. They seem written—as well as what follows in the next verse—on purpose to contradict the notion I am combating.) . . . "Beloved, now are we children of God, and it is not yet made manifest what we shall be." Are we to suppose that he meant: "And such we are not yet, but we shall be in the resurrection? Beloved, we are not now children of God, however we may be called so now in anticipation of the adoption; we must await the resurrection of the just for that. We shall not be children of God in reality till we are children of the resurrection?"

I might rest my argument against Mr. Constable's position solely on the ground I have taken, that our being born again, our being the children of God, and our having eternal life, are inseparably connected together, and that all three belong equally to this present life, while the first two are unmistakeably spoken of in Holy Scripture as matters of present experience. But I might also dispense with this line of argument, and reply to Mr. Constable altogether on the ground of what is said in Scripture of our having life in Christ even now. I have referred already to John v. 24, and would only remark on the emphatic nature of the statement, that the believer "*hath eternal life*, and cometh not into judgment, but *hath passed out of death into life*;" with its plain reference to the present, the future, and the past, precluding all supposition of a prolepsis.

The passing out of death into life is surely the beginning of life

Digitized by Google

eternal, and as surely is a past event in every believer's life. This is made absolutely certain by St. John's use of his Master's words in his Epistle (iii. 14): "We know that we have passed out of death into life, because we love the brethren. He that loveth not his brother abideth in death." Just as, in the next chapter, "Every one that loveth is born of God." Are we to suppose that St. John, instead of making love to the brethren a test and proof of a passing out of death into life in the past, intended only to connect it—in the way of reward, perhaps—with resurrection to eternal life in the future? So St. Paul (Eph. ii. 1, 5, 10) speaks of God having "quickened us when we were dead in sins;" and not only that, but speaks of that operation of God as our being "created in Christ Jesus for good works, which God afore prepared that we should walk in them." Surely from the time when we were "created in Christ Jesus" we "have eternal life;" and as surely this cannot refer to resurrection in the future, for it is expressly antecedent to the "good works" we are to walk in now. So also in Gal. v. 25, "If we live in the Spirit, let us also walk in the Spirit;" where, surely, "if we live," means, "if we are alive from the dead," "if we have life in Christ;" and as surely this is not future but antecedent to our now "walking in the Spirit." Some are contented to be barely alive; and the life is so low in them that they can scarcely walk. Being alive by the Spirit, we ought to walk by the Spirit. Again in Romans vi., it is declared to be the purpose of our union with the risen Christ, that "we also should walk in newness of life;" but this, surely, presupposes that we have the new life: our having it is antecedent to our walking in it. All our service of God and our warfare with sin should be rendered, "not after the law of a carnal commandment, but after the power of an endless life" begun in us.

Mr. Constable argues that "if (eternal life were) communicated to the believer now he could never die." We gladly accept this consequence of what we hold to be a fact. Jesus said to the Jews (John viii. 51), "Verily, verily I say unto you, if a man keep my word, he shall never see death," and He allowed the Jews to quote Him as having said, "he shall never taste of death." We gladly accept this consequence too, which seems exactly the same as Mr. Constable's expression "never die." So too He said to Martha of Bethany, "Whosoever liveth and believeth on me shall never die" (John xi. 26); and to the Jews at Capernaum He pointed out this distinction between their fathers eating the manna and His disciples eating of the true manna, that the former ate the manna and yet died, while the latter eat of the true manna and do not die. Now food is never given to the dead to bring them to life; it is given to the starving, the dying who are perishing with hunger, to preserve life. The typical manna served this purpose with the Israelites but poorly. The manna eaters died after all. The true manna serves this purpose perfectly. Believers in Christ do not die. They never die; never taste of death; never see death. Death can never happen after the true manna has been eaten, or else our Lord's words are falsified; and surely the time for eating it is here and now, not in the resurrection.

Mr. Constable will probably reply: "Yes, but men do die after they have believed in Christ." Well, I venture to say they do not: not in

Digitized by Google

the important sense in which Christ used the words, which is, let me observe, not a figurative sense at all. What explains the seeming contradiction between Christ's words and the fact that so many believers have fallen asleep in Him is, of course, that our Lord was only referring to what is death indeed, to the second death, the death eternal. Most truly it can be said of those whose bodies men kill, but whose souls they cannot kill, and who have eternal life in Christ, that they do not die, do not taste of death, do not see death; so the Spirit of Christ in His prophet Ezekiel had long before declared (xviii. 21, 28) of the penitent sinner—"He shall not die," "He shall surely live, he shall not die." And I do not suppose that Ezekiel or his hearers understood Jehovah's message to mean that once in resurrection life he shall not die. No, but once repentant and godly in this life, "he shall surely live, he shall not die." Mr. Constable makes quite too much of the first death. If he would only believe that it is not the death of the soul, but only of the body, worn out perhaps by disease and a long life of hardship, he would be, I think, at the right stand-point for believing aright the words of Christ and His holy apostles and prophets about penitent believers not dying, having passed out of death into life, having eternal life.

As to James iv. 14, I might remark that according to the R.V. it is not said that the believer's life is a vapour but—"What is your life? For ye are a vapour," &c. But I do not take any advantage of that; nor indeed is there much advantage to be derived from the change. I would simply refer Mr. Constable to the ordinary common-sense meaning of the passage as it stands in our A.V., and as any intelligent child would give it to him. Plainly St. James referred to our uncertain tenure of this mortal life, not to our eternal life which we have in Christ, and which is hid with Him in God. I can understand some people supposing that there was a difference between St. Paul and St. James on the subject of justification of faith, though I do not believe there was any real difference between them; but I cannot imagine any one supposing there was any such difference between them on the subject of—"What is your life?" as that St. Paul would have said, "Your life is hid with Christ in God," while St. James would have replied—"Your life is a vapour that appeareth for a little time, and then vanisheth away." It would, I think, be possible to harmonize these two utterances by the not very extravagant supposition that they were speaking of "your life" in two very different but very well understood senses. A would-be murderer and an insurance agent might both come to me expressing a wish to "take my life," but I could readily understand that they used those words in widely different meanings.

Another argument for the position that the "eternal life" of the believer "cannot possibly commence until the present life has passed away," is that "everywhere throughout Scripture it is marked as attended by circumstances of piety, and holiness, and love, and joy. Only with such circumstances is eternal life ever associated." But then it is often spoken of, and as the present possession of the believer, without mention of any attendant circumstances. Mr. Constable finds, as we all do, many passages of Scripture where "eternal life," as given "more abundantly" at the resurrection, and as it will be enjoyed for

Digitized by Google

ever after by the redeemed, is associated with unmingled blessedness and joy, and argues from such Scripture that whenever it is spoken of it must be understood as accompanied with these attendant circumstances, so that it cannot otherwise be possessed in any measure by any. But this is assuming among other things the very thing he had to prove. It certainly does not follow that, because eternal life in the future is attended by unmingled holiness and happiness, eternal life in the present must be so attended also. Of course it might be said with truth that even here and now "eternal life" is "attended by circumstances of piety, and holiness, and love and joy;" these are the fruits of the Spirit and "the Spirit is life" in the believer. Wherever these are we may be sure that there is eternal life; where they are not in any measure we may be sure that the man "abideth in death," and hath not "passed out of death into life," is not "born of God." This is St. John's argument about one of them, "love," which includes them all. Indeed, Mr. Constable's argument here might be turned against himself, or rather against his position. Eternal life is ever attended by circumstances of piety, and holiness, and love, and joy; so that wherever these circumstances are found we may be sure that eternal life is there; we may be sure that the man in whom they are found "hath passed out of death into life" and "hath eternal life."

I need not say that I hold most firmly—as who does not?—that eternal life is a thing of the future, even more than of the present, that in the future it will indeed be given "more abundantly," that it is the prize to be given to the soldiers of Christ at the end of the campaign, even more than it is the bounty given them on their enlistment; but so it is with many, if not with all, of "the innumerable benefits which, by His precious blood-shedding, our Saviour hath obtained to us." It is so with the adoption; we have it, "even now are we the sons of God;" but we wait for it also in the future (Rom. viii. 23). So "we have redemption" (Eph. i. 7); but we hope that "our redemption draweth nigh" (Luke xxi. 28). "By grace we have been saved through faith" (Eph. ii. 8); but there is a salvation "ready to be revealed in the last time" (1 Pet. i. 5): "Now is our salvation nearer than when we believed" (Rom. xiii. 11). The kingdom of God, as it is now, is righteousness and peace and joy in the Holy Ghost, however imperfectly the best of us in these things serve Christ the King (Rom. xiv. 17, 18); but we hope and pray for the kingdom of God to come in the future (Matt. vi. 10; Luke xxi. 31, &c., &c.). So it is with our eternal life in Christ. It is given us first in our regeneration, which is a resurrection in the past (Eph. ii. 1, 5); it will be given us "more abundantly" in our resurrection, which will be, like our Lord's, a regeneration in the future (Col. i. 18; Rev. i. 5). All we have now of new birth, of sonship to God, of eternal life, of holiness and happiness, aye, of glorification itself, is but a foretaste, an earnest, a first fruits of what we shall have in its fulness and perfection, when all that we hope for is given us in addition to what we have already. All our future blessedness is begun for us and in us here on earth—in "the nether heaven of a pardoned breast;" it all takes root, and grows in some small measure in grace here; it will reach its fulness of growth, and will blossom and bear fruit abundantly in glory hereafter. W. T. Hobson.

Digitized by Google

"THE HOMILETIC" SYMPOSIUM ON IMMORTALITY.

(*Final Extract from Rev. Edward White's Contribution.**)

THE PRESBYTERIAN CONFESSION OF FAITH ON IMMORTALITY.

Dr. Cairns writes from the standpoint of the *Confession of Faith* of the Presbyterian Churches, and believing every word of this Confession, as no doubt he does, in the plain, grammatical sense of the terms, it is easy to see how shocking to him must appear a doctrine which strikes, if not at the root, still not very high up in the trunk, of the theological system which it is his professional duty to defend in relation to man's Immortality and its consequences. If I cite a few of the positions of this *Confession* it will more readily appear how great credit is due to the reviewer for his gentleness in commenting upon direct denials of what to him must be most dear and sacred:—

Confession, chapter iv. After God had made all other creatures, He created man, male and female, *with reasonable and immortal souls*.

Chapter iii. "By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life, *and others foreordained to everlasting death*." "These angels and men, thus predestined and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." "The rest of mankind, God was pleased, according to the unsearchable counsel of His own Will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures to pass by, *and to ordain them to dishonour and wrath for their sin*, to the praise of His glorious justice."

Chapter vi. "Our first parents, by their sin, fell from their original righteousness and communion with God, and so became *dead in sin, and wholly defiled in all the faculties and parts of soul and body*." "They being the root of mankind, the guilt of this sin was imputed, and the same *death in sin*, and corrupted nature, conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." "Every sin, both *original* and actual, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, *and so made subject to death, with all miseries, spiritual, temporal, and eternal*."

Chapter ix. "Man by his fall into a state of sin hath lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, *and dead is sin*, is not able, by his own strength, to convert himself or to prepare himself thereunto."

Chapter xxxiii. "The end of God's appointing the Judgment Day is for the manifestation of the glory of His mercy in the eternal salvation of the elect, and of His justice in the damnation of the reprobate, who are wicked and disobedient. For then the righteous shall go into everlasting life; *but the wicked*, who know not God, and obey not the gospe

---

* See Notice on page 230.

Digitized by Google

of Jesus Christ, *shall be cast into eternal torments*, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

By these citations from the "Confession of Faith" it will appear how steadfastly Dr. Cairns adheres to not only its general scheme of doctrine on the nature and destiny of man, but, also, to the traditional methods of biblical exegesis, on which the system is founded.

I may be permitted to present the result in a brief summary:—

1. The *Confession* commences with the statement that Adam was created immortal, or deathless, as the Eternal Being Himself, with respect to his soul, but as to his body susceptible of death, in the sense of total dissolution. 2. That he was placed in Paradise on trial for everlasting life, under the menace of *death* for disobedience; while, notwithstanding, apart from eating the "Tree of Life," the effect of which would be to cause him to "live for ever" (Gen. iii.), the chief element in his complex nature was already incapable of dissolution, as Bishop Weathers also affirms; so that the privilege held out to him really was to escape death of the body in the literal sense of the threatening, and *death of the soul* only in two metaphorical senses of the term, spiritual alienation from God, and eternal misery. 3. That, failing in his probation, he brought upon himself death of the body, and two metaphorical deaths of the soul; and upon his posterity,—according to a recent more lenient interpretation of professed Calvinists,—simply temporal death (which system does not render any very lucid account of the natural state and legal prospects of the souls of the posterity), but, according to the Confession (at once more ancient and orthodox) both temporal death and eternal misery of the soul. 4. That, therefore, all mankind are now born, before they have committed personal sins, justly liable to everlasting misery; partly through "imputation" of Adam's sin, partly through natural immortality, and partly through the possession of a nature necessarily corrupt in all its springs and developments; even "elect infants" being naturally under this curse, as S. Augustine taught, and delivered from it only by predestination to life. 5. That Christ appeared to bear the "Curse of the Law," which was Death; a curse which signified eternal misery of the soul in the instance of Adam, and signifies the same thing in the "second death" of the wicked; but was taken to signify "Death of the Cross" only in the person of the Saviour. 6. That in consequence of this death of Christ (which *excluded both the metaphorical ideas of death*—alienation from God—and eternal misery), death, in all its senses, literal and metaphorical, has been vanquished for the believer, and his physical death shall be removed by a glorious resurrection. 7. That although the Mosaic Law entered "that the offence might abound," it *made no mention of eternal misery* as the curse of the Law; while, nevertheless, Christ's death delivers us from that legal curse of which no mention is made by Moses. 8. That while the penalty for despising the Law of Moses was literal death, under two or three witnesses, the penalty of despising a system of mercy shall be *infinitely* more tremendous than that, being to suffer misery in hell throughout endless duration, so long as the Necessary Being endures; the punishment for rejecting the Divine mercy being, therefore, infinitely more terrible than that declared in the Law for

Digitized by Google

rejecting the Divine justice. 9. That although the major part of mankind has been altogether deprived under Divine providence of the means of grace, without which, as the *Confession* declares, salvation is impossible, they have been placed on the same awful probation,—unknown to themselves,—for an eternal existence in bliss or in "torment,"—the *Redemption* by Christ having added, in the case of the damned and non-elect, this incalculable burden to the original curse on Adam, that their *bodies* shall at the last day be raised *from the dead*, to *die* a second *death*, which signifies living for ever "in torments."

This will be admitted to be, I think, a correct interpretation of the *Confession*, and of the drift of Dr. Cairns' paper, which is founded upon it.

CORRESPONDENCE.

"PARDON NOT IMPUNITY."

DEAR SIR,—Will you grant to an old subscriber of the RAINBOW sufficient space in its columns for the insertion of the following brief extracts from the article in this month's issue, headed, "Pardon not Impunity," in which the writer, Mr. Edward White (not the rev. gentleman of that name, I presume) propounds the new and startling doctrine that grief, remorse, and disappointment, will be the lot of some of the saved in Christ even after entering into the kingdom of their Lord; that the redeemed of Jesus will suffer pain even in the realms of bliss:

Page 144. "So, then, there will be a sense of loss suffered in eternity, although men are saved."

Page 145. "If Peter had died immediately on his threefold denial of Christ, . . . he would doubtless have gone to God; . . . but would there have been less reason for his going there (sic) to weep bitterly in the spirit, though tears were now physically impossible?" Again: "We must believe, notwithstanding much popular contradiction, that the secondary consequences of sin accompany Christians even into the world of redemption."

To say that this doctrine is in direct opposition to the teaching of Scripture, as I understand it, would probably have little weight with the author of this article. I would therefore earnestly direct his attention to the following passage from the pen of Mr. Constable, page 153, in this month's number number of the RAINBOW:

"While we may imagine an eternal life in which happiness predominates over misery, as on the whole a blessing to be preferred to destruction, such is not at all what Scripture represents of the eternal life of the redeemed of Jesus Christ. There are very many places of Scripture which describe joy and gladness as the endless possession, unmixed with pain or evil of any kind, of God's people. There is not one passage which even hints at the possibility that of that pain which here affects us, there shall be even one little trace." Here follows that glorious passage in the Book of Revelation, ch. xxi. 3 and 4. Mr. Constable continues: "This description harmonises with every other descrip-

Digitized by Google

tion given in Scripture upon this subject. It describes perfect, unbroken joy."

This is such a clear and complete refutation of the preceding doctrine, that it might have been written for the purpose.

I am, dear sir,
Yours faithfully,
J. WHITCHER.

Oakleigh Park,
Whetstone,
7th April, 1885.

[The writer of the article, "Pardon not Impunity," in April RAINBOW, *is* the Rev. Edward White—the last man to wish his identity obscured. We trust it will not be long before he is sufficiently recovered from his present indisposition to give us a few more thoughts on the subject of his article, which article we trust all our readers have well pondered as a whole. No *fragments* can do it justice.—ED.]

ETERNAL LIFE BEGUN NOW.

MY DEAR SIR,—I thank God heartily for the faithful testimony in the RAINBOW for the current month (April), so far as I have read it, with a single exception, viz.; "Eternal Life." Even in that long paper there is much that is valuable, *because Scriptural*. But I feel bound to record my dissent from the strange notion that eternal life will not be the portion of the Lord's blood-bought believing servants until the Resurrection. That eternal life is represented in the Holy Scriptures as a matter of promise, is quite compatible with the ordinary evangelical view, that in a most important sense eternal life is a matter of present possession from the moment of personal conversion to God. For, obviously, it is strictly impossible that the potentialities of the newly-created life, of the *tendencies* of which believers are *already* conscious, should effloresce and bear fruit in all *amplitude* during the present period; and thus it is entirely in keeping that eternal life should both be set forth as a proper object of hope in regard to the full *fruition*, or *unhindered manifestation* thereof, and yet that it (eternal life) should *also* be taken as the blessed *present* experimental portion of the Lord's dear, saved people. This meets the difficulty suggested by the writer of "Eternal Life." Still, there is no ambiguity about our blessed Lord's words in John v. 24, and John vi. 47. "Hath everlasting life" *can only* mean one thing, that is to say, PRESENT POSSESSION of the great reality, "eternal life." In Ephesians i. 14, moreover, the Lord's believing servants are said to have, during this mortal life, "the earnest of our inheritance," *earnest* signifying "the first instalment paid as a pledge that the rest will follow." Again, Gal. ii. 20, and iv. 19; Col. i. 27; Eph. iii. 17; and such passages as, "He that hath the Son hath life" (1 John v. 12), are decisive evidence in favour of the position that eternal life is possessed from the moment when Christ begins to "dwell in the heart by faith." More proof may be adduced when time and space shall admit of my so doing.

Yours fraternally,
H. M. BARNETT, B.A.
Stoke Newington.

A TESTIMONY FROM NEW ZEALAND.

DEAR SIR,—The last number of the RAINBOW, I observe with real sorrow, brings the sad news of the death of our dear Dr. Leask. I had purposed writing to him pri-

Digitized by Google

vately by the last mail, deploring my inability to contribute to the fund for his help. Some years ago I had a splendid busines here, but being a bold advocate of Conditional Immortality, while at the same time occupying an independent public position in the city, my business soon became so reduced that I was compelled to dispose of it at great loss to save myself from ruin. It is clear we may all suffer in some way for the truth. I remember well the change in the RAINBOW in 1869, how the old writers dropped out, and what a struggle its faithful editor had to make ends meet. But, thank God, he held on triumphantly, and the good he has been enabled to accomplish, with the assistance of staunch friends, can never be reckoned up in this life.

I desire to acknowledge my own great indebtedness to his instrumentality for very much that I hold of precious truth. I was just tasting of the subject of the Lord's second coming as the RAINBOW made its first appearance, since which time I have had a perpetual feast, having followed up subsequent questions of great interest.

The first to publicly lecture on the Millenarian faith in the colony of Victoria upwards of twenty years ago, I was also the first to publicly lecture in the great centres of New Zealand upwards of ten years ago, on Conditional Immortality. I merely mention these facts, now that our esteemed brother is dead, to shew that the influence of the RAINBOW, even in these distant colonies, has been felt by thousands, to say nothing of the great work Bro. Geo. A. Brown has subsequently effected on my old battle-ground in Auckland. Thanks to the RAINBOW, thanks to Dr. Leask, thanks to God and our Saviour, for the light and the power.

I hope and pray for the well-being of Mrs. Leask and family, and am thankful that good and competent friends have resolved that the Magazine shall not die. The work it has accomplished cannot die out, for its doctrinal teaching is spreading far and wide, effecting a marvellous revolution in the faith of Christendom. May the Lord continue the work to His own praise and glory.

Yours faithfully,
B. C.

New Zealand.

"THE GOSPEL," OR GLAD-TIDINGS.

DEAR SIR,—The observations in your correspondence columns this month — regarding the phrase "The Gospel of Life"—leads me to express, through THE RAINBOW, a wish I have often felt, *viz.*, that the *Revised New Testament* had substituted *Glad-Tidings*, or *Good News*, for "Gospel" in all its occurrences. The cause of this desire, on my part, arises from the fact, that the old word "Gospel" which, we all are aware, means *Glad-Tidings*, of any kind, has come to have a *technical* signification attached to it, in such a way, that it, of itself, without any *regimen* attached to it, indicates the subject to which it relates. And different theological parties differ as to what matters "The Gospel" properly relates to.

For example, the question—"What is the Gospel?" is answered differently by differing parties. One class limits its application to the use made of it by the Apostle Paul in 1 Cor. xv. 1-4, "How that Christ died for our sins according to the Scripture," &c., maintaining that, whatever

Digitized by Google

else, may be announced in Scripture as true, or gladsome—that—and that alone is "The Gospel."

Another class—adverting to the fact that, "Jesus went about preaching the Gospel of the Kingdom" (Matt. iv. 23); and foretold that "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations" (Matt. xxiv. 14), contend that it is incorrect, and unscriptural to apply the word *Gospel*, with the definite article prefixed, to any other good news whatever.

And, yet another, maintains that "the Gospel," even the Gospel of the Kingdom, is neither more nor less than this: "The Kingdom of God is at hand." Only "this and nothing more," is embraced in the Gospel that was to be preached among all nations for the conversion and salvation of all sinners.

Now, sir, it seems to me that if for the term "Gospel," as it occurs in Scripture, we always had, or read, "Glad-Tidings," the limitations just referred to would pass away. And the question, "What is the Gospel?" being resolved into "What is the Glad-Tidings?" would call forth the enquiry, "Glad-Tidings concerning *what?*" And the announcement of John, "The Kingdom of God is at hand: repent and believe the glad-tidings," would appear in its native simplicity. So would the phrase "The Glad-Tidings of or concerning the kingdom." "The Glad-Tidings how that Christ died for our sins," &c.

It is true that, in some instances, the terms, "The Gospel," occur without mention of the subject related to, but the substitution of the terms, "The Glad-Tidings," would render the language no more indefinite than it already is, for the one phrase is the equivalent of the other, and the proper application of the language, "The Glad-Tidings," in such a connection as "Go ye into all the world and preach the Gospel to every creature," would be ascertained from what the Apostles *did* preach, as recorded in the book of Acts, and alluded to in their letters to the churches. A careful reading of these sacred records would show that the joyful message which the ambassadors of Messiah were sent forth to proclaim to the world, related to His coming kingdom and glory, the forgiveness of sins, and life everlasting through faith in His name. So, I think, Paul viewed the matter when he spoke of himself as "an Apostle separated unto the glad-tidings of God . . . concerning His Son Jesus Christ our Lord" (Rom. i. 1-3.)

W. Laing.
51, Buccleuch St., Edinburgh.

LITERATURE.

The Unspeakable Gift of Eternal Life through Jesus Christ our Lord. By J. H. Pettingell, A.M.: Stock, 62, Paternoster Row.

Mr. Pettingell, whose name is familiar to our readers, is perhaps, now that Professor Hudson, of Cambridge, is dead, the most accomplished and persistent advocate of the doctrine of Life in Christ in the United States; and this is the maturest labour of his pen. He has condensed into this admirable *duodecimo* the substance of the whole controversy on immortality during the last thirty years, and exhibited the result in a style of

Digitized by Google

singular clearness, force, and penetration. If we were asked to mention any work which, while not too elaborate, was yet fitted to satisfy scholars, without being unintelligible to ordinary educated readers, we should certainly fix on this book of Mr. Pettingell's as deserving of this recommendation. The entrance of a single copy of this cheap and well-printed volume into any congregation would inevitably commence a theological revolution of a wholesome description. It differs from many of the well-known defences of the main doctrine by contending for the sleep of the spirit in death, but gives no countenance to the notion of the total destruction of the whole of humanity, which has alienated from us the co-operation of many desirable converts. We most heartily commend this volume to our readers, begging them to observe that it is published in England by Mr. Elliot Stock. Mr. Pettingell has conferred a service of inestimable value upon the English reading world by this the crowning labour of his life. It is introduced to the American public by a brief preface from the pen of Mr. Edward White. Mr. Pettingell shows a wide acquaintance with the literature of the discussion, and his benignant temper is such as to obtain a hearing for his case from all except envenomed "disputers of this world." The "man of God" appears in every page, dealing with divine truths in a divine manner.

The Metaphysical Aspect of Natural History. An Address to the Rochester Natural History Society. By STEPHEN MONCKTON, M.D., F.R.C.P. London: Lewis, Gower Street, W.C.

IT would scarcely be exaggerating to say, here we have a medical doctor boldly and skilfully preaching Christ from a drop of water. The wonders revealed by the microscope are, in this admirable address, wrought into a cogent argument to prove the activity of a divine intelligent will working in, along with, outside, and over and beyond all brains, nerve-centres, and organisms in Nature. The author's concluding sentences well epitomise the scope of his capital little book—which, we may add, is enlivened by a few wonder-revealing wood-cuts: — "It has been our endeavour to show by the practice of simple observation, and the use of simple evidence, that there is in Nature always, and everywhere, an acting force of directivity, not the primary product of the subject body, but part of the universal energy; so productive of designed results as to be clearly intelligent, so incident upon the physical forces as to claim association with them, so at one with our own experience of will-force as to merit that designation, and so proved to be the energy that operated the prophecies and the miracles of Scripture that we identify it at once, and boldly, with the Almighty will of our Father and our God."

NOTICE.—Though there is no separate publication, at present, of Mr. White's article on Immortality published in "The Homiletic Magazine," those who care to see the whole article (without paying for the entire series of the monthly in which it appeared) can apply privately to "The Rev. Edward White, Tufnell Park, London, N., enclosing *three stamps*, —the editor of the "Homiletic" having kindly allowed the author to have some copies struck off for private circulation.

Digitized by Google

CURE OF DEAFNESS,

NOISES IN THE EARS.

REV. E. J. SILVERTON, Specialist for the CURE of DISEASES OF THE EAR,

invites sufferers to send for his Treatise, a work showing the nature of the disease and the means of cure. 275th thousand. Post free, six stamps. A letter of advice will be sent with the book without further charge, to all persons who send a statement of their case. The treatment is frequently very rapid in restoring the hearing power, or removing other aural troubles. Patients are not required to leave business or home, as the system adopted by Mr. Silverton gives no pain or inconvenience. Thousands of persons are thus successfully treated. Hearing has been given where none previously existed, and speech has followed as a result. One lady was cured at the age of 90, and another after 40 years' deafness. In cases of offensive discharge from the ears, the treatment is most successful, curing after many years' standing. Nervous and throat deafness is also rapidly relieved. If deafness is allowed to remain in young people, loss of speech is likely to follow: hence the importance of immediate and successful treatment. Those who suffer with noises in the ears, with or without giddiness, will find in this remedy the means of cure. It is the height of folly to neglect the first symptoms of aural troubles. Mr. Silverton's celebrated ear trumpets, invisible drums, and sound conductors may be seen and tested at his consulting rooms. Instruments and remedies to suit all. None should despair.—Address Rev. E. J. Silverton, 16 to 19, Imperial Buildings, Ludgate Circus, London, E.C.

N.B.—Mr. Silverton may be consulted personally during the present month, each day from 11 to 2, Saturdays excepted.

INSTANT RELIEF AND A RAPID CURE OF

ASTHMA, CONSUMPTION, BRONCHITIS, COUGHS, COLDS, AND ALL DISORDERS OF THE BREATH, THROAT, AND LUNGS, ARE INSURED BY

DR. LOCOCK'S PULMONIC WAFERS

Which Taste Pleasantly. In HYSTERICS and HEART COMPLAINTS, they are UNFAILING; in RHEUMATISM and NERVOUS PAINS, "they act like a charm."

MORE REMARKABLE CURES OF ASTHMATIC AND CONSUMPTIVE COUGHS, AND THROAT AND CHEST DISEASES.

From Mr. Johnson, M.P.S., 191, Meanwood Road, Leeds.

"I recommend the Wafers in cases of Asthmatic and Consumptive Coughs, with the most beneficial results, and I also consider them the best medicine for all Throat and Chest Diseases."

TO SINGERS AND PUBLIC SPEAKERS.

DR. LOCOCK'S WAFERS are invaluable; in a few hours they remove all hoarseness and wonderfully increase the power and flexibility of the voice.

Full directions in English, French, Spanish, and German are with every box.

SMALL BOOKS of many thousand Cures, may be had from every Agent.

DR. LOCOCK'S MEDICINES are prepared only by DA SILVA & Co., 26, Bride Lane, London, E.C.

Sold by all Druggists and Medicine Vendors. Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per box.

In crown 8vo, Cloth extra, price 7s. 6d., post free.

THE ABIDING CHRIST,

AND OTHER SERMONS.

BY REV. W. M. STATHAM,

OF HARECOURT CHAPEL, CANONBURY.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

The Revised Bible.

TO BE PUBLISHED MAY 19th, 1885.

MR. ELLIOT STOCK will forward, on application, a Prospectus of the various Editions which will be published with a view to receiving Orders for them, to be supplied on the day of publication.

☞ *In ordering, customers are requested to select the styles desired and mark them thus* X, *returning the list by an early post, direct to*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON.

N.B.—The full discount for Cash will be allowed in every case.

Digitized by Google

Now ready, Cloth, bevelled edges, 384 pages, crown 8vo,
with diagrams, on toned paper, price 6s.

THE EXPECTED RAPTURE OF THE CHURCH:

Or, the Analogy of Prophecy and Established Fact.

BY G. WARRAND HOUGHTON.

"The parts to be played by England, Russia, and Turkey regarding Palestine, as clearly pointed out in Scripture, are explained, and a great war between the two former powers is shown must take place between 1885 and 1887 inclusive, when the Rapture of the Church is indicated by several converging lines hitherto concealed in Scripture." (Extract from advertisements in *The Christian* of December 11th.)

At the time of the insertion of this advertisement, there appeared no prospect of a question between England and Russia, and persons who have purchased the book on the strength of the above statement have been struck with the march of events at the precise time indicated by the scriptural exposition.

"A firm grasp of the whole subject of unfulfilled prophecy characterising the book." (*The Christian.*)

"Most of his conclusions seem right." (*Footsteps of Truth.*)

"A marvellous book." (*The Silver Morn and Prophetic Voice.*)

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

THE AGE TO COME:

OR, THE MILLENNIUM. By Rev. W. Frith.

Cloth Gilt, 2s. Drawing Room Edition, 3s.

"I like it much, as it is saturated with Scripture, and seems to go no further than the letter and spirit of the Word warrants."—Rev. A. R. Fausset.

"The devout reader will find here much food for thought."—*The Rock.*

"It is just the sort of book to place in the hands of young Bible students."—*Israel's Watchman.*

NEW PROPHETIC MAGAZINE.—*2d. each month.*

THE SILVER MORN AND PROPHETIC VOICE.

Editors: Rev. W. FRITH and H. L. YOUNG, M.A.

GENERAL GORDON: The Man of Faith, 1s. 6d.

Either post free of the Author, Gunnersbury, W., and of PARTRIDGE & Co., London.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.
Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY
150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.
Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the Birkbeck Building Society, 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the Birkbeck Freehold Land Society, as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!!

HOLLOWAY'S PILLS & OINTMENT

These excellent FAMILY MEDICINES are invaluable in the treatment of all ailments incidental to every HOUSEHOLD. The PILLS PURIFY, REGULATE and STRENGTHEN the whole System, while the OINTMENT is unequalled for the removal of all muscular and outward complaints. Possessed of these REMEDIES every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 and 4, or by letter.

Digitized by Google

SPECIAL NOTICE TO OUR READERS.

By a combination of two of his latest inventions, Mr. J. Shipley Slipper, Surgeon Dentist, is enabled to fit artificial teeth without extracting loose teeth or stumps. These teeth are life-like in appearance, and can be adjusted, without any injurious wires, from 3s. 6d. per tooth, and from 20s. a complete set (guaranteed).

MR. J. SHIPLEY SLIPPER
R.D.S.
SURGEON-DENTIST
ARTIFICIAL TEETH.

Mr. J. Shipley Slipper submits the following letter as a sample of many others daily received. (Published by permission.)

"61, Larkhall Lane, Clapham, London, S.W.

"Dear Sir,—It is with true pleasure I bear my sincere testimony to the set of teeth prepared for me. For fit, appearance, and comfort they surpass any I have had for thirty years. I consider you a thorough proficient in the art of dentistry, and, if widely known, you must ensure a large share of public patronage. Yours faithfully,

(Signed) THOS. CHIVERS.
Baptist Minister."

Copies of Testimonials from Ministers and others gratis, and post free to our readers on application.

Repairs whilst waiting at a trifling cost. All cases guaranteed. Consultation and every information FREE of charge. Daily from 9 a.m. to 7 p.m., Saturdays to 3 p.m., at

37, HIGH HOLBORN, LONDON, W.C. (Facing Chancery Lane.)

"FOR THE BLOOD IS THE LIFE."

CLARKE'S
WORLD-FAMED
BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

PAGE WOODCOCK'S
WIND PILLS

GOOD for the cure of WIND on the STOMACH.
GOOD for the cure of INDIGESTION.
GOOD for the cure of SICK HEADACHE.
GOOD for the cure of HEARTBURN.
GOOD for the cure of BILIOUSNESS.
GOOD for the cure of LIVER COMPLAINT.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, enclose 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

Prepared Californian Borax, Borax Extract of Soap, Boraz Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works
PATENT BORAX COMPANY, BIRMINGHAM.

THE "LOUIS" VELVETEEN.

GENOA FACE, FAST WOVEN PILE.

Every Yard of the Genuine bears the Name "Louis," and the Wear of

EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & Co.,
HOLBORN VIADUCT, LONDON, E.C.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

JUNE, 1885.

Vol. XXII. No. 6.

THE RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
The Practical Value of Second Advent Views. By HENRY DEACON	231
POETRY:—Hymn. By WALTER BAXENDALE	237
Rendering from Syriac Peschito of 1 Pet. iii. 15—iv. 6. By JAMES HOLDING	238
Extracts from my Missionary Journals. By Rev. W. A. HOBBS (late of Calcutta)	239
Who are the Sons of God? By L. F. T.	244
Important News from Paris	250
Evolution. By JAMES WAYLEN	252
Conclusions of a Long Life concerning Death and Resurrection. By THOMAS BASSNETT	253
On Certainty in Religion. By ALBERT HIDE	265
Old Testament Notes: The Revised Bible.—No. I.	268
New Testament Notes.—No. IV.	271
Editor's Table	272
CORRESPONDENCE	272
LITERATURE	274

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

*** A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

Digitized by Google

"FOR THE BLOOD IS THE LIFE."

CLARKE'S

WORLD-FAMED

BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

PAGE WOODCOCK'S

WIND PILLS

GOOD for the cure of WIND on the STOMACH.
GOOD for the cure of INDIGESTION.
GOOD for the cure of SICK HEADACHE.
GOOD for the cure of HEARTBURN.
GOOD for the cure of BILIOUSNESS.
GOOD for the cure of LIVER COMPLAINT.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, sent for 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent free by return of post.

ESTABLISHED 1835

WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.

Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by post to the United Kingdom, for 8, 14, or 33 stamps.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from

E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street,

LONDON, W.C.

Digitized by Google

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE, 1885.

THE PRACTICAL VALUE OF SECOND ADVENT VIEWS.

THE objection most commonly urged against second advent views is, that they are so vague and unpractical in their moral influence that practical people may be excused feeling the obligation of solemnly weighing the evidence in their favour. If true, they count for nothing in the maintenance of the Christian witness—in the support of the spiritual life. If false, we are spared the labour of a barren investigation by maintaining our attitude of indifference.

Such we take to be the sentiment of the majority of believers who decline reflection or discussion of the matter. We desire in this article to point out, first the ground of truth that lies in the objection just alluded to; and, secondly, that whatever could be said of the unreasonableness of maintaining an attitude of expectancy relative to our Lord's speedy return in times past, the same does not apply to the times present, because the signs which were to precede the advent are doubtful no longer—are multiplied—obvious—crowding before our eyes, and that the character of the last days makes the practical value of the doctrine more evident than ever.

The ground of truth in the common objections to the practical value of second advent views lies in the fact, that upholders of the scriptural doctrine have laid stress upon preserving constant watchfulness on account of the uncertainty of the event, without sufficiently observing our Lord's and St. Paul's directions, to be guided in the degree of our expectations by the occurrence of the signs that are to precede and prepare for it. They have fallen into the error of the Thessalonian Christians, in expecting that to take place at any time, which in truth will not take place without abundant prior notice being given of its approach. Since our Lord has expressly connected His return with a series of forerunning phenomena occurring in the visible heavens and the earth, and in the spheres of man's political and spiritual life, it would undoubtedly be an unprofitable and bootless task to keep the

Digitized by Google

Church in hourly expectation of a momentous crisis, the predicted signs of which were not antecedently recognizable. The signs and the Second Coming are indissolubly united. The uncertainty attaching to the latter involves the former; full time would, however, be given to the Church, when it has with joy observed the signs, to assume that hourly attitude of watchfulness and prayer and faith which is recommended to it by her Lord, since whatever period of time may be assigned to the "great tribulation," we are assured that for the elect's sake the time will be shortened, and the very depth of the trouble of that period will intensify the longing and the looking for the glorious appearing. Those who have hitherto disparaged second advent views are therefore right, and upon the side of St. Paul, when they point out the unreasonableness and futility, if not the positive harm, of living and acting as if an event were near, which Scripture intimations themselves, compared with current events, postpone to a future period. When our Lord foretold the destruction of Jerusalem, He warned His hearers when they were to flee into the mountains: it was when the eagles were gathered together—when the Roman armies had invested the city. It would have been blameworthy as well as foolish in the Church at Jerusalem to flee into the mountains before the sign was manifested; and equally so for the Church of Christ at any after period to act with precipitancy and speak with confidence of a near uncertainty, while the given premonitions were absent in historical facts. It is true that the evil course of human history has often presented appearances which seemed to accord with those announced as precursors of the Advent. There have been lapses from the faith, corruptions in the Church, the triumph of lawless injustice, the deification of human tyrants, wars and rumours of wars, earthquakes also, and alarming novelties in the heavens. There have been so many "men of sin," that the true "man of sin" has been continually recognised and as often afterwards given up when the Advent was found to be postponed. The truth may be, that oftentimes the state of the world prophetically foreshadowed the farther off events of the last days, and that a state of roused and excited observation was not unnatural on the part of the Church, and may have been beneficial. It is certain that mistakes were often made, and such mistaken expectations are apt to damp faith and bring prophecy into ridicule. Hence, we say, a careful observation of the *signs*, and an attitude of wakefulness as to *them*, are what would have saved the Church from falling into this error; and we can perceive by the light of the facts of to-day, that the part in which Christians failed was in not looking for the simultaneous occurrence of the predicted precursors, and resting in the belief that the hour was near when only one or two, instead of the whole group of characteristics was apparent.

We are ready to admit, that if the signs of the times now were not of a different character to any that have preceded them, it

Digitized by Google

would be unpractical to be constantly looking for the return of our Lord. The question may now be put, and is frequently thought to decide the matter—Is not the expectation of death as an uncertain event, ushering us into the eternal world, and (it is also mistakenly supposed) into the presence of Christ, a prospect sufficiently solemn to exercise an influence as beneficial as any notion of being suddenly overtaken by the rending skies and the establishment of the manifested reign of Christ? We answer, By no means, because to the generation upon which has befallen the last days and the signs of the end of the age, the coming of our Lord will be a more certain event than the sudden arrival of death. Upon this we must enlarge a little, as it is a vital portion of our argument.

Notwithstanding that this has been called a period of sudden deaths—and in proof of it quite a number of distinguished men might be named who have recently been called away unexpectedly to their friends and the public—notwithstanding this, we aver that in the present age the expectation of death coming (except by what we call accident) in a manner unsignified by premonitory symptoms, is not one that can be rationally entertained. The days are past when incidents connected with a man's life were considered to come under a special government of Providence conducted upon different lines from those which were observed in ordering the destinies of other departments of being. Although the reign of law was admitted over the inferior creation and the preservation of animals from disease and death was allowed to be a matter of knowledge and care and of hereditary soundness in the creature, yet man, as a religious animal, was conceived of as in a manner coming under a different ordering of events. His life might be cut off at any moment by the intervention of the Supreme Being against the significations of physical health, in spite of the proper succession of cause and effect; and yet it could not be denied by the same persons that an army going into battle was likely to lose a larger number of men on any given day, than another army of equal dimensions which remained in quarters. They would also allow that to enter a plague-stricken city would be dangerous, and to quit one would be wise as a precaution against sudden destruction; albeit, the inseparable connection of cause and effect is *pro tanto* conceded. These notions are of the past. Without questioning for an instant the power of God to interpose suddenly, and to interrupt the order of nature at His will, we may say with reverence that to do so is His strange work, and that He has so placed man, in common with the rest of the world, under law, that nothing happens to his organism in the ordinary way without physical symptoms testifying of its approach. Man being in health and not in circumstances of peril, cannot rationally entertain expectations of his end. But of the sudden coming of our Lord, when the signs are on every hand, he can and ought rationally to cherish a vivid expectation. It was never intended that man should live in the constant expectation of

Digitized by Google

death: that would be to indulge in morbid emotions, and to abstract from life some of our best energies and brightest moments of thankful and tranquil existence. Man was intended to live with life in view, not death; and, while feeling himself to be a wayfarer and a pilgrim, to be ever intent upon the work of life given him to do, not upon the prospect of quitting his work, which prospect must tend to neglecting a portion of it. And so, when there is no known congenital fatal tendency,—when medical examination discovers no taint, no deep-seated lurking tendency to disease,—then such a man is not providentially placed to profit by a doctrine of the sudden and unexpected arrival of death, except it be by accidents. But if he should be living in times when the signs of the end of the age are obtruding themselves on every hand, he is called upon by the Lord Himself to cherish a joyful expectation of His sudden appearing.

Were it not for a perception that man is like the rest of the world under the reign of law, life insurance companies could not calculate their tables, men would have no ground for prudent conduct in marriage, the services of the Crown would suffer from the impossibility of attaching value to medical examinations, and the children in a family should always be under the expectation of becoming orphans.

It is not so. The Christian, while profoundly conscious of God's ability to cut him off in a thousand ways without warning and therefore always studious to live so that he should be found ready for the change, yet must recognize the ordinary procedure of Divine providence, and regard with different feelings the sure prognostications of an approaching event which is to come as a snare only upon the unbelieving world, but to those who watch and wait will arrive as the inevitable sequence of long-observed arrangements and preparations.

The moral value of the doctrine of the Second Advent is thus in proportion to the prevalence of the scientific spirit in the age of unbelief. It is the necessary correction of the possible relaxation of moral fervour among Christians even, through the reign of that spirit. As the day of our Lord's manifestation approaches, the degree of expectation and faith in any supernatural intervention will steadily decline the world over, until, on the very threshold of the sublime transcendent miracle, faith shall have disappeared except in the breasts of the faithful few.

The spiritual value of the uncertainty of the hour concurrent with the certainty of the event, may be illustrated by many common arrangements for stimulating and checking the correct performance of duties in the world's affairs.

We remember a sequestered village in South Wales. Majestic mountains guarded its seclusion, and the soul of the visitor had peace to note their mantled slopes as they blushed in indigo or smiled in gold when shadows sudden fell or swiftly lifted. Three

Digitized by Google

times a day Pan smoked a peaceful pipe among the woods. The soft, white clouds grew larger as a train crept gently to the group of lime-washed cottages and flaming gardens, and lazily rumbled off again with apologies to the trout stream for drowning its sweet prattle. Behind the mountain rampart were beleaguering peaks of bluer and more doubtful aspect. Amid these scenes the blind Postmaster plied his rod and line, who suddenly himself was lifted by grim Death when in mid-stream of life's activities. Each morning brought the gentle excitement of a saunter to the cottage post-office, and there we discovered the old dame stamping a sheet of paper that already bore a large pattern from previous performances. Upon questioning her as to the meaning of her work, she explained that she was required to stamp this sheet every morning and afternoon after she had altered the date and lettering for the deliveries and despatches; so that, upon investigation into a delayed letter, proof might be found of the actual reading of the stamp and of the real date of the letter's arrival at the office. She had to produce this stamp record to the inspector whenever he called. "Do you know when to expect him?" "Never! He may come any day, therefore we must be always ready." Here was a simple illustration of the value of the uncertainty in certainty of the Second Advent. The same could be illustrated by the manner in which railway audits and inspection are conducted, schools visited, and factory discipline is maintained.

The difference, however, between sudden visits of this character and the advent of earth's Lord, lies in the certain signs that shall precede the latter. It may be, as we have already said, that in past times expectations were unwarrantably cherished in consequence of mistaken readings of portentous signs: *that* cannot reasonably lead to the neglect of continuous observation; but, on the contrary, as the ages roll on and diminish our distance from the "Divine far-off event," should excite to greater watchfulness and prayer.

And we wish to point out one cardinal feature in the condition of Christendom at this time which distinctly separates it from every preceding period, while at the same time marking it in correspondence with the predicted features of the latter day. Whatever ecclesiastical corruptions prevailed,—however far amongst the hierarchy a pagan and atheistic tendency was cloked by sacerdotal garments and pretensions, as regards the sentiments of the masses of mankind in mediæval times, they must be credited with the mark of faith, though allied to ignorance and superstition. The ages of faith have passed away. We are living for the first time in the history of Christendom in an age of *un*belief. Never before in such widespread unmistakeable manner has mere materialism and bold denial of the supernatural usurped sway among the educated and influential classes of society, leaving however, thanks be to God! the multitude of the poor still uncorrupted by a vain philosophy, and only thirsting for the establishment of a righteous kingdom.

Digitized by Google

Coincident with the ebbing away of the "better" classes from all care or concern in religious doctrines, we have the flooding of the gateways of the spiritual imposter and devil intriguer by a debased crowd of apostates, the scum of the schools of both science and divinity, and with them a featureless crowd of fools. These are marks of the time differing from any that have preceded, and exactly corresponding with scriptural intimations. But the end is not yet. That time of persecution, when the few remaining witnesses to truth shall be called upon to illustrate new chapters in the Church's martyrology, has yet to dawn; and until its disclosure, minds of believers, though prayerfully watchful, need not be vividly expectant. But that such period of trial is approaching, who can doubt who observes the derisive scorn with which (comparing like things with like) we see the righteous policy of England regarded by her fellow nations. Our country stands the Christian witness among the European kingdoms, and an acrimonious hostility is engendered among them all, not more by her power and success, than by her endeavours, however fallible, to do the right thing as a Christian nation should, in a spirit superior to the mere dictates of a selfish expediency. It is the standing condemnation and judgment that the Christian life pronounces upon a world lying in the wicked one that fill the fangs of serpent hostility with their deadliest poison; and the spirit manifested externally towards England is ready to be manifested within her borders by the antichristian league, which would use political influence and instruments to destroy the faith that is the only immortal thing in history.

It has been well said by Anthony Froude, "There seems to be in religious men, whatever be their creed and however limited their intellectual power, a prophetic faculty of insight into the true bearings of outward things—an insight which puts to shame the sagacity of statesmen, and claims for the sons of God, and only for them, the wisdom even of the world. Those only read the world's future truly who have faith in principle, as opposed to faith in human dexterity—who feel that in human things there lies really and truly a spiritual nature, a spiritual connection, a spiritual tendency, which the wisdom of the serpent cannot alter, and scarcely can affect."

The whole set of the tide of human longing, now as ever, is for a Government strong as it is wise and good, righteous as it is beneficent and universal. Every form of government has been tried and found wanting. Not one but has left an open door for vilest oppression, and as one iniquitous tyranny after another has been shaken down, society, antichristian in its very foundations, has, like a fertile mother of monsters, produced yet one more serpent's egg and hatched it into venomous activity. The cry of the peoples everywhere is for a Man—superior to a Man and endowed with attributes, which are only adequate to his task, if he be Divine.

Digitized by Google

This we look for also, humble men—guided by a voice now silent for 2000 years—but whose trumpet tones will come to cheer as much as to confound, to gather the unshepherded people to a real fold, and to rid the flock of its ravening wolves. This second coming of our Lord need not be associated in our minds, exclusively or mainly, with scenes of awful retribution and wide-spread vengeance, the arming of the saints for slaughter, and their march through seas of blood. The multitudes arrayed against the powers of Heaven will include, in the greater part, people who have been left no choice in the matter, born into a night of Christian negations and coerced by a power which it was unavailing to contest. The fortunes of the millions have always thus been in the hands of knots of rulers; and to involve the armies in the condemnation of their leaders, or their subordinate leaders in the judgment of the supreme chiefs, is not the justice we expect from God. Rather may we believe that the hosts of darkness will be overcome as we behold the shadows of the night dispersed by the glorious uprising of the sun. In the ultimate recesses of dens and caves will they remain who have fled from the face of the Judge who must destroy them; but over the broad world the sweet consent of a rejoicing people will welcome the Lord's great Day—Day of long healing and long rest whose age-long evening alone will hear the mutterings of another storm.

Clifton. HENRY DEACON.

HYMN.

AFTER THE GERMAN OF KERN.

HOW can I e'er forget
Who ne'er forgetteth me?
How measure all the love
Which He has made me see?
In bitter pain I lay,
He formed my life anew;
And from my heart-springs, dead,
New faith and hope He drew.

2

How can I e'er but love
Who shows Himself so good?
How can I ever grieve,
Who washed me with His blood?
Who, lifted on the Cross,
Carried for me the shame;
And from the heavens above
Has called me by His name.

Digitized by Google

3

No! I must love Him still
Who drew me from death's night;
And chased my sins away,
And brought eternal light;
Who still in latest hour
Stretches the faithful hand;
That none may wound my soul,
A pilgrim to His land.

4

He gives, for holy pledge,
To me His flesh and blood;
With courage in the dark,
Fills me as with a flood;
Himself in me enthrones,
A gracious holy shrine;
And as in Him I live,
New blessedness is mine.

5

Oh, heart of hearts! as Thou
Hast shed Thy blood for me;
Still send Thy light through all,
Whatever else may be;
My love I leave—my hope,
My grief or joy—'tis o'er;
Give but this life in Thee,
Thy love for evermore.

WALTER BAXENDALE.

RENDERING FROM SYRIAC PESCHITO OF 1 PET. III. 15-IV. 6.

IN the Bible Society Edition, the section begins in the middle of verse 15, thus:

"And be ye ready to make defence to every one that requires of you an account of the hope of your faith,

16. "In meekness and in reverence when you have a good conscience, so that when they are speaking against you as against men who are wicked, they may be confounded as men who slander your good conduct which is in Christ." (Here, I think, Peter has in view Christians before the magistrates confounding the heathen witnesses.)

17. "For there is help for you when you are doing good and are

Digitized by Google

accused of evil, if the will of God be so, and not when you are doing evil."

See Matthew x. 18-20 for this *help*.

18. "Because even Christ one time died for sins, a righteous one instead of sinners, that he might bring us near to God, and he died in body but lived in spirit.

19. "And he preached to those souls which were gathered in sheol, those (20) who of old were not obedient in the days of Noah when the long-suffering of God commanded that the ark should be built, upon hope that they would turn or reform, and eight souls only went up to it and were kept alive on the water.

21. "We also in the same type are kept alive by or in baptism, not when the body is washed from filth, but when we are testifying for God with a clean conscience and by the resurrection of Jesus Christ,

22. "He who is gone up to heaven and is now on the right hand of God, to whom angels, authorities, and powers do service.

iv. 1. "If Christ then suffered for us in flesh, do ye also arm yourselves in the same mind, for every one who has died with his body has ceased from all his sins. (2) Wherefore he should not live for the lust of men as long as he is in the body, but for the will of God. (3) For the time that has passed is enough that ye have during it served the will of the unclean ones in feastings and in drunkenness and in foulness and in lewd song and in the service of demons.

4. "And lo! now they are wondering at you, and speaking against you when you are not wearying yourselves with them in the former festivities.

5. "These shall give account to God, he who is ready to judge the dead and the living.

6. "For on this account the gospel was preached to the dead, that they might be judged as men in flesh, and might live in God in spirit."

JAMES HOLDING.

EXTRACTS FROM MY MISSIONARY JOURNALS.*

BY REV. W. A. HOBBS (LATE OF CALCUTTA).

Extract 2—Missionary Boat-Life on the river Nobogunga.

AT 9 o'clock one morning, as the boatmen pushed off from the ghat at Magura they rang out their usual cry—"O saints and prophets, preserve us from trouble and danger during this journey." I was out of my little room and on the deck in an instant. Said I, "Boatmen, stop rowing, and back water to where you started

* Reprinted, with the Author's kind permission, from "The Indian Baptist."

Digitized by Google

from ; I am not going to commence a journey under the poor protection of saints and prophets. I'll give you a far better cry than that. Now, shout out after me these words,—' O God, thou preserver of men, let this river-journey be a journey full of welfare; and after fourteen days may each one of us return home in safety.' " They admitted that my starting cry was a better one than their own, and learned it by heart so that they could use it for the future.

About an hour after we had left the ghat we overtook a large boat from Serajgunge, which was bound to Calcutta. As the boatmen were sitting on the roof smoking and chatting whilst the boat glided on with the tide, I asked permission to board them and have a little holy talk with them. They consented, and I spent about half an hour explaining to them what a merciful God had done to bless a world of sinners. Only one amongst the crew of nine could read, but he begged so hard for a few books to take back to his village, and promised so faithfully to distribute them amongst his neighbours who could read, that I packed him up twenty Gospels and tracts in a nice piece of enamelled paper, and committed them to his care. It was an arrow shot at a venture. May be, the future will reveal that this little packet of Gospels saved a soul from death.

It was two o'clock in the day when we reached the market of Binodpore. As we walked through the main street of the bazar scarcely a soul was to be seen. Even the shopkeepers were fast asleep amidst their oil-jars, rice, and sweetmeats. As we neared the end of the street, however, we heard the hum of voices, and on turning the corner there stood a grog-shop filled by about forty people. They were nearly all seated on the floor cross-legged, most of them with earthen vessels of native liquor before them; a few were playing draughts, and others a game with shells, called Panch Koorie, whilst a few of them had fallen asleep.

" Salaam, salaam," said I, as I stepped into the midst of them.

"Salaam, Sahib, why have you come here? do you not know that this is a grog-shop ? "

" O yes, I know what kind of a place it is ; but I have just stepped in to tell you a tale."

" A tale ! what about ? "

" About the best man the world has ever seen ; and the merciful and all-important work He did to bless all other men."

" Was he an Englishman ? "

" No ; he was a Jew."

" What was his name ? "

" Jesus Christ."

" Is that the man you Christians worship ? "

" We, Christians, do not worship any mere man ; Jesus Christ was a God-man."

" It was very kind of you, Sir, to walk through the hot sun-

Digitized by Google

rays to tell us about the God-man; but you see, Sahib, we are taking a little grog, and when we have drunk it, we shall want to go to sleep."

"Then you mean to say that you will not listen to me? Cannot you go on drinking your grog and listen to me at the same time?"

"If you particularly wish to tell us about the God-man, Sahib, you can go on till we *do* fall asleep."

I saw plainly how the matter stood; they wished me gone, that they might go on with their drinking; and it was plain that I should not be able to do anything with them unless I could get them out of the abominable grog-shop. So assuming a cheerful air, I said,—"Instead of talking you to sleep by telling you about the holy and blessed Lord Jesus Christ, I shall talk you to sleep by giving you a lot of very interesting information concerning myself and my family. I shall tell you 1st, Who I am.—2nd, Why I came to Bengal.—3rd, How I got across the great ocean with its waves as high as date trees.—4th, How old I am.—5th, How old my wife is.—6th, How many children we have.—7th, What they are doing for a livelihood.—8th, How young Englishmen choose their wives, and the way I got mine.—9th, How much it cost me for my wedding feast, and all the good things we had to eat at the feast.—10th, The amount of my monthly salary, and how I spend it." The effect of this little speech was magical. The men pushed their grog aside, awakened the sleepers, and looked at me with eyes beaming with delight. True to my word, I informed them briefly upon the above-named subjects until I came to No. 8, when turning to them I said, "Brothers, see how the sweat is rolling off my face; I really cannot stay in this stifling place any longer. If you want to hear the most interesting part of my story, —how I chose my wife, what I said to her, &c., you must follow me to the cool shade of that great tree yonder. If you don't care to come, stay where you are, and remain in ignorance concerning my marriage and all about my wedding feast."

This saying, I walked out of the grog-shop, much wishing that they would follow me, but greatly fearing that they would not. We had nearly arrived at the tree before there was any intimation of any one resolving to follow us; but presently, out they all came helter-skelter and ran towards the tree. When they were all seated I amused them for about a quarter of an hour by describing the practice of English courtship—how a young man proposes to a maiden—how she accepts or rejects him—the marriage ceremony —the wedding cake, &c., &c. The crowd was delighted, said I was the kindest and most condescending Englishman they had ever heard of; and what a good thing it would be if I lived near the bazar, so that they could talk to me every day.

I now had them well in hand, and when a second time I proposed to tell them about the wondrous God-man Jesus Christ, they

Digitized by Google

all expressed their willingness to listen. Madhub, Bishambhur and I all preached, each upon a different topic. Madhub told them of the Christ's life on earth; Bishambhur of His death, resurrection, ascension, and preparation of a home for the children of holiness and faith; whilst I concluded by an exhortation to them to give up their drinking habits, lest at last they perish in their own corruption. They listened to us with exceeding attention, and the crowd, which had largely increased as the afternoon wore on, followed us to the boat and bought twenty-seven Gospels.

Loosing from Binodpore bazar, we went on with a rapid stream, and just before nightfall reached the large market of Nariel. I was well known here, and as the moon was rising we went on shore without delay. About 150 people followed us through the bazar, some of them expressing pleasure at seeing me again, whilst others (mostly the students of the English school) tried to raise a laugh against me by shouting out, "Where is Jesus Christ now? Why don't more Hindoos become Christians? Do generous men take pice for holy books, &c.?" A number of large beams piled one upon the other made a good platform for us, on which we stood for an hour, each one of us in turn delivering a short address of about ten minutes, and singing a hymn between each address. We divided our subjects thus:—

MADHUB—Ten different kinds of works which God has commanded men to do.

MISSIONARY—Four proofs that men have not done these ten kinds of works.

BISHAMBHUR—The misery resulting from, and the punishment attached to, men's refusing to do what God has commanded.

MISSIONARY—The wonderful remedy which God has provided for sinners that they may not eternally die but live.

At first, the scholars of the English school seemed intent upon annoying us, but one by one they ceased their annoyance, and at length left us entirely unmolested. The audience seemed to be greatly interested in our division of labour, especially when they saw that there was an onward connection between the subjects. One of the hymns also was greatly liked, so that we had to sing it a second time.

Next morning at sunrise we entered the Gobra Khal; at nine o'clock preached to a group of fishermen, to whom we sold two Gospels, and at eleven o'clock were hailed by an old woman on the bank, which led to our landing and preaching to a large congregation. She seemed in great distress about something, and when I stopped the rowing that I might hear what she said, the first words which I caught were—"Sahib, may you wear a turban of gold, and be the father of 10,000 children." It soon became apparent why the old woman was so profuse in her good wishes. Her only son was in a state of high fever, and she wished me to go to her house, see him, and give him medicine. I took him medicine, spoke

Digitized by Google

soothingly to him and his mother, prayed for his recovery, and was about to return to the boat when a respectable man of the village asked me to his house to eat cocoanut and sweetmeats. We went; soon had a goodly congregation, preached to them with all our heart, and sold amongst them a whole handful of Gospels. As we returned, we called at the house of the fever-smitten man, and found that he had fallen into a quiet slumber, which betokened that he was somewhat better.

Again we went on our journey, and after a while stopped to preach at a little market where about fifty people gathered around us. Scarcely a person amongst them could read, and of the three or four who could, not one of them would buy a book. I returned to the boat somewhat discouraged, for I do not like to leave a place where I have been preaching without some portion of God's Word. After we had left the market a few minutes, and when the boat was in mid-stream, a boy of about twelve years old came swimming out to the boat, crying out as he came, "Sahib, I am a poor boy, I have no pice, still I do so much want a book for my brother; I'll do anything to get one. Tell me how I shall earn it. I can go right across the river in three dives. Sahib, shall I dive?" "Yes," said I, "dive under my boat and come up the other side." The words were no sooner out of my mouth than the deed was done; the boy's left hand was wiped with my towel so that he could hold the book aloft without wetting it, and with his right hand he swam back to shore.

About half-past six it got dark, and as the boatmen were afraid to use the tow-path for fear of snakes, we put the boat to for the night, and I sat down to dinner. After dinner, whilst I was describing to my delighted boatmen how English sailors who live upon the sea coast venture out in rough weather in small boats called luggers, to assist large ships which need anchors and chains, a man from the river bank called out—"Missionary, I am the servant of Baboo Gora Chand, the owner of the village close by. He has sent you a present of fruits and sweetmeats, and he himself will be here shortly." In a few minutes he came, said he was delighted to see me, and that he would talk with me till the middle of the night. I proposed an amendment to this in the following words:—

"Brother, I am very tired; I have been talking nearly half the day, and as I shall need a lot of breath for my preaching work to-morrow, I cannot give six hours' conversation to one gentleman. I am much obliged to you for the fruit and sweetmeats, still you must allow me to arrange as to how long our interview shall last. It is now nearly eight o'clock; if you will return to your village and bring back with you six or seven companions, I will converse with you and your friends till ten o'clock; but if you decline to take this trouble, I can spare you only half an hour." "You speak wisely, Sir," was the reply. "Even a fisherman is not con-

Digitized by Google

tented with one fish only caught in his net. *He* likes to draw up a net full of fish, and *you* like to get a boat full of listeners. I go, Sir, but I will come back in a few minutes." He kept his word, and in about ten minutes returned with such a company that I did not know where to seat them all. Oh what a glorious talk we had for two or three hours! What about? About matters innumerable, sacred and non-sacred, and all mixed up in the most blessed confusion. The following is a list of them, as far as I could remember them the next morning: about England—its people and climate; about the coins of England; how much milk a *good* cow will give and the price they fetch when sold; about the Jews—why they are such great wanderers; about ploughing by steam; about the inconsistency of religious people drinking brandy; about the fall of Adam and Eve in the garden of Eden; about the Queen and her children; about working-men's wages, house rent, town-rates, &c.; about the attributes of God; about men of war vessels and monster guns; about the observance of the Sabbath; about my voyage to India; about English ladies showing their faces in the public streets, and what were their husbands thinking of to allow such liberty; about the Divinity of the Scriptures; about flying fish and whales; and during the last fifteen or twenty minutes about the life of the Lord Jesus; His death and atonement; the doctrine of the Resurrection, and Judgment upon the soul after the decease of the body.

At about eleven o'clock the native evangelists and I had worship in Bengali. I sang them a Bengali hymn to an English tune, Bishambhur read a portion of Scripture, and Madhub offered up a prayer. The native gentlemen were all greatly delighted, bought nearly a Rupee's worth of books for themselves and their families, and on leaving two or three of them assured me that from henceforth their houses with their contents all belonged to me.

I have spent many pleasant evenings at social parties both in England and Bengal; but few of them have left such charming recollections as this evening's semi-religious conversation in my Mission boat with that band of Hindoo gentlemen.

WHO ARE THE SONS OF GOD?

THE TESTIMONY OF MATTHEW, MARK, LUKE, JOHN, PAUL, AND JESUS.

WHEN God gave the Law to Moses at Sinai, we are told His voice shook the earth, and even Moses trembled and was sore afraid. And there is to be another shaking, not of earth only, but also of heaven. Well, we have had the shaking of the earth, and the great changes which are taking place, and which have been

Digitized by Google

taking place for years, in the churches of Christendom, would appear to be the fulfilment of the shaking of the heavens, referred to in the last three verses of the twelfth chapter of Hebrews, which I now quote: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken, may remain, Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and with godly fear, for our God is a consuming fire." If there is anything in, or about, the various churches not good, or anything good in itself, but out of date, and, of course, not now required, it must be shaken off and removed; and the good that cannot be shaken, is to remain. We must prove all things, and hold fast that which is good. In this world of change, it is cheering to remember, that there are some things that cannot be shaken, and one kingdom that cannot be moved.

The changes that are taking place in Christendom are by no means all changes for the better. Many popular ministers preach what is called the larger hope, or the doctrine of the Fatherhood of God, and say that He is the Father of the whole race of Adam. I think that is a move in the wrong direction. We have no Scriptural authority for it; and I can't imagine how any minister, having a Bible in his house, and having read it, can keep on good terms with his conscience, preaching such doctrine.

Who are the sons of God? What saith the Scripture? The Old Testament saints were not called the sons of God. Abraham was called the friend of God, and father of the faithful, but never a son of God. Noah was a just man; Lot was called a righteous man; Enoch walked with God, and pleased God, was translated, and did not see death, but he was not called a son of God. Moses is called God's servant, but never God's son. Samuel was a prophet; David, a man after God's own heart; Job, a perfect and upright man, none like him in all the earth. Solomon was a wise man, and built the temple. Isaiah, Jeremiah, Ezra, Nehemiah, Hosea, Joel, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Obadiah, Zechariah, Amos, Ezekiel, Daniel (a man greatly beloved), all of them prophets; but none of them were called sons of God. The result then of a search, from Abel to Malachi, for sons of God, as having descended from Eve, is, they are not to be found.

The next thing to be done is to search through the New Testament, and try to ascertain whether or no the God of creation is the Father of men. I open the New Testament, and at Matt. v. 9, I read these words, "Blessed are the peacemakers, for they shall be called the children of God." If I were a believer in the Fatherhood of God, and had just opened the Book to seek for its confirmation, I should think this a very poor beginning; seeing it neutralises the blessing, and makes the promise of no effect.

Digitized by Google

And if I said, Master, they say we are already children of God, He would reply, "They err, not knowing the Scriptures."

I find, in the preaching of John the Baptist, some evidence that the view I take of the subject is the right one. When he saw many of the Pharisees and Sadducees come to his baptism, he said, "Ye offspring of vipers, who hath warned you to flee from the wrath to come: and think not to say within yourselves, We have Abraham to our father; for I say unto you, God is able of these stones to raise up children to Abraham." If we were all children of God, I think John the Baptist would not call us offspring of vipers. Moreover, he thought we were not worthy to be called children of Abraham, much less to be called the children of God.

Our Saviour spoke of God as our Father very frequently in His sermon on the Mount. He mentioned the word Father about sixteen times, I think; but if you read carefully St. Matthew's report of that sermon, you will find He was speaking, not to men in general but to a certain class, viz., His disciples. The subjects spoken of, often tell you the character of the audience. There was comfort for the poor in spirit, the sorrowing, the meek, and the merciful. There was encouragement for the persecuted and the slandered. The pure in heart should see God, and the peace-makers should be called his children. Our Saviour told the people listening to Him that they were the light of the world, and the salt of the earth. They were praying people, fasting and almsgiving people; and He taught them how best to perform these duties. He cautioned them on the subject of righteousness; it must be of a better quality than that of the Scribes and Pharisees, if they would enter into the kingdom of heaven. He said "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect."

The remarks which I have made hitherto are chiefly of an introductory character—a clearing of the way, so to speak, for evidence of a more positive kind; or it may be said to be answering the question, Who are the sons of God? negatively. It is very plain that it is useless to go to the Sermon on the Mount for a precedent for calling wicked men the sons of God.

Look at these two lists—

Ahab, Baalim, O'Donavan Rossa, Manasseh, Julius Cæsar.	Atheists, burglars, extortioners.
Nero, Mahomet, Tom Payne.	Deists, murderers, swindlers.
Rehoboam, Napoleon I.	Liars, drunkards, perjurers.
Herod, Napoleon III.	Pirates, backbiters, sadducees.
Cain, Nebuchadnezzar, Guy Fawkes.	Harlots, fornicators, idolators.
Pharaoh, Mirabeau, Tamerlane.	Fenians, slave-owners, wizards.
	Dynamitards, thieves, sorcerers.

Digitized by Google

When I look at this list of persons, and this list of sins, it excites one's indignation, and we instinctively protest against associating the sacred name of God with such sins and such sinners. The law of Moses says, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." And the first petition of the Lord's prayer is, "Hallowed be thy name." We have no Scripture authority for calling sinners sons of God. There are things highly esteemed among men, but abominable in the sight of God; and this practice is one of them, and must be hateful to Him, and is certainly taking His name in vain. The Holy Book says, "Woe to them who call evil good, and good evil, and put darkness for light, and light for darkness." I should like to add another woe, if I could, viz., Woe to them who call sinners sons of God. I wish some one, with the necessary leisure and ability, would search as to when the evil practice began, and have it inserted in our tables of chronology. We have the dates when many heresies crept into the Church; thus it ought to be in this case. When I think of those two lists, I am quite at a loss for means or methods to weigh or measure the evil comprehended in them.

From John the Baptist to the day of Pentecost, we have little or nothing applicable to our question, at the stage at which we have arrived; but there is much said of a certain Son of God, held in high esteem, far, far beyond all others. Voices from heaven were heard saying, "This is my beloved Son, in whom I am well pleased; hear ye Him." Heaven was opened, and the Holy Spirit, in a bodily shape, like a dove, rested upon Jesus; thus pointing Him out to John the Baptist, and he pointed Him to the disciples, saying, "Behold the Lamb of God, which taketh away the sin of the world." The demons seemed to know well who the Saviour was. One said, "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of God."

I now proceed to answer the question, Who are the sons of God? positively. (John i. 10): "He, that is, Jesus, was in the world, and the world was made by him, and the world knew him not. He came unto his own (possessions), and they that were his own (Jews) received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God." Sons of God, then, are those who have received Him whom the Jews rejected, and who believe in His name, and who are born again of the Spirit. And there could be no sons of God before the death and resurrection of Christ. In 1 John iii. 1-10, we read, "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause, the world knoweth us not, because it knew him not. Beloved, now are we

Digitized by Google

the children of God, and it is not yet made manifest what we shal' be. We know that if he shall be manifested, we shall be like him for we shall see him even as he is. And every one that hath this hope set on him, purifieth himself, even as he is pure. Every one that doeth sin, doeth also lawlessness: and sin is lawlessness. And ye know, that he was manifested to take away sins, and in him is no sin. Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither knoweth him. My little children, let no man lead you astray. He that doeth righteousness, is righteous, even as he is righteous. He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God, doeth no sin, because his seed abideth in him, and he cannot sin, because he is begotten of God. In this the children of God are manifested, and the children of the devil. Whosoever doeth not righteousness, is not of God; neither he that loveth not his brother."

In the eighth chapter of John's Gospel, Jesus advocates, in a conversation with the Jews, the same views on this subject as we do. At the thirty-eighth verse we read, "I speak the things which I have seen with my Father; and ye also do the things which ye have heard of your father. They answered and said unto him: Our father is Abraham. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God; this did not Abraham. Ye do the works of your father. They said, We were not born of fornication. We have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth, and am come, from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father, it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father thereof; and because I tell you the truth, ye believe me not. Which of you convicteth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God."

In the eighth of Romans fourteenth verse, we read, "For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage to fear: but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified with him." The apostle goes on to speak of the groaning of creation, for the revealing of the sons of God, and deliverance

Digitized by Google

from the bondage of corruption, into the liberty of the glory of the children of God, and they who have the first-fruits of the Spirit, also are groaning, and waiting for the adoption, to wit, the redemption of the body.

In Gal. iii. 26, Paul says, "Ye are all the sons of God by faith in Christ Jesus;" and at iv. 4, he says, "In the fulness of time, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God."

Thus we see then, sons of God are believers in the name of Jesus: persons who have received that Saviour whom the Jews rejected and crucified, and who have been regenerated by the Holy Spirit. While we assert that God won't acknowledge wicked men as His sons, we also assert that there is a way by which every child of the devil may become a son of God. The Holy Book says, "God is not willing that any should perish, but that all should come to repentance." "God will have all men to be saved, and come unto the knowledge of the truth." In Ezek. xxxiii. 11, we read, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." The Lord is loving to every man, and His tender mercies are over all His works. Christ tasted death for every man, and here we have a Saviour for every man, and a Saviour from every sin. If you look at the fifth chapter of Isaiah, there is a song about a certain vineyard, and the burden of it is, God is doing all he can to save men from their sins. The atoning work of Christ has brought the race of Adam into a salvable condition; and a free, full, present, and everlasting salvation is brought within our reach, and a period of time, called the "accepted time—the day of salvation"—fixed in which to accept it. The word of God, and the oath of God, are given to produce "strong consolation" in the hearts of returning sinners; and the strange words, God is "faithful and just to forgive our sins, and to cleanse us from all unrighteousness" —he is "just and the justifier of the ungodly"—are adapted and intended to banish doubt, and induce hearty compliance. He is faithful and just, and does not want a debt paid twice over; having accepted the atonement of Christ, as a sweet smelling savour, he cannot be saying to anyone, "Pay me what thou owest." No, Jesus has paid it all. And thus all the children of the devil may become the sons of God, by faith in Christ Jesus.

The Scriptures give us some hints of what is called the accomplishing the number of the elect. The dispensation of the Spirit began at Pentecost, and ends at the Second Advent. As the years of this period roll away, those who receive Christ are united into a body, called the body of Christ, and of which Christ is the Head.

Digitized by Google

And as there are in a human body a certain number of members and no more, so in the body of Christ there is to be a certain number and no more; and when the required number of believers is obtained, the Saviour returns, wakes the dead in Christ, and changes the living. The sons of God are manifested, and the groans of creation cease. The evidence, that Jesus is the Christ, the Saviour of the world, the King of the Jews, and of *all* the world, is so overwhelming, that the world then believes that God has in very deed sent His Son to be the Saviour of the world.

L. F. T.

IMPORTANT NEWS FROM PARIS.

Being a Report of what passed at the recent Conférences Générales of the French Reformed Church, and which we have just received from Monsieur Petavel-Olliff, of Geneva.

THESE April Meetings in Paris are the rendezvous of distinguished evangelical pastors of all denominations, who discuss questions previously determined upon. This year they have been well attended; and though the discussions have been conducted with extraordinary animation, there has been a total absence of bitterness, a circumstance for which the magnificence of the theme amply accounts. Three mornings were devoted to the consideration of the doctrine of Life in Christ or Conditional Immortality, by some incautiously denominated a new doctrine, but which we well know is traceable to the apostolic age. The Conference of last year had determined that Monsieur Charles Byse, Pastor of the Free Church of Brussels, should open the debate, and that Pastor Ducros, of Paris, should reply. The chair was occupied in turn by Monsieur Hutten, President of the Committee of the Home Mission, and by Gustave Monod, jun. Byse, it will be remembered, has already suffered for his convictions on this head from ecclesiastical officials in Belgium: he is also the translator into French of Edward White's standard work.

M. Byse's paper was, as might be expected, a lucid study of biblical theology, proving, both out of the Old Testament and out of the New, that there was no immortality for man except in communion with the living God, and that this communion was through His Son Jesus Christ. M. Byse had intended to read only a portion of his treatise, but the audience expressing a desire to hear the whole of it, he complied with their desire, and in consequence it occupied the entire first meeting. The applause which greeted him may be said to have been general; his learning and moderation were distinctly appreciated; his hearers moreover were favorably impressed by the absence of all recrimination towards the Belgian Synod which had condemned him as a heretic. Strange

Digitized by Google

to say, and yet not strange, no voice was raised in that miscellaneous assembly in defence of the traditional dogma of endless suffering. Is not this a sign of the times?

M. Ducros, in conducting his refutation, adopted a position which was almost that of the Universalist. In hell, as he conceives, the damned are never irrevocably lost, the redeeming work of Christ being carried on indefinitely, and securing the eventual salvation of all. M. Guillaume Monod supported this opinion.

He was followed by M. Petavel-Olliff, of Geneva, who summarised the previous debate by enumerating the four rival theories. First. The traditional dogma which, though without official champions, still counts a certain number of adherents, chiefly among the laity and especially among ladies. Secondly. Universalism either absolute or conditional. Thirdly. What may be called Eschatological Agnosticism, which refuses to pronounce any decision with regard to what it considers an unfathomable mystery. Fourthly. Conditionalism. Conditionalism, he maintained, not only invokes the authority of the Bible, with which it esteems itself in perfect harmony; it makes its appeal also to Nature and to religious consciousness. Professor Drummond, in the volume which has attracted so much notice in England, discovers in Conditionalism the laws of Nature as well as those of the spiritual world. In a lecture just published, M. Babut, Pastor of Nismes, admits the same principle. Conditionalism, moreover, has found favour with the noble school of duty, known in France under the name of Neo-criticism, whose leaders, Messieurs Renouvier and Pillon, declare it to be conformable to the postulate of practical reason. Lastly. Conditionalism has not the remotest tendency to quench Christian zeal; on the contrary, it stimulates to action an increasing number of missionaries and evangelists.

Messieurs Rochedieu, of Brussels, Ch. Vernes, Matter, and Pulsford, of Paris, afterwards took part in the discussion; then M. F. Puaux read a letter from M. Steinheil, the venerable philanthropist of Rothau. On the whole it must be said that the majority of the speakers were in favour of Universalism; but perhaps the general sentiments of the audience were best interpreted by the address of M. Lacheret, Pastor at the Hague, who has a leaning towards Agnosticism. He hopes for final restoration, yet is disposed to admit the annihilation of the most obstinate sinners. In his opinion, Scripture, psychology, and experience, alike teach that sensuality brutalizes man, and that pride leads to insanity. These two maladies are equally mortal for the soul; and the preacher should endeavour above all to point out the disastrous consequences of sin in this present life.

A few minutes were allowed Monsieur Byse to answer his opponents. He complained of their having deserted the ground of biblical exegesis which he had chosen. Conditionalism had been accused by some of being too severe, by others of being too lax,

Digitized by Google

contradictory reproaches which destroyed each other. God pardons the repentant sinner, but he does not force a blessed immortality upon the obstinate offender who rejects it, and who therefore condemns himself to perish of thirst by forsaking the fountain of living water. In conclusion, Monsieur Byse recorded the demise of the traditional dogma of endless torments, which had not found a single defender, nor even a professor capable of presenting it in its true and authentic form.

EVOLUTION.

THE conclusion reached by the Novalis, Munger, and Fiske philosophy represents man as, not only the product, but the finished product, of countless eons of evolution; and the proof brought forward to indicate that the process is an accomplished one, rests in this, that man is able of his own good will and pleasure to turn round on those very laws that produced him, and to reverse their action, to cast off the covering from what at first sight appeared improbable or impossible, and reveal its reality, to replace instinct and natural selection by freedom and intelligence, and to abolish selfish desire by the counter law of conscience. Thus the ever active agent of advancement, known as "the struggle for existence," becomes, in his case, checked and actually reversed under the moral nature which demands that the weak shall live, and that the strong shall perish unless they protect the weak, in this way bringing about the Scriptural prophecy that eventually the meek shall inherit the earth and rule over it in the sovereign power of love and goodness. Here then at last we have the philosopher's ideal man, a being who, throwing aside and behind him, as a discarded garment, all the sifting, selecting, destroying, and constructing processes through which he has passed, "lifts his face toward the heavens in adoration, and throws the arms of his saving love around all living things, and so falls into sympathetic affinity with God himself, and becomes a conscious creator of what is good and true and beautiful; such is man."

And now, what will the Creator do with this being, after spending countless eons in bringing him to perfection? Is it to be supposed that the narrow round of threescore years and ten, more or less, will satisfy the aching void? As there is no sort of proportion between the many centuries consumed in bringing him thus far and the single century of his conscious existence, are we to accept the joys and sorrows of this single century of consciousness as the end and upshot of the bewildering drama? This question is supposed to erect a finger-post which points to immortality—"points," let it be admitted, but by what process? Science, which has brought man to the verge of a new world, the world

Digitized by Google

of mind and spirit, and yet at the same moment declares that development has done its work, can confessedly carry us no farther. Evolution spares neither the individual nor the class, life is snuffed out, and where are we then?

But Dr. Munger's ideal man is not to be thus dismissed into Cimmerian darkness. On the contrary, he is represented as dying with these words on his lips:—"I am the product of eternity, and I can return into eternity. I have lived under the inspiration of eternal life, and I may claim it. I have loved my God, my child, my brother-man, and I know that love is an eternal thing. It has so announced itself to me, and I pass into its perfect and eternal realization."

In presence of the cosmical facts all around us, it is not the length of time required to bring the entire race up to the standard of the ideal man, that ought to constitute any fatal objection to the above scheme; nor even the entire upsetting which it seems to administer to long cherished prophetic visions of the near approach of the Second Advent. Methods of progression and development may be true though they cannot be formulated in Biblical phraseology. It is only when they seem to set aside and dishonour the undoubted statements of Scripture, that suspicion ought to awake and stand upon her guard. If the tentative excursions in the field of Universalism, just now so popular, bear upon the face of them a manifest attempt to conciliate a half-awakened age, not yet sufficiently in earnest to accept the conditions of Pauline Christianity, then we may safely and calmly regard them as indications of a temporary reaction from the oppressive nightmare of mediæval theology, and nothing more.

Further, we may look for their speedy collapse, in the full assurance that the faithful exhibition of Christianity of the Pauline type, when its martyrs shall again come forward, terrible as an army with banners, will effectually and for ever eclipse every other meaner constellation of a hireling pulpit.

J. WAYLEN.

CONCLUSIONS OF A LONG LIFE CONCERNING DEATH AND RESURRECTION.*

FOR over forty years the writer has been convinced that the doctrine of the soul's innate immortality was the root of a wide-spreading upas tree, whose shadow has eclipsed the glorious light of the Gospel throughout Christendom, and invested the *nominal* Church of Christ with all the signs and attributes of the mystery of iniquity. Yet, while

* Only occasional readers of the RAINBOW need to be informed that "responsibility for the sentiments of articles rests upon the individual writers." See also "Old" and "New Testament Notes" for this month.

Digitized by Google

rejoicing that there are some few sturdy champions for the truth, who loudly protest that out of Christ there is no immortality, I sometimes grieve that men so well qualified to proclaim the truth, are not more pronounced in their condemnation of the opposite doctrine and of its kindred errors. If the world's Christianity be spurious, as I believe, are we guiltless in treating and addressing as brethren those whose talents and positions and exegetical blindness render their influence more damaging to truth than the attacks of the avowed infidel? "He that is not for me is against me," is the Lord's criterion. If Paul was "all things to all men," he never parleyed with an enemy; and the true disciple of Christ is expected to appreciate the dignity of his calling, and testify to the truth, even if it involves loss of friends, worldly emoluments, or daily bread. Where is our faith if we cannot trust that precious promise, "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you"? But although we pray, "Thy kingdom come," how few there are who recognise the kingdoms of the earth as provinces under the sway of that great rebel and usurper who had the audacity to promise the Saviour the viceroyalty of the whole world, on condition of doing homage to him as supreme lord of all. Which claim the Saviour did not dispute, and which we ought not to dispute, but admit as a most lamentable fact for the time being. But such non-acquiescence on our part will certainly bring tribulation in its train; for it brands us as aliens and traitors, and mere sojourners in the land of our birth, or wherever we happen to be.

This consideration ought to force each one seeking for the truth to inquire, Am I not at least sympathising with this rebellion, in conforming to the world, in my co-operation in its politics, in its social customs and arrangements, as well as in its ecclesiastical governments and organisations? Whether, in a word, I am not seeking the good opinion of the world, through motives of self-interest and desire for pre-eminence and worldly distinction.

In the February number of the RAINBOW, a question is asked about "eternal death"—"Is it an improper expression?" This question emanates from one who so far endorses the articles of J. H. Pettingell, of Philadelphia, on Conditional Immortality, as to promise to "help in their distribution," although it is contrary to his views to consider eternal death an improper expression.

It is true, the writer (Mr. Hobson) acknowledges that it is not a scriptural expression; for, throughout the Scriptures, death is a term to signify the end of life; and, as Mr. Pettingell well remarks, it would be tautology to characterise it as eternal death. Life may be long or short, and therefore a qualifying adjective is appropriate. But the gist of Mr. Hobson's argument consists in the fact, that in the book of Revelation (and there only) there is a second death spoken of, which he admits *is* a finality; but contends that a second death implies a first, which cannot therefore be a finality; so he calls it a temporal death, and asks, "Will Mr. Pettingell, or any one else, say of the first of those two deaths that it is a finality?" and answers the question for them in the negative. But what right has Mr. Hobson to take it for granted that *all* whose eyes have been opened to the truth recognise any difficulty in his question? The universal prevalence of the belief in the

Digitized by Google

immortality of the soul, arises from the inborn repugnance of our nature to the dreadful alternative of utter annihilation. When faith began to wane, when the leaven of error began to corrupt the simple plan of salvation, and worldly men, imbued with the philosophy of the Greeks, and the rationalism of unbelief, became pre-eminent in the Church by their superior education, a spiritual and allegorical bias was given to the plain literal meaning of Scripture, and this has prevailed from the close of the first age of the Church to our own, modified, more or less, to suit the times, and getting somewhat more refined as knowledge and civilisation increased; yet, by that very refinement, becoming more and more a "mystery of iniquity." The visible Church flatters herself that she is the true Church, and therefore acts as a restraining power, by opposing the efforts of a brutish infidelity from breaking down the barriers of her fancied security. As the number of the faithful diminish, so will infidelity increase, "only he who now letteth will let, until he be taken out of the way," that the full-blown antichrist may appear.

It is also a great mystery that a doctrine, nowhere taught in the Scriptures, should be set up by those who believe them, as one of the foundation stones of the creed of Christendom; and texts are appealed to, to prove it, which, if rightly understood, prove the very opposite. The Lord's answer to the Sadducees, that "God is not the God of the dead but of the living," was not to prove that Abraham, Isaac, and Jacob were living, but to prove that they were dead, in all the full significance of the word; thus proving the necessity of a resurrection. But the Sadducees did not believe "even God who quickeneth the dead, and calleth those things which be not as though they were." The prophet says to David, "Thou shalt not die," yet Peter says, "David is both dead and buried;" and to one asking, Where is David? I answer in the language of Peter, "David is not ascended into the heavens," but sleeping in utter unconsciousness, having died in faith that God would raise him up again in His own good time. What matters it to the sleeping saints if there be an interval between death and the resurrection, when there is an eternity of blessedness before them? The saints of the Lord, whose names are written in the book of life, are all to be revived at the same time. To each one that interval is unknown. They pass from their death-bed to a new life, virtually, in a moment of time; for the one who has slept 1000 years is no more conscious than he who died but yesterday; and the Scriptures plainly intimate that that revivification is the reproduction of the very same man, with all his memories and affections fresh and vigorous as when he died. Nay, we may say that, so far as the saints are concerned, it will be, identically, as if the man at the point of death fell asleep, and awoke strong and healthy; and this dread of even temporary annihilation (which is such an obstacle with many so-called believers to the reception of the truth), can arise only from a want of faith in the veracity of the Lord, and in His power to fulfil His promise to him that believeth, "I will raise him up at the last day."

If God created the heavens and the earth, the sun and all the surrounding planets, did He not also create the stars—those inumerable suns sunk so far in the depths of space which the most powerful telescopes yet constructed fail to sound? But when probability becomes

Digitized by Google

almost certainty, and we have to admit that, all this vast aggregate is but one of thousands of nebulæ which the same telescopes reveal, and which would fade into a mere wisp of light could we view it from some other nebulæ, the mind of man shrinks into its shell of nothingness at the contemplation of such overwhelming evidence of infinite power and wisdom. Well might the Psalmist, in view of the glories of the visible heavens, exclaim, "What is man that thou art mindful of him?" yet David could but see an infinitesimal part of what the astronomer of these days is familiar with. But if God created one sun according to the testimony of Holy Writ, we see countless millions of such suns which He must also have created; and therefore mere numbers are no limitation to His power. It is the limitation of the power of God which human reason is so prone to accept, that lies at the root of the whole difficulty. A finite being has finite powers; but to suppose it is a harder task for the Great God to create a thousand worlds than to create only one, shows our utter incapacity to understand what the word infinite means. If God created one man from the dust of the ground, is He not able also to create a million or a thousand millions from the same dust; and if Adam, by death, returned from whence he came, is He not able to re-create him a second time from the dust of the ground, and give the character and features and affections and memories of a former existence, in a word, to bring him from a state of nonentity to a second life? We have the Lord's testimony that the sleeping Lazarus was really dead; yet when He uttered the sublime words "Lazarus come forth," as an illustration of the power of His voice to call from the graves all the sleeping dead at the appointed time, was it not the same identical Lazarus who came from the grave although just before emphatically pronounced dead? Some may deem it philosophical to pry into such mysteries, but Paul designates such men as fools. When the Sadducees propounded the case of the woman with seven husbands to the Lord as an argument against the resurrection, He charged them with not knowing the Scriptures "nor the power of God."

Now the Scriptural resurrection of the dead is not the restoration to life of a dormant spirit; but the calling into existence of the same body and individuality which had previously existed and become the prey of corruption. The only difference between the mortal body of the Saviour and those of His followers was in this, it was not suffered to see corruption. Yet it was the mortal body which was raised from the grave, and soon afterwards changed by the power of God. And all who are partakers of the first resurrection will go through the same process; for "In all things it behoved him to be made like unto his brethren."

It is true that Paul in speaking of the resurrection of the body says, "It is sown a natural body, it is raised a spiritual body;" but this refers to the completed process of the resurrection; for immediately afterwards he says, "Behold I show you a mystery"—the mystery of the change—the same change which the Saviour's body underwent after its resurrection; adding, "For this corruptible must put on incorruption, and this mortal must put on immortality." But we cannot call the mouldering dust of the ground a mortal body. It requires a living

Digitized by Google

body to be mortal or liable to die, and it is this living body which is to be changed by putting on immortality. When Paul comforts the Thessalonians, who were sorrowing for loss of friends, he says, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord Himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first." But to the Corinthians he says, "We shall not all sleep, but we shall all be changed." Now this change coming upon all—upon the then living as well as upon the resurrected—necessarily supposes that both classes are in mortal bodies. And Paul puts the question in still clearer light in Romans viii. 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your *mortal* bodies by his Spirit that dwelleth in you." Now evidently this quickening process does not refer to conversion, for it is only predicated of those in whom the Spirit of God was already dwelling, or who had been already converted. If, then, we believe in the resurrection, we must believe in a resurrection which will reproduce the man as he died, and true faith rests on this assurance, without any distrust of the power of God to accomplish it. Was not this the crowning act of Abraham's faith when his knife was raised to slay his son, "accounting that God was able to raise him up even from the dead?" How much more congenial to the human heart it is to know that in the resurrection the friend or child you loved so well will be the same you parted from virtually the *moment* before, with memories and affections unimpaired by lapse of time, no matter if that time be reckoned by thousands of years of *perfect* sleep or nonentity. And what is true of the individual is true of that great multitude which will constitute the body of the Lord, the elect of God, the winners of the first great prize, the partakers of the first resurrection, the heirs of the kingdom who are destined to reign over the earth during the thousand years of blessedness promised by the Lord. For if God be able to re-create one mortal body from the dust and give it life, He is also able to cause the whole race of man to stand up before Him in mortal bodies, to be judged according to their works—some of them to the resurrection of life, and some to the resurrection of judgment. How long these last may remain in their mortal bodies it is not for man to know, but being mortal, a second death awaits them beyond which there is no more life.

Let not the reader however imagine that those who, through the sovereign will and mercy of God, may escape perdition at the end, are the saints of the Lord. It is distinctly announced both in John v. and in Revelation xx., that such are saved by their works, and not by faith; they belong not to the Bride—the Lamb's wife—the "called and chosen and faithful." They are not bone of His bone, and flesh of His flesh; nor the children of God in the same sense as the members of His body and joint heirs of His kingdom; but that *second* prize is still eternal life, and, therefore, of inestimable value. Yet it is a fearful ordeal to contemplate, which all *might* escape and attain to the first resurrection; "for such shall not come into judgment."

God offers to man, as a free gift, eternal life on this one condition, "Repent, and be baptized . . . and ye shall receive the gift of the

Digitized by Google

Holy Ghost." But this baptism includes faith in the name of Jesus Christ, "for there is none other name under heaven given among men whereby we must be saved." "Now if any man have not the spirit of Christ he is none of his," and "without faith it is impossible to please God." But the evil one has succeeded, in various ways, in clothing those simple words in allegory and insignificance, until they are regarded as mere words without meaning, and the whole lump in this last or Laodicean age of the Church, has become leavened with the corrupting doctrines of rationalism and tradition, until faith has become almost extinct in the nominal churches of Jesus Christ. The salt of the earth has lost its savour, and is no longer capable of preserving the world from destruction. "As it was in the days of Noah, so shall it be also in the days of the Son of Man," is the Lord's testimony. Likewise also "as it was in the days of Lot," "even thus shall it be when the Son of Man is revealed." But how was it in those days? In Noah's days the earth had become corrupt and filled with violence, and so also in the days of Lot the sin of Sodom was very grievous. This is surely sufficient testimony for the believer that the wickedness of the world will gradually approach a climax, as the pre-millennial advent of the Lord draws near.

It is not necessary that ungodliness shall be precisely of the same type now as in the antediluvian age, to bring down the wrath of God upon the world; for disobedience in any form is rebellion against His authority, and inevitably brings judgments in its train. And we have, in the last blessed revelation from heaven, enough to show how those judgments are intensified, when the mighty angel which "stood upon the sea and upon the earth, lifted up his hand to heaven and sware by him that liveth for ever and ever, that there should be time no longer." This was equivalent to saying that the seven times of the Gentiles were fulfilled, and there should not be another time. If we study that book by the light of all the passages of Holy Writ relating to the time of the end, we cannot avoid the conclusion that we are nearing the days of the seventh angel, "when the mystery of God should be finished, as he hath declared to his servants the prophets." And when we compare the character of our own age with the "perilous times" of the last days, which Paul, in writing to Timothy, testifies shall come, we find the comparison is anything but consolatory. What is charged in that long indictment is fully confirmed by the glaring fact, that the Church now only differs from the world in "having a form of godliness, but denying the power thereof."

The Protestant world rests satisfied that the predicted apostasy is verified in the corruptions of the Catholic Church, and the Catholic world is equally satisfied that Protestantism is that great falling away from the faith foretold by Paul; but in the Book of Revelation the *true* Church is represented as cast out into the wilderness and stripped of all secular authority, while the false Church, under the same symbol of a woman, "was arrayed in purple and scarlet colour, and decked with gold," and her name written upon her forehead was, "Mystery—the Mother of Harlots." Every one concedes that the Roman church was the mother church, so far as influence and power could make her so; but the Scriptures recognise her as the mother of harlots, and therefore

Digitized by Google

a mother of daughters. Who are the daughters but the Protestant churches which sloughed off from her, disgusted with her filthiness? Nevertheless the leaven of error was not purged out by the Reformation, and the process went on with its corrupting influence; and, aided by the struggle of the masses against the secular power, by which life and liberty of conscience were secured, Protestant Christianity emerged in its present character, "having a form of godliness, but denying the power thereof." No wonder it is called a mystery in the sacred volume. The traditions of men are preferred to the commandments of God, and in the so-called churches, humanitarianism is put before faith. "The *prophets* (in the pulpit) prophesy lies," and the people, blind or indifferent to the literal teachings of the sacred volume, think those lies are the truth.

This great delusion is a mystery, because, being universal, no alternative presents itself as the truth, to those whom natural yearnings and education, and the example of the best portion of the society in which they live, have made apathetic; therefore, being unwilling as well as unable to see through the veil, that there is a more excellent way, the little flock of true witnesses is denounced as a pestilent and troublesome crew, and branded as visionaries, or unbelievers. Of course such testimony is rarely heard by the great crowd of the orthodox, who demur to the discussion of such a subject out of the pulpit, and who only read the Scriptures as a recognised duty, and not to discover, by patient study and collation, whether these things be so or not. To one whose eyes have been opened to perceive the truth, this is the saddest thing of all—the thought that such knowledge cannot be imparted to others. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And let us not forget that there is such a thing as the spirit of the world, which actuates the natural man; "but we," says the apostle, "have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God" (1 Cor. ii. 12).

No doubt many who are earnestly seeking for the truth, remain dissatisfied and unsettled in their minds by the multiplicity of theories on questions which the Scriptures summarily dispose of in a single word, as sufficiently explicit and intelligible to a mind unspoiled by vain philosophy. For example: our own natural reasoning powers and experience ought to satisfy us that death is simply the cessation of life; and if of life, so also of all consciousness after death. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psa. cxlvi.). "For that which befalleth the sons of men befalleth beasts, as the one dieth so dieth the other; yea, they have all one breath" (Eccs. iii. 19). "All are of the dust, and all turn to dust again." The breath, or spirit, which animated both, is something incomprehensible to man. "Who knoweth the (breath) spirit of man which goeth upwards, and the (breath) spirit of beasts which goeth downwards" to the earth? All we know is what is revealed in the law and the testimony. When man goeth to his long home, we are told, "then shall the dust return to the earth as it was, and the (breath) spirit shall return to God who gave it." Now, how was this

Digitized by Google

given? "The Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* of life, and man became a living soul." Here in both cases the same word "*ruach*" is used for the spirit and breath of man, and when the flood swept off the face of the earth all living, "both of fowl and of cattle," and of beast, "all in whose nostrils was the breath of life, of all that was in the dry land died." "Yea, they have all one breath." But is it true that "man hath no pre-eminence above a beast?" This is the testimony of Holy Writ, that death is the common lot of all; and if death is the end of existence to the brute, it is also to the man.

It would seem that in the face of such explicit assertions—nowhere contradicted, but everywhere affirmed, both in the Old and New Testaments—the doctrine of inherent immortality would find no advocates amongst those who profess to take those precious books as their guides. But as man, following his natural instincts and wilfulness, preferred to believe the words of the father of lies, "Ye shall not surely die," and disobeyed his Maker; by that one act he pronounced the sentence of death against himself and against his posterity, at the same time or on the same day the sin was committed. Man in his dealings with his fellow man, usually allows a brief interval between sentence and execution, for wise and merciful purposes; but the sentence includes the penalty, and so we must understand the Scriptures.

Yet man has pre-eminence over the brute creation in this, that while death is a state of non-existence, both to man and beast, and, therefore, final, God has promised to re-create man from the dust of the ground, and breathe into his nostrils the breath of life, in that precise form which will reproduce the same man, with the same moral as well as physical attributes which he possessed in a previous state of existence. But this calling a man into being from dead matter rests upon the will of an infinitely powerful Creator, who has graciously revealed His purpose to do so in the case of man; but no one will argue that He has also revealed any such purpose in the case of the rest of His creatures, whose death, all agree, is a finality. All the difference between the revivifying of Lazarus after four days of non-existence, and the resurrection of the same Lazarus from the dust of the ground is, that in the first case, the body of Lazarus was preserved from corruption by the power of God, in order that the Lord's power to call a dead man from his grave, with the same character and emotions he had while living, might be visibly exhibited as an exemplification of His power to call all His sleeping saints to a second life, when the proper time arrives. These saints are the just, "being justified freely by His grace through the redemption that is in Christ Jesus." But there is to be a second resurrection—a resurrection of the unjust, which class includes all who are judged by their works, whether good or bad, and not saved by faith. The book of life, in Revelation xx., is mentioned *after* the judgment, and is therefore the record containing the names of those whose sentence has been commuted by the mercy of the court, and not the Lamb's book of life. It is a mistake to interpret the unjust to represent the lost. They are called the unjust, because not justified by faith, and they cannot be justified by works; for it is written, "by the works of the law shall no flesh be justified" (Gal. ii.

Digitized by Google

16). Those, whose names are not found written in the book of life, are left to perish for ever, and to be blotted out as though they had not been. Such a prospect of a second death and ultimate annihilation, for even the briefest period, will represent anguish and misery enough, without the God-dishonouring teachings of those who inculcate a future of eternal torments in fire and brimstone, which they ridiculously term eternal death.

But there is one passage in the New Testament which puts the fact, that the death of the body includes the death of the entire man (a death complete and final unless He who created man shall exercise that power a second time) beyond controversy. In Rev. xx. 4 and 5, John "saw the souls (τας ψυχας) of them that were beheaded for the witness of Jesus . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." No twisting of the words here can extract from this passage any meaning favouring the idea that these souls, which John saw, were mere spirits, or that the resurrection here spoken of was nothing but a spiritual resurrection. It plainly signifies that John saw the resurrected mortal bodies of the saints again become living souls in the first stage of the resurrection process, of whom, when they lived again (referring to being born again to a new life after the resurrection of the body, when the mortal has put on the spiritual body by the change spoken of by Paul in 1 Cor. xv. 51), it is said, "they reigned with Christ a thousand years."

"But the rest of the dead lived not again until the thousand years were finished." This rest or remnant (for the οι λοιποι will bear the same meaning as το υπολειμμα) by implication, was to live again *after* the thousand years. Now, if we be correct, the Scriptures nowhere speak of any *living* again but those who are written in the book of life. Those whose names are not written in the book of life, are not of the remnant which is to be saved from death. In the parable of the virgins we have the five wise virgins representing the elect of God, looking for the Lord's pre-millennial advent. They are waiting for the marriage. The foolish virgins distrust the Lord's coming at such a time, and, not believing in the kingdom, they have made no preparation for such a sudden announcement. Yet they are virgins nevertheless, and represent those who are shut out from the first resurrection, and have to wait until the thousand years are finished. To follow the parable closely, they constitute in their representative character a number equal to the elect, but as compared with those whose names are *not* written in the book of life, the evidence of Scripture is that they are a very small fraction of the whole. "For wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." The bride of the Lord (the members of His body, the bone of His bone, and flesh of His flesh) is almost perfect or ready for the marriage, resting, however, unconsciously in the dust of the earth. The five wise virgins also represent the saints then living before the great tribulation, or near the Lord's coming; but their presence is necessary to complete the number of the elect. When the unwise wake up to the truth they find it too late, the door is shut,

Digitized by Google

and the answer to their summons, "Open unto us," is simply, "I know you not,"—words of awful significance. When the Lord spoke to the man who asked permission to go and bury his father, He said, "Let the dead bury their dead; but go thou and preach the kingdom of God;" and Paul, throughout his epistles, recognizes this great truth that all are counted dead, or under sentence of death, who are out of Christ. A resurrection of the body is predicated of both just and unjust, but the first only is called the resurrection of life, the other is called the resurrection of judgment. Yet both are dependent on the will and power of God. Rev. xi. 18 also speaks of the living being called and classed as dead; for when God's wrath is come, "and the time of the dead that they should be judged," the reference is not to the resurrection, but to the judgment of the *dead nations* living on the earth at the Lord's coming. Seeing, therefore, that this passage plainly intimates that there was an interval of a thousand years fulfilled in the vision, during which a portion of the dead did not live, and yet who were destined, by implication, to live again after the thousand years, we are again brought to the conclusion that death is absolute non-existence, and therefore a finality both for the beasts and for mankind. This, however, does not preclude the exercise of God's power to bring man again from the grave, and clothe him with the same physical, moral, and mental attributes, as if he had never died; and this passage reveals to us that He will exercise that power in the case of man. In the vision of the first resurrection John saw the souls—the bodies of the saints with life in them—they were evidently represented neither in the grave nor in a disembodied state, but in their resurrected bodies. Their interval of sleep, or death, or non-existence, had passed, and they had been called, like Lazarus, unto a second life, by the same Almighty power, with a consciousness and memory of a previous existence in all *its minute details*.

Amongst other errors which have tended to blind the world to the simple truth as it is in Jesus, is the popular notion of regeneration. In our revivals we hear much of conversion being called the spiritual birth, but the Scriptures sanction no such language, and it is essential to the right understanding of what has been herein written, that we should have also a true conception of the words spoken by the Lord to Nicodemus in John iii.: "Except a man be born again he cannot *see* the kingdom of God." This startling announcement was incomprehensible to Nicodemus, not rendered more intelligible by the words, "Except a man be born of water and of the Spirit, he cannot *enter* the kingdom of God," and it was in view of this difficulty (that such things can only be spiritually discerned) the Lord apparently diverged from the subject by asking, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" It could not be explained to finite ears.

An analogy drawn by the Saviour from the natural world to exemplify something in the spiritual world, which could not otherwise be explained to the natural man, must be taken as reliable and suitable for the purpose. That is, there must be some corresponding phases between the natural and spiritual birth of man. In the natural birth there is, first, conception, then an interval of material development without apparent life, during one half the period of gestation; then comes the

Digitized by Google

quickening, which grows stronger and stronger as parturition approaches, showing independent life ; then, finally, the birth, when the new-born child opens its eyes for the first time to the light of heaven, and breathes the breath of life, becoming thereby a living soul. Yet there is generally a brief interval of delay before the connection between the dark womb and the living child is for ever severed. Now, how is it in the spiritual birth ? Not every man in his natural state under sentence of death gives heed to the warnings of his own conscience and reflections, so as to see and feel the necessity of repentance, which, when it does come, constitutes that spiritual conception as the beginning of the first stage of the process. A man after this may pass half his life under the teaching of blind guides before he resolves to submit to God. But the seed planted must grow, and his next step is baptism. He knows that the early Church admitted no form of baptism but immersion. He reads in Rom. vi., " Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? therefore we are buried with him by baptism *into* death ; " and he therefore concludes that he can only conform to God's commandment by adhering literally to the early practice. He therefore goes into the water, like the eunuch, confessing Christ before the world. He is buried from the sight of man, and *emerges* again a new creature in the sight of God. The old Adam is left behind, dead. So baptism symbolises a new birth, as well as the resurrection of the body. He has entered into a new covenant with God, who, according to His promise, seals him with the gift of the Holy Spirit, as an earnest (but as an earnest only) of his adoption, which Spirit will lead him, through many trials, to all truth. It is true that baptism is also symbolical of the washing away of sins by the blood of Jesus Christ, by symbolising our crucifixion and burial with Him : " For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." But sprinkling is no fit symbol of death and of the resurrection, and is substituting the doctrines of men for the commandments of God. Having thus made assurance doubly sure by resting on the revealed Word of God and the promised gift of the Holy Spirit, the believer is *quickened* by that Spirit, and goes on during the remainder of his *fœtal* life ; growing in spiritual graces and in the knowledge of the truth, until the full time of his sojourning in the flesh has expired. It has been already shown that the interval between death and the resurrection is the same for all, in a state of perfect sleep. It is virtually but a moment, and when the trumpet sounds, he is raised as he died, linked to his mortal body like the child to its mother, but only for a brief moment ; for it requires but a little time to cut the earthly cord, and be clothed *upon* with the spiritual body, which enables him to open his eyes to the true light, and to breathe the pure atmosphere of the new heaven. Now that change, Paul says, shall come " in a moment, in the twinkling of an eye, and we shall be changed." This is being born of the Spirit. When born of water by our own wills, as a *symbol* of the spiritual birth, our faith enables us to *see* the kingdom of God in the distant future. When born of the Spirit by the will and power of God, we *enter* that kingdom.

No analogy more exact and appropriate can be shown in the Scripture

Digitized by Google

than this, by which the Lord teaches us this precious truth, "Ye must be born again;" for it implies a second creation to be alone accomplished by the power of God; and unless that power be exercised, the death of the body is complete and final. Let death, then, stand alone in all its dread reality as the opposite of life, and make no concessions to those who hold the Christ-dishonouring doctrine of the soul's inherent immortality; but rather regard and arraign them as the advocates of error. That cancerous doctrine is the prolific mother of a countless progeny of lies, whose father is the Evil One who said, "Ye shall not surely die."

When we look around at the visible Church, or churches professing Christ, where can we find this glorious doctrine of the first resurrection preached? yet without it the language of Scripture becomes enigmatical and obscure. On the contrary, we find only a *general* resurrection taught, when the earth which we inhabit is given to the flames, and all men stand up before the throne as *spirits* to be judged, according to the deeds done in the body. Hence, men are not exhorted to "press towards the mark of the great prize of our calling," by seeking, "first, the kingdom of God and his righteousness," but are taught how to establish their own righteousness in many insidious ways, and to be contented with a mere chance of obtaining a second inferior prize, to be adjudged to those whose good works shall pass muster at the time of the general resurrection. It is true, mere human eloquence and learning may dress this awful truth in brighter colours, which the natural heart so readily prefers to the uncongenial testimony of Holy Writ. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are *his*"—the subjects of the first resurrection—joint-heirs with Christ in God's promises—the future rulers of the millennial earth.

But there is a school that holds this first resurrection to represent merely a spiritual revival in the latter days, and that it has no reference to the resurrection of the bodies of the saints, or to the coming of the Lord. Such testimony is not of faith; yet it is a lamentable fact that its advocates are numerous. But there are some who believe in the immortality of the soul, of equal learning, who testify against such perversions of Scripture; and, in closing, I would cite no less an authority than the commentary of Dean Alford on this subject, who thus gave his final verdict:

"If in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after that first,—if, in such a passage, the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second; but if the second is literal, then so is the first, . . . which I do maintain and receive as an article of faith and hope."

Jacksonville. THOMAS BASSNETT.

Digitized by Google

ON CERTAINTY IN RELIGION.

ABOUT five years ago Mr. Edward White published some deeply interesting lectures on "The Tone and Teaching of the New Testament on Certainty in Religion," and the subject is so closely related to robustness of spiritual growth, that we trust a few words, to stir up by putting in remembrance, may not be out of place; for our own certainty in matters of religion largely depends on the full recognition of the certainty attained to by the apostles, and an intelligent acceptance of the historical facts on which that certainty rested.

"The solemn tone of certainty" which runs through the writings of the apostles is indeed most remarkable: "The New Testament stands up like a mighty and immovable rock of certainty in the midst of the wide unstable sea of contemporary thought—in the Jewish, Greek, and Roman world." But, "The New Testament is so familiar to us that we read it often without realising this quality in the tone of its writers, in comparison with that of our contemporaries. With few exceptions, the tone of all modern writing in that of inquiry, investigation, opinion." Our experience testifies that this certainty on the part of the apostles is fully justified. Their writings hold a position to-day quite unique. The most valued productions of learned men since their time, or the various creeds which represent the collective wisdom of past generations, are of little worth in comparison with the apostolic writings; we feel that the first named reflect the minds of men at a certain period; the others are a revelation of truth itself, worthy of closest study in all ages; the first are, in course of time, outgrown and set aside as inadequate; the others widen and deepen as our range of vision extends.

The present seems an opportune time for directing our thoughts to the analogous character of the Jewish Scriptures, because modern critics have been largely occupied with the writings of the Old Testament, and destructive tendencies have appeared causing alarm to many; it is therefore most desirable that we should be able to discern sharply between the things which may be shaken by this modern criticism, and those things which will certainly remain.

The history of the Hebrew text has had considerable light thrown on it by the study of recently deciphered records and the writings of old Jewish commentators; scholars of the present day have attained to a far better knowledge of the old Hebrew language and literature than was possessed by Jewish scholars in the time of our Lord, or even by those who laboured on the Septuagint translation over two thousand years ago.

These attainments are of the highest value, as any one familiar with the Variorum Bible can testify; even a cursory glance at that most useful work will give an idea of the extent to which our Authorised Version may be corrected by the help of ancient versions and other authorities. The work of the critics is to a certain extent destructive, and some things which we have been led to value may disappear under their hand. Copyists and editors of former times had no great literary skill, and no system of foot notes or brackets to make a distinction between the text itself and their own comments or additions. But after all has been done that the most thorough going criticism is capable of

Digitized by Google

doing—all supposed interpolations eliminated, uncertain dates and authorships set aside, and so forth; the vital question arises: How much of that which is really valuable will have disappeared? We venture to think that for all practical purposes as a guide and help in the religious life, the Bible will have lost nothing. We may have to regard the book of Isaiah as the production of two authors instead of one, but its power to instruct will not be thereby lessened. We may learn that other books are collections of ancient writings which have gradually assumed their present form through copyists and editors, whose methods we could not now sanction; but such knowledge may often be found a valuable help in removing what would otherwise prove insurmountable difficulties. We may also find that the Biblical writers knew no more of sound chronology than of astronomy or geology, simply because these things had not occupied their attention.

Our ideas of the Bible, particularly of its origin and history, will doubtless have to be largely modified, and this may be done with far more of gain than of loss. The peculiar *character* of the writings, their *essential truth*, is that which constitutes their real value. They reveal especially the history of the people over whom God watched and with whom He strove, as He is now watching over and striving with us personally; "things happened unto them by way of example; and they were written for our admonition," and so long as we find the record answers to our need, and is as a lamp to our feet, a light to our path, and as bread to the hungry, so long will it be esteemed as indeed the very Word of God.

Whilst, therefore, we desire to fully recognise the value of criticism, and to welcome its legitimate results, our present aim is to direct attention to the characteristics of the Scriptures which give them their peculiar value and unique position, the characteristics which cannot be shaken, but will remain the same in all ages.

We have spoken of the enduring value of the writings of the Apostles, in contrast to religious writings in general which "have their day and cease to be;" the same is equally true of the writings of the Prophets, which are as valuable to us as to any former generation.

They appear to lose nothing by the lapse of time, for it cannot be said that we have outgrown the wisdom of the Prophets as we have done that of comparatively modern religious writers. Our own experience is, after all, the most powerful evidence of the truth and value of the Scriptures; we feel that in some way its authors were inspired to write that which supplies our need as no other writings do. This is all the more remarkable when we become better acquainted with the character of the times in which the writers lived; the production of such a literature as that which sprung up in the prophetic period, is a marvel only equalled by the later appearance of the New Testament; there is nothing whatever known to us either in ancient or modern literature to which these events are at all comparable. This is a matter within the range of one's own experience, for we speak of things which we have tasted and handled of the inspired word of life; things of which we can testify if we cannot fully explain.

The most distinguishing feature of the Prophets, that which separates them from all other sober writers, is the confident manner in which

Digitized by Google

they predict future events, and in so doing, enter into details altogether contrary to what we should naturally expect. This characteristic runs through all the prophetic books, and the tone of certainty is as strongly marked as in the writings of the Apostles. The Prophets speak as men conscious of a divine commission and impelled by a power they could not resist; God's word was in their heart as a burning fire shut up in their bones, they wearied themselves to hold it in, but could not.

Our Lord emphatically confirmed the claims of the Prophets as foretellers of the future, and His Apostles taught the disciples to look for a faithful fulfilment of all the promises made by God unto the fathers in the sure word of prophecy.

These are significant facts, and the utter failure of writers on prophecy to find a consistent interpretation of these remarkable predictions is not to be wondered at, when the consider the false and narrow theological views with which they started, and the entire absence of any sound, scientific method of interpretation to guide them in their work.

If space permitted, we might dwell upon the remarkable unity that runs through the various books of the Bible, which, in this respect, contrasts so strongly with other religious writings; for in reading the Scriptures we do not meet with the discordant and conflicting element which prevails elsewhere; and this is the more remarkable when we consider the length of time and varied conditions which separated the writers from each other.

We see, then, that the Old Testament possesses qualities which distinguish it from all other literary productions, and these qualities are inherent, and will stand untouched by any question raised by historical criticism. It is admitted that the writings have existed in their present form for nearly two thousand years, and in a slightly different form considerably longer than that. Their origin and history may in time be better understood; but that surely is not just cause for anxiety. Great mistakes have been made in the past in contending for points incapable of successful defence, but which in ignorance men thought to be vital. No good can arise from endeavouring to perpetuate what will not bear the light of truth, for truth should be welcome for its own sake, notwithstanding the havoc it may make amongst long-cherished ideas and associations. Astronomy, geology, and evolution have in turn been denounced as foes to true religion; but in time they have been found perfectly friendly. Historical criticism has in its turn been reckoned amongst the enemies of the Bible; but the following remarks taken from the "Editorial" of the January number of the *Andover Review*, show that this too may be a great mistake:—

"The application of critical methods has transformed all our ideas of ancient history.

"To see what it has done, one may compare Rollin with Ranke. The distance between the traditional history of Rome, for example, and a scientific history is immeasurable. It is not due so much to the discovery of new sources as to the critical use of the common material, which has always been in the historian's hands. No science can point to more splendid achievements in this century of magnificent accomplishment than historical criticism.

"We have dwelt at some length upon the true character and aim of

Digitized by Google

historical criticism, because just now it is often imagined to be a peculiar weapon which the enemies of truth and righteousness have forged to assail the Bible with. . . . . What is true is, that the methods which have done so much for the history of other times and races are to be applied to the history of the people and of the religion of Israel, and to the beginnings of Christianity.

"We may regret that the Bible must thus become the field of a critical controversy, though it can really be no worse than the controversies about doctrine and polity, which have been fought back and forth over it for so many centuries. After all, controversy, which is a trial of error on a large scale, is the way by which Truth is established.

"But whatever may be our feelings, the controversy is inevitable; it has, in fact, already begun. Agreement, even relative agreement, cannot be reached again by rushing back in a panic into the arms of tradition, but only by the freest and most thorough discussion by men of all schools, who, differing widely as they may in the outset or in the end, have yet one spirit and one aim,—the determination, by God's help, to know the truth, the whole truth, nothing but the truth."

This discussion will surely proceed, and in the end will doubtless be productive of good; but in the meantime we are in danger of going astray on either hand. In endeavouring to avoid the error of those who in the past refused to recognise new truths, we may be led to abandon our faith in that which is really true, so that we need some principle to guide us in discriminating between essential scriptural truth and the mere accretions which have gathered round it.

We accept the certainty of prophets and apostles with regard to the distinguishing characteristics of the Scriptures as such a guiding principle. For instance, their certainty when speaking of prophecy, miracles, and God's watchful Providence, is unquestionable: and as it was most fully confirmed by our Lord himself, we do not fear to follow where they so clearly led the way, fully assurred that in time science itself, in all its branches, when better understood, will be found not antagonistic, but perfectly friendly.

ALBERT HIDE.

OLD TESTAMENT NOTES.—NO. 1.

SPIRIT OR BREATH?—Which does the Hebrew word *ruach* denote? Neither, to the exclusion of the other. That is to say, when it points to "breath," it points to a standing symbol of "spirit;" and when it denotes "spirit," it does so with an undertone of reference to "breath" as the ever-ready nature-illustration of spirit. It is a little difficult for the English mind to realise this; and yet, if it be not done to a fair degree, nothing is easier than to *grovel*. It is so easy to snatch at a passage here or there, and to cry out: "Oh, the word is *ruach*, which often means breath: so we will read breath here, please." When this is done in an isolating way, then, although the fact stated may be strictly true, and in the given case there may be plausability in the rendering, yet the result may be misleading. Are all our readers aware

Digitized by Google

that the word *ruach* is more often rendered "spirit" in the Old Testament than it is "breath" or "wind?" We have some reasons for thinking that an incorrect impression is abroad respecting this. But a glance at the Englishman's Hebrew Concordance will shew how "spirit" predominates in our A. V.; yea, and must predominate in any intelligible English version. It might serve a purpose to bear in mind that there is such a thing as levelling up, as well as levelling down, in the rendering of the grand old picture-words of the Old Testament. For example, if it is easy to *come down* from "spirit" to "breath," it is every whit as easy—or *ought* to be—to *go up* from "breath" to "spirit." We go further, and say that, on the principle of "the worse the better," "the darkest part of the night is just before dawn," if the levelling down were but done with a will, the inevitable result would be a mighty upheaval seemingly not dreamt of. Level down, then, gentlemen; but go far enough. Read thus: "My *breath* shall not always strive with man—in whose nostrils was the breath of the *breath* of life (*sic!*)—a grief (or bitterness) of *breath* unto Isaac and to Rebekah—the *breath* of Jacob their father came to life—the God of the *breaths* of all flesh—I am full of matter: the *breath* within me constraineth me—in whose *breath* there is no guile—renew a right *breath* within me: take not Thy holy *breath* from me: uphold me with Thy free *breath*: the sacrifices of God are a broken *breath*—the *breath* of Jehovah shall rest upon him, the *breath* of wisdom and understanding, the *breath* of counsel and might, the *breath* of knowledge and of the fear of Jehovah—Jehovah, which stretcheth forth the heavens, and layeth the foundation of the earth; and FORMETH (yâtzâh: comp. Gen. ii. 7) the breath of man within him." Does the reader cry "Hold"? And well he may. But, at any rate, one thing is evident, which is, that there is something *more* than mere sensuous "breath" in very many cases couched under the Hebrew word *ruach*. We spoke just now of "levelling." The truth is, however, that levelling, whether up or down, is not precisely the thing to be desired. What we need is a freer, richer, more oriental ideality as between symbols and the ideas conveyed by them. What a splendid play upon the idea in the symbol there must have been to the mind of Ezekiel when he was commanded: "Prophesy unto the *ruach*, prophesy, son of man, and say to the *ruach*, Thus saith the Lord GOD, Come from the four *ruchoth*, O *ruach*, and breath in these slain and they shall live." So far as English is concerned, this verse defies adequate translation. To be sure, we might say, "Come from the four winds, O wind, and breath in these slain;" but "wind" that "breathes" is a *breather!* Shall we then say, "Come from the four breathers, O breather, and breath in these slain?" Clearly something might be said for that rendering. But whether we say "wind" or "breath" or "breather," we are losing something: we are snapping the thread of continuity between this verse and other verses in the immediate vicinity; for instance chapter xxxvi. 27, "I will put my *ruach* within you;" xxxvii. 1, "Carried me out in the *ruach* of the LORD," xxxvii. 14, "And shall put my *ruach* within you." Shall we then boldly mount right up and render the verse before us, "Come from the four Spirits, O Spirit, and inspire these slain?" Certainly, something—nay much—might be said in favour of thus soaring aloft; although, it must be confessed, it

Digitized by Google

would put a strain upon our duoglott style of drawing a sharp distinc tion between wind (or breath) and spirit, thus quietly to merge the one in the other, or make the one a symbol of the other. At any rate, we are not in the least surprised to find the Jewish translator Leeser rendering verse 5, "Behold I will bring a spirit into you and ye shall live," and verse 9, "Prophesy unto the spirit, prophesy, son of man, and say to the spirit, From the four winds come, O spirit, and breath into these slain ones, that they may live." So that, in fine, in passages wherein man's very nostrils are mentioned, and wherein therefore it seems so natural to find "breath" referred to, it by no means follows that there is no penetrating further reference to "spirit" as the essential breathing force. In point of fact the word *neshamah*—the occasional companion and synonym of *ruach*—can no more be always rendered breath than can the commoner word.

> But there is a *ruach* in man,
> And the *neshamah* of the Almighty giveth them understanding.
> Job xxxii. 8.

Is the neshamah here mere breath? Again:—

> For the *ruach* should fail before me,
> And the *neshamoth* that I have made.—Is. lvii. 16.

Would it do to say here "the *breaths* that I have made"? If not, then, why so confident that nothing more than "breath" is intended in Gen. ii. 7: "And the LORD God formed man dust of the ground, and breathed in his nostrils the neshamah of life, and man became a living soul?" Can any man living declare that to render this "the spirit of life" would be wrong? Verily, we think not. Sure we are that where "spirit" is not, there is no power to breathe, no breather, and by consequence no "living soul."

COMPARISON OF THE ABOVE WITH "THE REVISED BIBLE."

Since the above was written the Revised Bible has appeared, and as the best thing possible at the last moment we name a few renderings found in it, for comparison with the foregoing note. Gen. ii. 7 is the same in the R.V. as in the A.V.; but Gen. vii. 22 has an important and well-warranted change: "All in whose nostrils was the breath of the spirit of life," shewing that even animals have a spirit. In like manner, Eccl. iii. 19 has "one spirit" in the margin, for "one breath" in the text. Ez. xxxvii. 5: "Behold I will cause breath to enter into you"—margin, "spirit;" and verse 9: "Come from the four winds, O breath"—margin, or "wind," or "spirit." In Job xxxii. 8, for "The inspiration of the Almighty," the R.V. has "breath of the Almighty," in harmony with xxxiii. 4 in both versions; "breath" here standing for *neshamah*. On the other hand, Prov. xx. 27 reads: "The spirit of man is the lamp of the LORD;" not "breath of man," although it is *neshamah*. We cordially invite our readers, especially such of them as can consult the original, to carry forward this and other comparisons. We need not say that we are delighted to find how well our anticipations are met as regards "peoples:" we fear a good deal disappointed as to "sheol." But of this and other matters, anon.

Digitized by Google

NEW TESTAMENT NOTES.—NO. 4.

WILL THE SAINTS BE RAISED IN MORTAL BODIES?—We seem to be absolutely forbidden to think they will, by 1 Cor. xv. 42, 43, and 52. Language could not be more explicit:—"raised in incorruption"—"raised in glory"—"raised a spiritual body"—"the dead shall be raised incorruptible." In the face of these reiterated declarations, it might appear to be not a little bold to affirm that the saints will be raised *mortal;* though we suppose it possible for confusion of thought to betray even a reverent mind into what appears to most men very much like a flat contradiction of the apostle's teaching. Confusion there certainly is when the words, "*We* shall all be changed" are pressed to mean "*They* shall all be changed," that is, "The dead shall all be changed *after they rise;*" *therefore* they must rise mortal, in order to leave room for them to be changed, after they have arisen, from a mortal to an immortal state! It appears not to have been noticed that, in the apostle's mind, the raising of the dead is regarded as *equivalent* to the change of the living. Observe the proper emphasis: "For the trumpet shall sound, and THE DEAD shall be raised incorruptible, and WE (ἡμεῖς) shall be changed." It is true, the apostle goes on to say: "For this corruptible must put on incorruption, and this mortal shall put on immortality;" but if this language is to be pressed, so as to mean that the corruptible must be in existence at the moment when incorruption is put on, very well, then press it firmly and consistently, by *confining* it to the last-named class, the "WE" of the immediately preceding clause; as though the apostle had said, laying his hand on his heart—as a living representative of the living remnant—"'This corruptible,' which we, THE LIVING, shall carry with us up to the grand transforming crisis, 'shall put on incorruption,'" &c. But do not, while professing to be so very literal, turn "THIS corruptible" into "THAT corruptible," and jerk it over to another class just previously *exempted from the need of change!* Such inconsistency is not a little surprising. Nor is it less surprising to find any earnest student of Scripture shutting himself up to such a treatment of 1 Cor. xv., from some assumed necessity springing out of the force of Rom. viii. 11: "Shall quicken your mortal bodies." Suppose we waive the point that by no showing will the bodies of the raised saints *be* mortal after all, seeing they will be neither "doomed to death," nor "liable to death,"—quite the contrary; it still remains to notice, that the word "quicken" has to be quite loosely and unwarrantably taken in the sense of "change," or "immortalise," before any such conclusion can be drawn from it; whereas its proper force is "make alive" (ζωοποιέω). It is surely very strange to make this one word mean, "shall be made alive *and then afterwards changed.*" According to this theory, the mortal body remains mortal even after it has been made alive; but, according to the apostle, the making alive terminates the mortality. Nothing remains then but to pay some regard to the known facts of the case, to give some play to common sense, and some scope for the customary and very needful flexibility of language: "Shall make alive (in transformation or resurrection) your bodies now mortal: doomed to death now, then liable to death no more."

Digitized by Google

EDITOR'S TABLE.

GRATIFYING INTELLIGENCE.—We are delighted to find that our beloved and honoured friend Mr. Edward White, author of "Life in Christ," has been chosen by a large majority of votes and with much enthusiasm to the Chairmanship of the Congregational Union. This honour, so long deserved, so long delayed, and now at last so heartily given, is a cheering testimony to the worth of the man, the value of his many services to the cause of Christ, and the impossibility of any longer keeping in the background the great contention for Life in Christ only, with which his name has for so many years been associated.

T. M. B., Melbourne.—Your interesting letter to hand, also the book named therein. The latter is noticed among our reviews; for the former we cannot possibly find room this month, and as our policy with respect to one or two topics referred to therein has so far been one of absolute silence, perhaps you will forgive us for not printing this letter at all. Another time, we shall hope to insert from you a *short* communication. You may assure your friend no disrespect was intended by the non-insertion of his articles. They ought, indeed, to have been acknowledged, and we apologise for the omission.

FORTHCOMING ARTICLES.—Mr. Oscar Cocorda, Evangelist in Italy, has caused to be translated for us and forwarded for insertion in the RAINBOW, an article on "Psuchè and Pneuma," which first appeared in his magazine, "The Biblical Bee," and was suggested by an article from *The Christian Commonwealth*, reprinted in the Feb. RAINBOW with strictures of our own, and which was then transferred to his periodical. We are immensely delighted with Mr. Cocorda's essay and only regret receiving it so late as to make it impossible to print it in this number. It may be expected in July. In the same number we hope to give an admirable reply by J. H. Pettingell to Prof. Shedd; and a piece from the pen of James Holding on "Two Modes of Eternal Life," which will at least provoke enquiry.

WE PRINT EARLY.—This is the way more and more with London Magazines, and when holidays are ahead we have to take time resolutely by the forelock early in the month. Our contributors will please note this. Our editorial work is made greatly more difficult by the lateness of the date on which we receive contributions. All articles of importance should be in our hands by the first of the month.

THE REVISED BIBLE.—From the above paragraph it will be readily understood that we are unable to give any adequate notice of the Revised Bible this month. (See, however, O. T. Notes p. 270.)

CORRESPONDENCE.

OBITUARY NOTICE.

DEAR SIR,—With deep sorrow I enclose a copy of letter received last night from Mr. Wm. Brookman, Pastor of Jackson Hall Church, Toronto, conveying the sad intelligence of the death of Mr. James Lesslie, of Eglinton, near that city.

Digitized by Google

The deceased was a most attached friend of, and helper to, the late Rev. W. Leask, in his struggle to promote scriptural truth through the pages of the RAINBOW, and has not long survived his friend.

He has also been a most liberal and sympathetic helper of the Conditional Immortality Association, and we shall greatly miss him.

Yours in fraternal greeting,
CYRUS E. BROOKS.

69, Castle Street,
Salisbury.

MY DEAR BROTHER,—You will be sorry to hear that our valued friend and helper in the work of the Lord, Mr. James Lesslie, has fallen asleep in Christ at the ripe age of eighty-two years, and I may say, fell in harness: at work for the Master up to the very last, retaining all his mental faculties in full vigour to the close. He had been complaining lately of an attack of rheumatism, a disease to which, however, he was not subject, and had apparently recovered from it, though rather weak. However, he was out as usual, and about the house, and was in the city last week. His residence was about three miles outside; and often, even at his great age, he would walk in if he happened to miss the 'bus, and think nothing of it. On Sunday, 19th April, he appeared in fair health, and spent a pleasant day over his Bible; ate heartily, both at dinner and supper, and after the latter meal, sat down in his arm-chair in the parlour. Shortly after six o'clock he complained of feeling weary and weak, and proposed retiring to bed, and arose for that purpose, but sank back again into the chair. His wife and niece supported him in his endeavours to arise and go upstairs, but requesting them to let him sit a while in the chair, he lay back in it; and in response to Mrs. Lesslie's question whether he felt warm enough, replied, "Yes," and then said, "I'm resting on the Rock" and after a pause, "My feet are on the Rock;" and then, having uttered those, his last words, he soon became unconscious, and quietly, without pain, the fine old man "fell on sleep, and was gathered unto his fathers." Had he requested it, he could not have had a death more in harmony with his wishes.

We shall miss him much from our gathering, at which, till lately, through increasing deafness, he was a regular morning attendant; and I shall miss a tried and valued friend, whose first acquaintance I made when residing at St. Catharine's; and the cause of Truth will miss a most energetic worker and liberal giver. However, the Lord liveth, whose instrument for good he was, and who can carry on His work till it is finished; and with Him we leave our brother's keeping in Christ till that glorious period upon which he so loved to dwell—the Resurrection Morning. The Lord be with us all and honour us in His blessed service.

Most sincerely in Him,
W. BROOKMAN.

WILL THE CHURCH COME WITH CHRIST?

DEAR SIR, — Your correspondent, "C. Allen," asks, Is it certain that the Church comes with the Lord at the overthrow of Antichrist and his armies? Because when the Lord speaks of His coming, He always (I think) says He is accompanied by angels, and where it states saints, may it not be angels, who *are* called

Digitized by Google

saints? The promise of Jesus is that He will come for His church, not with them. To this it may be replied that in Revelation xix. 14, it is stated that "the armies in heaven followed Him" (the glorious Lord on occasion of His future advent in judgment against "the nations;" verse 15), "clothed in fine linen, white and clean;" and in verse 8 this very "fine linen, clean and white" (or bright) had been declared to be the righteousness (or, "the righteous acts," R.V.) of the saints. So that from this mark of identification it has been generally concluded that the attendant armies are the (human, though resurrected) saints. Besides, in reference to our blessed Lord's advent "in flaming fire taking vengeance on . . . . them that obey not the gospel of our Lord Jesus Christ," it is distinctly said that this terrific event shall take place "when He shall come to be glorified in His saints, and to be admired in all them that believe, because" (adds Paul to the Thessalonians in his second Ep. i. 10, which should be read with its preceeding context) "our testimony among you was believed." Moreover, the term angel is quite appropriate as a designation of a human being; for its meaning in the Greek is simply messenger of any description. More might be added in the same strain; and passages (e.g., Luke xxi. 36; Revelation iii. 10; and xvi. 15), might be cited in favour of the Ante-tribulationistic Rapture, adverted to by "C. Allen," were plenty of time and space at our disposal. May the good Lord bless these Bible-questions by His Holy Spirit for Christ's sake.—Yours fraternally in Christ,

H. M. Barnett, B.A.

LITERATURE.

The Abiding Christ and Other Sermons. By Rev. W. M. Statham: Elliot Stock, London.

These are not great sermons, but they are beautiful. They are not instructive, but they are soothing. They are based on texts, or on morsels of texts, used as mottoes; and are rich in sentiment, radiant with similes, jewelled with exquisite snatches of poetry. The preacher is full of sympathy. He lovingly, daintily, comforts believers concerning their faith. He is a *love* of a preacher, as young ladies might say. The mere literary art visible on the surface of these sermons is simply exquisite: shall we say too exquisite? To do so might seem ungrateful; yet we are now and then made to feel that weary, footsore pilgrims are here invited to walk on polished marble—not *cold* marble by any means, the gracious instinct of the preacher's sympathy has carefully guarded against that; and then, besides, the air is scented, and there are festoons of word-flowers everywhere. The chances are that the pilgrims who enter here will be refreshed, sufficiently to be charmed the while; they may not gather much strength during their sojourn, in fact there is danger of their being enervated by their stay. It is not to inferred from this that Mr. Statham's hearers are a feeble folk, either intellectually or morally: they may be strong in spite of listening to such sermons as

Digitized by Google

these. But woe betide the sinner who needs more than infinitesimal doses of instruction in the way of salvation, if these sermons are all the medicine he can get for his soul: pitiable the plight of Bible readers who want help in exegesis, in the history of redemption, in biblical psychology, in the monitions and consolations of the prophetic word; for they will not get help here. They will be hindered more than helped. We have called these sermons beautiful: we cannot call them good, and we will not call them "goody"—that would be unjust. But this we will say: a ministry fairly represented by these discourses has no right to stand alone: it can only furnish a streak, a vein, an element, of what the rank and file of saints and sinners need. Mr. Statham—judged of by these homilies—is best fitted to help those who are able to help themselves. Those who most need help—who are in a fog, who are deceiving themselves, who are ignorant—will look to him in vain, save in so far as a word of charm and sympathy may hold back the desperate from committing suicide, and give time for the approach of stronger deliverers.

A Critical Greek-English Concordance. Hastings, Boston, U.S.A.; Bagster, London.

A WORK of sterling merit. The mere English reader can comfortably use it, and the scholar possessing it cannot but be the richer, no matter how complete otherwise his critical appliances may be. It does for the English reader nearly the same as "The Englishman's Greek Concordance," in some respects more, in others less; but is much handier and cheaper. It falls short of the work just named in not giving extracts from passages, but chapter and verse only; and the mere dry figures of naked reference are not nearly so potent for conjuring passages back to memory by a mere glance as are half-a-dozen words embedding *the word* which guides the quest and is grouped for study. But, on the other hand, it beats the "Englishman's" hollow—even for the mere English student,—first because the renderings of each word are classified, and second because due notice is given of various readings in the Greek texts. These last-named features at once kindle the scholar's appreciation and gratitude; while the names of Hudson and Ezra Abbot inspire his confidence that the critical workmanship is sound and thorough. Mr. Hastings, of Boston, the projector and publisher of this work (whom, by the way, we thank for the copy received) has resolutely kept the book down to the level of those who know no Greek, and has not spoiled the work thereby. The mind's eye pictures Hastings in the evangelistic field, missing his books and projecting *this* for the good of all preachers away from home—Hudson, the brave invalid scholar, toiling himself for many months at the composing-stick, dying by the time the work was done—Abbot, the eminent American New Testament critic and "Reviser," lavishing unstinted counsel and labour on the perfecting of plan and details, now also called to his rest; and one is moved well-nigh to tears of pride and joy. Surely local preachers and Sunday school teachers have only to know what a treasure has at such pains and with such heroic enthusiasm been laid at their feet, to pick it up with promptitude at the price of some three half-crowns. The companies of N. T. Revisers are said

Digitized by Google

to have used it constantly; and we can well believe it. Remember it can be had of Messrs. Bagster and Sons.

"*Maranatha.*" *Is it True?* Fitzroy, Melbourne: T. R. Benson.

This is indeed a charming and instructive little book on the Lord's Coming and Kingdom. Its charm is due primarily no doubt to the subject, but is perceptibly enhanced by the circumstance that the style it conversational and that the interlocutors are a father and his daughter and niece—the daughter already a believer in Christ's premillennial advent, and the niece not so, and not very easily convinced, but a true disciple notwithstanding, and coming by degrees frankly and joyfully to accept the truth. The book is instructive; for its author has a firm grasp of his subject, and knows how to unfold it by little and little in easily followed advances. The gentleman who writes the preface well says:—"I regard the following pages with no ordinary interest. They approach this glorious subject by an altogether new avenue. The conversation is so rational, so considerate, so fatherly and kind, so free from entanglement, and above all, so truly consistent with the word of God, that I believe the little volume will win for itself many friends, and many a convert for the cause." The title is unfortunate, though easily accounted for; but in nowise detracts from the instrinsic merits of the book.

A Cradle of Empire: The Clapton Training Homes. Salvation Army Stores.

This is a very winning book. We do not envy the man, or woman either, who can read it with an altogether unmoistened eye. It is written by a lady, who seized with a noble passion to do something thorough-going for the Lord, concludes she can find a suitable sphere in the Salvation Army; and, accordingly, comes up to London, enters the Clapton Training Homes, goes out with a Salvation Lass to sell *War Crys*, visits the Seven Dials, &c., &c., and then writes down what she has heard and seen with symplicity and literary grace. It may be that you are prejudiced against the Army; it may be that you are concerned to see how the authority of Christ and the authority of the "General" are "mixed up," and dread to think whereunto this anti-New-Testament Church system may hereafter grow. No matter: read this book and you are sure to be conciliated, to the extent at least of uttering the heartfelt prayer: "God bless those who, with whatever mistakes, make such sacrifices for their fellows; who cannot give them up, who insist on saving them." The book is handsomely bound, is divided into enticingly small chapters, but is not worthily printed, the typographical errors being numerous.

Words of Reconciliation. Philadelphia: edited by C. L. Baker.

We should like to know more of this magazine; for although it appears to contain some things fanciful, and to aim at some things impossible (as for example, a neutrality between destructionism, universalism and endless torment); yet, if its key-note is "Resurrection primarily redemptive," then we have to say, this position has for a good while commended itself to our mind as worthy of more consideration than has often been given it.

Digitized by Google

SINGER'S SEWING MACHINES

(HAND AND TREADLE).

THE PUBLIC VERDICT IS THAT THEY ARE UNEQUALLED FOR
SIMPLICITY, DURABILITY, SUPERIORITY OF STITCH, AND VARIETY OF WORK.
GOLD MEDAL, INTERNATIONAL HEALTH EXHIBITION, 1884.
(HIGHEST AWARD).

PRICE FROM

£4 4 0

Ten per cent. Discount for Cash.

On Hire

AT

PER 2/6 WEEK,

With Option of Purchase.

INSTRUCTION FREE.

PRICE LISTS GRATIS.

OVER

5,850,000

OF THESE

CELEBRATED

Sewing Machines

HAVE NOW BEEN SOLD.

AND THE

ANNUAL SALES

EXCEED

600,000.

TO AVOID DECEPTION,

Buy no Machine unless the Company's Trade Name—"SINGER," is upon the arm.

THE SINGER MANUFACTURING COMPANY,

(Formerly I. M. SINGER & CO.)

MANAGEMENT FOR THE UNITED KINGDOM:

39, FOSTER LANE, CHEAPSIDE, LONDON, E.C.

And 403 Branches throughout Great Britain and Ireland.

CURE OF DEAFNESS,

NOISES IN THE EARS.

REV. E. J. SILVERTON, Specialist for the CURE of DISEASES OF THE EAR,

invites sufferers to send for his Treatise, a work showing the nature of the disease and the means of cure. 275th thousand. Post free, six stamps. A letter of advice will be sent with the book without further charge, to all persons who send a statement of their case. The treatment is frequently very rapid in restoring the hearing power, or removing other aural troubles. Patients are not required to leave business or home, as the system adopted by Mr. Silverton gives no pain or inconvenience. Thousands of persons are thus successfully treated. Hearing has been given where none previously existed, and speech has followed as a result. One lady was cured at the age of 90, and another after 40 years' deafness. In cases of offensive discharge from the ears, the treatment is most successful, curing after many years' standing. Nervous and throat deafness is also rapidly relieved. If deafness is allowed to remain in young people, loss of speech is likely to follow: hence the importance of immediate and successful treatment. Those who suffer with noises in the ears, with or without giddiness, will find in this remedy the means of cure. It is the height of folly to neglect the first symptoms of aural troubles. Mr. Silverton's celebrated ear trumpets, invisible drums, and sound conductors may be seen and tested at his consulting rooms. Instruments and remedies to suit all. None should despair.—Address Rev. E. J. Silverton, 16 to 19, Imperial Buildings, Ludgate Circus, London, E.C.

N.B.—Mr. Silverton may be consulted personally during the present month, each day from 11 to 2, Saturdays excepted.

In Two Volumes, printed on toned paper, and handsomely bound in the best cloth, gilt, with 200 Illustrations, and eight well-executed Maps, price 8s. 6d. each.

Topics for Preachers and Teachers.

This valuable and popular work contains all the most prominent Biblical topics, around which are grouped and classified THE WHOLE of the most important Scripture references, with historical incidents and scientific facts for Bible illustration, as well as most condensed and exhaustive information on each subject, drawn from every source, sacred and secular; to these are added suitable moral and religious suggestions and hints for practical use in the Sunday School or Bible Class, or for the composition of Sunday School Addresses. The Work constitutes a Bible Dictionary, a Bible Manual, a Bible Text-book, a Bible Commentary, a Bible Concordance, and a Biblical Atlas, all in one.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

ELLIOT STOCK'S PUBLICATIONS.

In Foolscap 8vo., cloth, 5s., post free.

NOTES FOR BOYS (and their Fathers) on Morals, Mind, and Manners. By an OLD BOY.

"The advice, if followed only in a limited degree, must tend to make boys grow up into healthier, happier, better, and more successful men, both in a material and moral sense."
—*Daily Chronicle.*

In Foolscap 8vo., tastefully printed and bound, 3s. 6d., post free.

FOR GOOD CONSIDERATION. Essays on Legal Maxims and Subjects. By EDWARD BUTLER.

"A charming little book. . . . Chatty, thoughtful, and original."—*The Bookseller.*

In 8vo., tinted wrapper, price 9d., post free.

PRIESTLY PRETENSIONS, and God's Word. By R. F. McMULLEN.

In crown 8vo, tinted wrapper, price 6d., post free.

THE CATHOLIC CHURCH: What Is It? By JOHN JARDINE, M.A., LL.D., author of "Christian Sacerdotalism."

In demy 8vo., tasteful wrapper, price 6d., post free.

TO THE GIRLS OF OLD ENGLAND. A Letter (translated) by Grand-pere EDMOND.

BOOK SUPPLY - EXPORT DEPARTMENT.

MISSIONARIES and MINISTERS in FOREIGN LANDS and the COLONIES are supplied with Miscellaneous Books, Magazines, and Stationery both for Educational and Personal use, at the FULL DISCOUNT by Mr. ELLIOT STOCK.

All Commissions are executed with despatch and exactness, and Catalogues and Lists are forwarded on application to

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

☞ **SPECIAL NOTICE.**

—:o:—

SOUTHALL'S SANITARY TOWELS

(PATENTED)

Are now Manufactured in two qualities—No. 1, The Towel as hitherto sold, 2s. per dozen; No. 2, at

One Shilling per dozen, providing, for One Penny,

(Which is the amount usually expended in washing alone)
The Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcels Post, for 1/3 or 2/8; Six Packets, 6/6, and 12/6; from the Patentees and Sole Manufacturers,

SOUTHALL BROS., DALTON ST., BIRMINGHAM.

Wholesale Agents—SHARP, PERRIN & Co., 31, Old Change, and STAPLEY & SMITH, London Wall, London.

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against useless and injurious imitations, each Packet bears the Signature of the Patentees.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.
Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY
150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.
Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the Birkbeck Building Society, 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the Birkbeck Freehold Land Society, as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!

HOLLOWAY'S PILLS & OINTMENT

These excellent FAMILY MEDICINES are invaluable in the treatment of all ailments incidental to every HOUSEHOLD. The PILLS PURIFY, REGULATE and STRENGTHEN the whole System, while the OINTMENT is unequalled for the removal of all muscular and outward complaints. Possessed of these REMEDIES, every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 and 4, or by letter.

Digitized by Google

ALL IN SEARCH OF HEALTH SHOULD WEAR THE

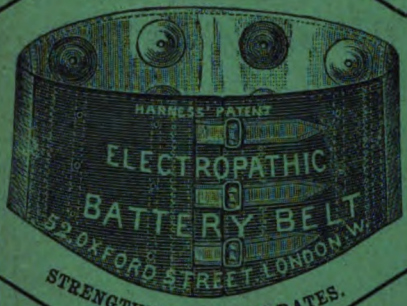
ELECTROPATHIC BATTERY BELT

FOR THE CURE OF DISEASE AND THE PRESERVATION OF HEALTH.

Proprietors—THE MEDICAL BATTERY COMPANY, LIM. (Successors to the Pall Mall Electric Association).

CURES DYSPEPSIA. NO ACID REQUIRED. WILL LAST FOR YEARS. CURES RHEUMATISM

GENTLEMEN'S BELT.



LADIES' BELT.

STRENGTHENS. INVIGORATES. EXHILARATES. STIMULATES.

CURES GOUT. THE ONLY GENUINE GALVANIC BELT EXTANT. CURES SCIATICA.

5,000 *TESTIMONIALS. Write for Copies, Free by Post.*

ADVICE GRATIS, personally or by Letter. Write for a Private Advice Form, Free by Post.

PRICE 21s., POST FREE.

On receipt of P.O.O., or Cheque for 21s., payable to C. B. HARNESS, The Medical Battery Company, Limited, 52, OXFORD STREET, LONDON, W., will forward, post free, to any part of the United Kingdom, the ELECTROPATHIC BATTERY BELT, as represented above, for either Lady or Gentleman. Please forward exact size round waist next the skin when ordering the Belt. A Hundred-and-Twenty Page Treatise, copiously illustrated, entitled, "ELECTROPATHY; or, HARNESS' GUIDE TO HEALTH," Post Free, on application.

NOTE THE ADDRESS—

The Medical Battery Company, Limited, 52, Oxford Street, London, W

In Two Volumes, post 8vo., handsomely bound, price 4s. 6d. each, post free.

Biblical Things Not Generally Known.

A Collection of Facts, Notes and Information concerning much that is Rare, Quaint, Curious, Obscure, and Little Known, in relation to Biblical Subjects; supplying valuable and out-of-the-way Information on Science, History, Government, Arts, Religion, Domestic Life, Agriculture, Trades, Travels, Obsolete Words, Difficult Passages, Biblical Antiquities, Botany, Natural History, Eastern Habits, Geography, Ancient Religions, etc., in illustration of the Scriptures.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works

PATENT BORAX COMPANY, BIRMINGHAM.

THE "LOUIS" VELVETEEN.

GENOA FACE, FAST WOVEN PILE.

Every Yard of the Genuine bears the Name "Louis," and the Wear of

EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & Co.,

HOLBORN VIADUCT, LONDON, E.C.

JULY, 1885.

Vol. XXII. No. 7.

THE

RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
The Transfiguration of the Body. By CANON EVANS	277
Psuche and Pneuma. By OSCAR COCORDA, Evangelist, Italy	278
POETRY:—The Winds blow hard—What then?	286
Extracts from my Missionary Journals. By Rev. W. A. HOBBS	286
Another View of "This Generation." By JAMES MILL	289
Eternal Life. A Reply to Mr. Hobson. By HENRY CONSTABLE	298
POETRY:—Trusting	301
Life and Death in the New Testament. By J. H. PETTINGELL, M.A.	301
Will there be two modes of Eternal Life? By JAMES HOLDING	313
Death a Warrant for Immortality. By ASPIRATOR	319
Old Testament Notes.—No. 2. By THE EDITOR	320
CORRESPONDENCE	321
EDITOR'S TABLE	322

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

*** A few copies of the Annual Volume of "THE RAINBOW" at price 7/6 post free.

Digitized by Google

MR. J. SHIPLEY SLIPPER.

R.D.S.

SURGEON-DENTIST

ARTIFICIAL TEETH.

Copies of Testimonials from Ministers and others gratis, and post free to our readers on application.

SPECIAL NOTICE TO OUR REA

By a combination of two of his latest inve Mr. J. SHIPLEY SLIPPER, Surgeon-Dentis Dental Surgeon to the School for the S Ministers, Caterham, Surrey, is enabled artificial teeth without extracting loose t stumps. These teeth are lifelike in appe and can be adjusted without any injurio from 3s. 6d. per tooth, and from 20s. a comp (guaranteed).

Mr. J. SHIPLEY SLIPPER submits the fo letter as a sample of many others daily re (Published by permission.)

"61, Larkhall Lane, Clapham, London, Dear Sir,—It is with true pleasure I bear my testimony to the set of teeth prepared for m fit, appearance, and comfort they surpass any had for thirty years. I consider you a th proficient in the art of dentistry, and, if known, you must ensure a large share of public patronage.—Yours faithfully, (Signed) THOMAS C Baptist Minister."

Repairs whilst waiting at a trifling cost. All cases guaranteed. Consultation and every information F charge. Daily from 9 a.m. to 7 p.m., Saturdays to 3 p.m., at

37, HIGH HOLBORN, LONDON, W.C. (Facing Chancery Lane.)

"OR THE BLOOD IS THE LIFE."

CLARKE'S

WORLD-FAMED

BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

PAGE WOODCOCK'S

WIND PILL

GOOD for the cure of WIND on the STOMA
GOOD for the cure of INDIGESTION.
GOOD for the cure of SICK HEADACHE.
GOOD for the cure of HEARTBURN.
GOOD for the cure of BILIOUSNESS.
GOOD for the cure of LIVER COMPLAINT.
GOOD for the cure of ALL COMPLAINTS a from a disordered state of the STOM BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 2s. 9d., and 4s. 6d. each; or, should any difficulty occur, 14, 33, or 54 stamps, according to size, to PAGE D. W COCK, High Street, Lincoln, and they will be sent f return of post.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard Pow der makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured, without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from

E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

Digitized by Google

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY, 1885.

THE TRANSFIGURATION OF THE BODY.

BY CANON EVANS, IN "THE EXPOSITOR" FOR MAY, 1885.*

LIKE unto this luminous body of surpassing glory [namely, Christ's] will our present bodies become in that dread hour, when the moment of their transfiguration arrives. Of what substance they will be we know not; we know that flesh and blood cannot inherit the kingdom of God, and we know that as there is a natural so there is to be a spiritual body. But in this expression *spiritual body* no indication is given of the substance of that "house not made with hands:" for the term "spiritual" does not signify made of spirit or of an airy texture; it signifies "suited to a spirit;" it implies a celestial body meet to entertain a saintly spirit, a new tenement with a new organism attuned to the harmonies of the invisible world and adjusted to the glories of the heavenly Jerusalem.

St. Paul apparently wrote these words in that attitude of expectation, to which I have alluded, under the impression of the near approach of that great day which at other times he sees afar off, when he says that "he has a desire to depart and to be with Christ," when he states that "he has fought the good fight, he has finished his course," when he speaks of a fearful apostasy looming large in the far distance, a confederacy of infidelity to be dispersed and confounded by the brightness of the coming. But on the other hand, as in this passage, so in the Epistles to the Corinthians, he sees the gates of heaven ready to open and the King of Glory ready to descend, when he expresses an earnest desire not to put off his earthly body but to put on over it the body celestial.

But this stupendous change, which will be sudden and instantaneous (for though we shall not all sleep, yet we shall all be changed in a moment, in the twinkling of an eye), whether we

* This beautiful extract yields points of comparison with at least two articles in our present issue; and therefore we give it.—ED.

Digitized by Google

shall then be out of the body or in the body, this stupendous change we shall undergo by virtue of our intimate union with our Lord Jesus Christ, who was the first, as in the transfiguration so in the resurrection. This is most true, for as there is for all men a union with Adam, so for the elect there is an intimate union with Christ. The first man Adam was made a "living soul"—which is another phrase for the "natural man," one in whom the highest part of our complex humanity *the spirit* is overridden by the lower part *the soul*, in which reside the animal powers, the passions, appetites, instincts, and the intellectual powers, understanding, fancy, memory.

These powers, both animal and intellectual, which constitute us sons of Adam so many living souls, are not themselves the seat of our immortality; they are doomed to decay; the eye shall lose its lustre, the limbs their strength, the passions their fervour, the mind its grasp. It is not from what we inherit from Adam that our bodies shall be glorified, for he was made a "living soul," but it is from what we hold from Christ that we shall be glorified, for he was made a "quickening spirit." As by our union with Adam we fade, we die, we sink under the earth, so by virtue of our union with Christ we live, we rise again, now in the spirit and hereafter in the body. We become fellows of that holy society and citizens of that Divine commonwealth which is founded and established in the heavens: out of which heavens shall He one day descend, who shall transfigure the bodies of His faithful followers, of all who have repented of their sins, of all in whom the empire of the spirit dominates and regulates the province of the soul, who having risen by faith to the life spiritual, hope to rise still higher, even to the life immortal, all by virtue of their membership in Christ.

PSUCHE AND PNEUMA.*

IN the February issue of the RAINBOW, there appeared an extract from the "Christian Commonwealth" of an article on "The Psychical Man and the Psychical Body," and a few critical remarks were appended thereto. The article and critique were translated into Italian by Mr. Oscar Cocorda, of Torre-Pellice, and appeared in the pages of his monthly magazine, "The Biblical Bee." In the following month appeared an article on Psuchè and Pneuma, suggested by what had appeared in the RAINBOW, and containing Mr. Cocorda's own opinions. What follows is a translation of that article:

1. I agree with the RAINBOW in commending the author for the

* Translated from the Italian, at Mr. Cocorda's request, by D. B. Strang, Glasgow.

Digitized by Google

frankness with which he recognises the triple division by the Bible of human nature into spirit, soul, and body. I would only add, that it does not seem to me that this division is to him what it is in the Word of God. For the last twenty-five years I have embraced the Biblical teaching on the point, and while I have always seen it attacked by the majority of Christians, I have also seen it badly understood by many who appeared to accept it. To me, the key to the problem was the study of the Biblical words and of psychology, or rather Christian anthropology, without dogmatic prepossessions of any kind, and I advise all to have recourse to the same means for arriving at the truth.

2. I also endorse the RAINBOW's approval of the proposal relative to the word "*psychical.*" Whilst I recognise the difficulty of introducing the Greek word "*psuchè*" into our versions, I support the proposal to insert the adjective, "*psychical,*" as the only means of rendering the original in the relative passages, and putting an end to the mistakes caused any other way. Because neither "*natural,*" nor "*animal,*" nor "*carnal,*" and much less "*intellectual,*" corresponds to the Greek "*psuchikos.*" As far as concerns our versions in the Latin languages, the novelty will not be so great, as, besides the already old use of the words "*psychology*" "*psychological,*" the same adjective, "psychological," has been adopted as equivalent to "*of the soul or belonging to the soul.*" (See Tommaseo's Dictionary.*)

3. I also agree with the criticism of the RAINBOW, and especially with the third remark, viz.: that the article in question "is obscure and falls into several errors, especially into that of making the idea of mentality predominant in '*psuchè*,' whilst on the contrary the fundamental conception of '*psuchè*' is that of *individual life.*" That error proceeds from the difficulty of interpreting the adjective "*psuchikos,*" which seems to introduce a moral idea foreign to *life*, pure and simple. And yet it is certain that as the conception of "*psuchè*" is "*the person,*" or "*the personal life,*" so that of "*psuchikos*" can be no other than "belonging to the person, or to the life of the person."

4. Lastly, I heartily endorse the RAINBOW's reply to the assertion that, "the human spirit, distinct from the soul and the seat of God's image, is immortal." No: the distinction is not sufficient to immortalise us. It is man that is mortal, and he is so in all his elements, in the spirit as in the soul. But the RAINBOW well says: "Perhaps a last stand in favour of natural immortality will be made on the ground that man is triple; when the supposition of an immortal soul has been abandoned, it will be strenuously maintained that, at least, man has an *immortal spirit.* In connection with the probability that recourse will be had to these tactics, the article in question is significant." To me, the triple division

* The same thing applies in English.—The Translator.

Digitized by Google

lessness does not
redemption? V
passages of this
psuche in this wo
aionion)," which
were inevitably de
force of which was
and which clearly
our "soul" becom
consideration is th
so neither is the h
spirit" is named in
refers exclusively t
blood has redeemin
can no further go.
his soul; nor, as a
is naturally immort
integer, man, withou
that *he* is immortal,
it easy to believe, in
"eternal life is the
Lord."—Ed.

STUDI

No. XI

HAVING considered
nent question sugg
a record? The quest
involved in the reply.

Matthew and Luke
though bearing intrin
testimony is compress
How came a knowled
Common and recogni
of bosom friends; but
that Jesus made this
dential communication
can never be dragg
honour and glory to
tarnish his glory by
the necessity thrust

Moreover, through
sistently maintained
and what perpetually
Dearly as they loved
them. Even when

Digitized by Google

ing it partly with the Spirit of God. It confounds it not only by declaring it immortal, but, what is of ce in psychology, by reducing it almost entirely to a *y or tendency* produced in us by the Divine Spirit, come to excluding the human "*pneuma*" from the d, in order to confine it to the moral field. How *uma*" can be considered a constituent element of lief be claimed in the triple division of human understand.

ll that mean to deny that the word "*pneuma*" is oyed in a moral sense in the Bible, but I think thorise us to close our eyes to the more numerous is used in the ontological and psychological sense, t element of our nature which we also call "*the* we must take into account the passages which hty spirit," a "patient spirit," a "spirit of bond- it of adoption" (Eccl. vii. 6; Rom. viii. 15), we those which describe the world of spirits, the irits in general, good and bad spirits, the indi- rist, the spirit of man in particular, that is that hinks, reflects, judges, believes, hopes, and is not the vital breath or air. The last mentioned is the soul (Gen. ii. 7), and for the most part is word "*n'shâmâh*," but the "*pneuma*" almost ther the ontological being, or the anthropological sychological faculty. We must then take into trichotomous and dichotomous passages, in which the elements of human nature is made from the gical point of view, and especially the most im- ess. v. 23 and Heb. iv. 12, which we will con- article.

that the difficulty of grasping the fundamental and "*pneuma*" partly proceeds from the use of the *ikos*" and "*pneumatikos*," which seems always to l or spiritual idea foreign or superadded to the ion of the nouns themselves. Thus "*psuchikos*" introducing an idea extraneous to *life* pure and nifying always either "*animal*," or "*carnal*," in "*pneumatikos*" seems to introduce a conception mere notion of the *spirit*, and to signify always he sense of "*Christian*," or "*Divine*," or, in a Now, although this may be the most frequent case use of its practical and moral purposes, that not stroy the ontological and psychological sense of *pneuma*," but does not even hinder the adjectives ometimes used in harmony with that sense. It which depends on the adjective, but the adjective If, therefore, "*psuchikos*" and "*pneumatikos*"

Digitized by Google

ELLIOT STOCK'S PUBLICATIONS.

In Foolscap 8vo., cloth, 5s., post free.

NOTES FOR BOYS (and their Fathers) on Morals, Mind, and Manners. By an OLD BOY.

"The advice, if followed only in a limited degree, must tend to make boys grow up into healthier, happier, better, and more successful men, both in a material and moral sense."
—*Daily Chronicle.*

In Foolscap 8vo., tastefully printed and bound, 3s. 6d., post free.

FOR GOOD CONSIDERATION. Essays on Legal Maxims and Subjects. By EDWARD BUTLER.

"A charming little book. . . . Chatty, thoughtful, and original."—*The Bookseller.*

In 8vo., tinted wrapper, price 9d., post free.

PRIESTLY PRETENSIONS, and God's Word. By R. F. McMULLEN.

In crown 8vo, tinted wrapper, price 6d., post free.

THE CATHOLIC CHURCH: What Is It? By JOHN JARDINE, M.A., LL.D., author of "Christian Sacerdotalism."

In demy 8vo., tasteful wrapper, price 6d., post free.

TO THE GIRLS OF OLD ENGLAND. A Letter (translated) by Grand-pere EDMOND.

BOOK SUPPLY - EXPORT DEPARTMENT.

MISSIONARIES and MINISTERS in FOREIGN LANDS and the COLONIES are supplied with Miscellaneous Books, Magazines, and Stationery both for Educational and Personal use, at the FULL DISCOUNT by Mr. ELLIOT STOCK.

All Commissions are executed with despatch and exactness, and Catalogues and Lists are forwarded on application to

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

☞ SPECIAL NOTICE.

—:o:—

SOUTHALL'S SANITARY TOWELS

(PATENTED)

Are now Manufactured in two qualities—No. 1, The Towel as hitherto sold, 2s. per dozen; No. 2, at

One Shilling per dozen, providing, for One Penny,

(Which is the amount usually expended in washing alone)
The Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcels Post, for 1/3 or 2/3; Six Packets, 6/6, and 12/6; from the Patentees and Sole Manufacturers,

SOUTHALL BROS., DALTON ST., BIRMINGHAM.

Wholesale Agents—SHARP, PERRIN & Co., 31, Old Change, and STAPLEY & SMITH, London Wall, London.

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against useless and injurious imitations, each Packet bears the Signature of the Patentees.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.

Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY

150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.

Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the Birkbeck Building Society, 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the Birkbeck Freehold Land Society, as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!

HOLLOWAY'S PILLS & OINTMENT

These excellent **FAMILY MEDICINES** are invaluable in the treatment of all ailments incidental to every **HOUSEHOLD.** The **PILLS PURIFY, REGULATE** and **STRENGTHEN** the whole System, while the **OINTMENT** is unequalled for the removal of all muscular and outward complaints. Possessed of these **REMEDIES**, every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, *Oxford Street, London, daily between the hours of* 11 *and* 4, *or by letter.*

Digitized by Google

would put a strain upon our duoglott style of drawing a sharp distinc tion between wind (or breath) and spirit, thus quietly to merge the one in the other, or make the one a symbol of the other. At any rate, we are not in the least surprised to find the Jewish translator Leeser rendering verse 5, "Behold I will bring a spirit into you and ye shall live," and verse 9, "Prophesy unto the spirit, prophesy, son of man, and say to the spirit, From the four winds come, O spirit, and breath into these slain ones, that they may live." So that, in fine, in passages wherein man's very nostrils are mentioned, and wherein therefore it seems so natural to find "breath" referred to, it by no means follows that there is no penetrating further reference to "spirit" as the essential breathing force. In point of fact the word *neshamah*—the occasional companion and synonym of *ruach*—can no more be always rendered breath than can the commoner word.

> But there is a *ruach* in man,
> And the *neshamah* of the Almighty giveth them understanding.
> Job xxxii. 8.

Is the neshamah here mere breath? Again:—

> For the *ruach* should fail before me,
> And the *neshamoth* that I have made.—Is. lvii. 16.

Would it do to say here "the *breaths* that I have made"? If not, then, why so confident that nothing more than "breath" is intended in Gen. ii. 7: "And the LORD God formed man dust of the ground, and breathed in his nostrils the neshamah of life, and man became a living soul?" Can any man living declare that to render this "the spirit of life" would be wrong? Verily, we think not. Sure we are that where "spirit" is not, there is no power to breathe, no breather, and by consequence no "living soul."

COMPARISON OF THE ABOVE WITH "THE REVISED BIBLE."

Since the above was written the Revised Bible has appeared, and as the best thing possible at the last moment we name a few renderings found in it, for comparison with the foregoing note. Gen. ii. 7 is the same in the R.V. as in the A.V.; but Gen. vii. 22 has an important and well-warranted change: "All in whose nostrils was the breath of the spirit of life," shewing that even animals have a spirit. In like manner, Eccl. iii. 19 has "one spirit" in the margin, for "one breath" in the text. Ez. xxxvii. 5: "Behold I will cause breath to enter into you"—margin, "spirit;" and verse 9: "Come from the four winds, O breath"—margin, or "wind," or "spirit." In Job xxxii. 8, for "The inspiration of the Almighty," the R.V. has "breath of the Almighty," in harmony with xxxiii. 4 in both versions; "breath" here standing for *neshamah*. On the other hand, Prov. xx. 27 reads: "The spirit of man is the lamp of the LORD;" not "breath of man," although it is *neshamah*. We cordially invite our readers, especially such of them as can consult the original, to carry forward this and other comparisons. We need not say that we are delighted to find how well our anticipations are met as regards "peoples:" we fear a good deal disappointed as to "sheol." But of this and other matters, anon.

Digitized by Google

NEW TESTAMENT NOTES.—NO. 4.

WILL THE SAINTS BE RAISED IN MORTAL BODIES?—We seem to be absolutely forbidden to think they will, by 1 Cor. xv. 42, 43, and 52. Language could not be more explicit:—"raised in incorruption"—"raised in glory"—"raised a spiritual body"—"the dead shall be raised incorruptible." In the face of these reiterated declarations, it might appear to be not a little bold to affirm that the saints will be raised *mortal;* though we suppose it possible for confusion of thought to betray even a reverent mind into what appears to most men very much like a flat contradiction of the apostle's teaching. Confusion there certainly is when the words, "*We* shall all be changed" are pressed to mean "*They* shall all be changed," that is, "The dead shall all be changed *after they rise;*" *therefore* they must rise mortal, in order to leave room for them to be changed, after they have arisen, from a mortal to an immortal state! It appears not to have been noticed that, in the apostle's mind, the raising of the dead is regarded as *equivalent* to the change of the living. Observe the proper emphasis: "For the trumpet shall sound, and THE DEAD shall be raised incorruptible, and WE (ἡμεῖς) shall be changed." It is true, the apostle goes on to say: "For this corruptible must put on incorruption, and this mortal shall put on immortality;" but if this language is to be pressed, so as to mean that the corruptible must be in existence at the moment when incorruption is put on, very well, then press it firmly and consistently, by *confining* it to the last-named class, the "WE" of the immediately preceding clause; as though the apostle had said, laying his hand on his heart—as a living representative of the living remnant—"'This corruptible,' which we, THE LIVING, shall carry with us up to the grand transforming crisis, 'shall put on incorruption,'" &c. But do not, while professing to be so very literal, turn "THIS corruptible" into "THAT corruptible," and jerk it over to another class just previously *exempted from the need of change!* Such inconsistency is not a little surprising. Nor is it less surprising to find any earnest student of Scripture shutting himself up to such a treatment of 1 Cor. xv., from some assumed necessity springing out of the force of Rom. viii. 11: "Shall quicken your mortal bodies." Suppose we waive the point that by no showing will the bodies of the raised saints *be* mortal after all, seeing they will be neither "doomed to death," nor "liable to death,"—quite the contrary; it still remains to notice, that the word "quicken" has to be quite loosely and unwarrantably taken in the sense of "change," or "immortalise," before any such conclusion can be drawn from it; whereas its proper force is "make alive" (ζωοποιέω). It is surely very strange to make this one word mean, "shall be made alive *and then afterwards changed.*" According to this theory, the mortal body remains mortal even after it has been made alive; but, according to the apostle, the making alive terminates the mortality. Nothing remains then but to pay some regard to the known facts of the case, to give some play to common sense, and some scope for the customary and very needful flexibility of language: "Shall make alive (in transformation or resurrection) your bodies now mortal: doomed to death now, then liable to death no more."

Digitized by Google

EDITOR'S TABLE.

GRATIFYING INTELLIGENCE.—We are delighted to find that our beloved and honoured friend Mr. Edward White, author of "Life in Christ," has been chosen by a large majority of votes and with much enthusiasm to the Chairmanship of the Congregational Union. This honour, so long deserved, so long delayed, and now at last so heartily given, is a cheering testimony to the worth of the man, the value of his many services to the cause of Christ, and the impossibility of any longer keeping in the background the great contention for Life in Christ only, with which his name has for so many years been associated.

T. M. B., Melbourne.—Your interesting letter to hand, also the book named therein. The latter is noticed among our reviews; for the former we cannot possibly find room this month, and as our policy with respect to one or two topics referred to therein has so far been one of absolute silence, perhaps you will forgive us for not printing this letter at all. Another time, we shall hope to insert from you a *short* communication. You may assure your friend no disrespect was intended by the non-insertion of his articles. They ought, indeed, to have been acknowledged, and we apologise for the omission.

FORTHCOMING ARTICLES.—Mr. Oscar Cocorda, Evangelist in Italy, has caused to be translated for us and forwarded for insertion in the RAINBOW, an article on "Psuchè and Pneuma," which first appeared in his magazine, "The Biblical Bee," and was suggested by an article from *The Christian Commonwealth*, reprinted in the Feb. RAINBOW with strictures of our own, and which was then transferred to his periodical. We are immensely delighted with Mr. Cocorda's essay and only regret receiving it so late as to make it impossible to print it in this number. It may be expected in July. In the same number we hope to give an admirable reply by J. H. Pettingell to Prof. Shedd; and a piece from the pen of James Holding on "Two Modes of Eternal Life," which will at least provoke enquiry.

WE PRINT EARLY.—This is the way more and more with London Magazines, and when holidays are ahead we have to take time resolutely by the forelock early in the month. Our contributors will please note this. Our editorial work is made greatly more difficult by the lateness of the date on which we receive contributions. All articles of importance should be in our hands by the first of the month.

THE REVISED BIBLE.—From the above paragraph it will be readily understood that we are unable to give any adequate notice of the Revised Bible this month. (See, however, O. T. Notes p. 270.)

CORRESPONDENCE.

OBITUARY NOTICE.

DEAR SIR,—With deep sorrow I enclose a copy of letter received last night from Mr. Wm. Brookman, Pastor of Jackson Hall Church, Toronto, conveying the sad intelligence of the death of Mr. James Lesslie, of Eglinton, near that city.

Digitized by Google

The deceased was a most attached friend of, and helper to, the late Rev. W. Leask, in his struggle to promote scriptural truth through the pages of the RAINBOW, and has not long survived his friend.

He has also been a most liberal and sympathetic helper of the Conditional Immortality Association, and we shall greatly miss him.

Yours in fraternal greeting,
CYRUS E. BROOKS.
69, Castle Street,
Salisbury.

MY DEAR BROTHER,—You will be sorry to hear that our valued friend and helper in the work of the Lord, Mr. James Lesslie, has fallen asleep in Christ at the ripe age of eighty-two years, and I may say, fell in harness: at work for the Master up to the very last, retaining all his mental faculties in full vigour to the close. He had been complaining lately of an attack of rheumatism, a disease to which, however, he was not subject, and had apparently recovered from it, though rather weak. However, he was out as usual, and about the house, and was in the city last week. His residence was about three miles outside; and often, even at his great age, he would walk in if he happened to miss the 'bus, and think nothing of it. On Sunday, 19th April, he appeared in fair health, and spent a pleasant day over his Bible; ate heartily, both at dinner and supper, and after the latter meal, sat down in his arm-chair in the parlour. Shortly after six o'clock he complained of feeling weary and weak, and proposed retiring to bed, and arose for that purpose, but sank back again into the chair. His wife and niece supported him in his endeavours to arise and go upstairs, but requesting them to let him sit a while in the chair, he lay back in it; and in response to Mrs. Lesslie's question whether he felt warm enough, replied, "Yes," and then said, "I'm resting on the Rock" and after a pause, "My feet are on the Rock;" and then, having uttered those, his last words, he soon became unconscious, and quietly, without pain, the fine old man "fell on sleep, and was gathered unto his fathers." Had he requested it, he could not have had a death more in harmony with his wishes.

We shall miss him much from our gathering, at which, till lately, through increasing deafness, he was a regular morning attendant; and I shall miss a tried and valued friend, whose first acquaintance I made when residing at St. Catharine's; and the cause of Truth will miss a most energetic worker and liberal giver. However, the Lord liveth, whose instrument for good he was, and who can carry on His work till it is finished; and with Him we leave our brother's keeping in Christ till that glorious period upon which he so loved to dwell—the Resurrection Morning. The Lord be with us all and honour us in His blessed service.

Most sincerely in Him,
W. BROOKMAN.

WILL THE CHURCH COME WITH CHRIST?

DEAR SIR, — Your correspondent, "C. Allen," asks, Is it certain that the Church comes with the Lord at the overthrow of Antichrist and his armies? Because when the Lord speaks of His coming, He always (I think) says He is accompanied by angels, and where it states saints, may it not be angels, who *are* called

Digitized by Google

saints? The promise of Jesus is that He will come for His church, not with them. To this it may be replied that in Revelation xix. 14, it is stated that "the armies in heaven followed Him" (the glorious Lord on occasion of His future advent in judgment against "the nations;" verse 15), "clothed in fine linen, white and clean;" and in verse 8 this very "fine linen, clean and white" (or bright) had been declared to be the righteousness (or, "the righteous acts," R.V.) of the saints. So that from this mark of identification it has been generally concluded that the attendant armies are the (human, though resurrected) saints. Besides, in reference to our blessed Lord's advent "in flaming fire taking vengeance on . . . . them that obey not the gospel of our Lord Jesus Christ," it is distinctly said that this terrific event shall take place "when He shall come to be glorified in His saints, and to be admired in all them that believe, because" (adds Paul to the Thessalonians in his second Ep. i. 10, which should be read with its preceeding context) "our testimony among you was believed." Moreover, the term angel is quite appropriate as a designation of a human being; for its meaning in the Greek is simply messenger of any description. More might be added in the same strain; and passages (e.g., Luke xxi. 36; Revelation iii. 10; and xvi. 15), might be cited in favour of the Ante-tribulationistic Rapture, adverted to by "C. Allen," were plenty of time and space at our disposal. May the good Lord bless these Bible-questions by His Holy Spirit for Christ's sake.—Yours fraternally in Christ,

H. M. Barnett, B.A.

LITERATURE.

The Abiding Christ and Other Sermons. By Rev. W. M. Statham: Elliot Stock, London.

These are not great sermons, but they are beautiful. They are not instructive, but they are soothing. They are based on texts, or on morsels of texts, used as mottoes; and are rich in sentiment, radiant with similes, jewelled with exquisite snatches of poetry. The preacher is full of sympathy. He lovingly, daintily, comforts believers concerning their faith. He is a *love* of a preacher, as young ladies might say. The mere literary art visible on the surface of these sermons is simply exquisite: shall we say too exquisite? To do so might seem ungrateful; yet we are now and then made to feel that weary, footsore pilgrims are here invited to walk on polished marble—not *cold* marble by any means, the gracious instinct of the preacher's sympathy has carefully guarded against that; and then, besides, the air is scented, and there are festoons of word-flowers everywhere. The chances are that the pilgrims who enter here will be refreshed, sufficiently to be charmed the while; they may not gather much strength during their sojourn, in fact there is danger of their being enervated by their stay. It is not to inferred from this that Mr. Statham's hearers are a feeble folk, either intellectually or morally: they may be strong in spite of listening to such sermons as

Digitized by Google

these. But woe betide the sinner who needs more than infinitesimal doses of instruction in the way of salvation, if these sermons are all the medicine he can get for his soul: pitiable the plight of Bible readers who want help in exegesis, in the history of redemption, in biblical psychology, in the monitions and consolations of the prophetic word; for they will not get help here. They will be hindered more than helped. We have called these sermons beautiful: we cannot call them good, and we will not call them "goody"—that would be unjust. But this we will say: a ministry fairly represented by these discourses has no right to stand alone: it can only furnish a streak, a vein, an element, of what the rank and file of saints and sinners need. Mr. Statham—judged of by these homilies—is best fitted to help those who are able to help themselves. Those who most need help—who are in a fog, who are deceiving themselves, who are ignorant—will look to him in vain, save in so far as a word of charm and sympathy may hold back the desperate from committing suicide, and give time for the approach of stronger deliverers.

A Critical Greek-English Concordance. Hastings, Boston, U.S.A.; Bagster, London.

A WORK of sterling merit. The mere English reader can comfortably use it, and the scholar possessing it cannot but be the richer, no matter how complete otherwise his critical appliances may be. It does for the English reader nearly the same as "The Englishman's Greek Concordance," in some respects more, in others less; but is much handier and cheaper. It falls short of the work just named in not giving extracts from passages, but chapter and verse only; and the mere dry figures of naked reference are not nearly so potent for conjuring passages back to memory by a mere glance as are half-a-dozen words embedding *the word* which guides the quest and is grouped for study. But, on the other hand, it beats the "Englishman's" hollow—even for the mere English student,—first because the renderings of each word are classified, and second because due notice is given of various readings in the Greek texts. These last-named features at once kindle the scholar's appreciation and gratitude; while the names of Hudson and Ezra Abbot inspire his confidence that the critical workmanship is sound and thorough. Mr. Hastings, of Boston, the projector and publisher of this work (whom, by the way, we thank for the copy received) has resolutely kept the book down to the level of those who know no Greek, and has not spoiled the work thereby. The mind's eye pictures Hastings in the evangelistic field, missing his books and projecting *this* for the good of all preachers away from home—Hudson, the brave invalid scholar, toiling himself for many months at the composing-stick, dying by the time the work was done—Abbot, the eminent American New Testament critic and "Reviser," lavishing unstinted counsel and labour on the perfecting of plan and details, now also called to his rest; and one is moved well-nigh to tears of pride and joy. Surely local preachers and Sunday school teachers have only to know what a treasure has at such pains and with such heroic enthusiasm been laid at their feet, to pick it up with promptitude at the price of some three half-crowns. The companies of N. T. Revisers are said

Digitized by Google

to have used it constantly; and we can well believe it. Remember it can be had of Messrs. Bagster and Sons.

"*Maranatha.*" *Is it True?* Fitzroy, Melbourne: T. R. Benson.

THIS is indeed a charming and instructive little book on the Lord's Coming and Kingdom. Its charm is due primarily no doubt to the subject, but is perceptibly enhanced by the circumstance that the style it conversational and that the interlocutors are a father and his daughter and niece—the daughter already a believer in Christ's premillennial advent, and the niece not so, and not very easily convinced, but a true disciple notwithstanding, and coming by degrees frankly and joyfully to accept the truth. The book is instructive; for its author has a firm grasp of his subject, and knows how to unfold it by little and little in easily followed advances. The gentleman who writes the preface well says:—"I regard the following pages with no ordinary interest. They approach this glorious subject by an altogether new avenue. The conversation is so rational, so considerate, so fatherly and kind, so free from entanglement, and above all, so truly consistent with the word of God, that I believe the little volume will win for itself many friends, and many a convert for the cause." The title is unfortunate, though easily accounted for; but in nowise detracts from the instrinsic merits of the book.

A Cradle of Empire: The Clapton Training Homes. Salvation Army Stores.

THIS is a very winning book. We do not envy the man, or woman either, who can read it with an altogether unmoistened eye. It is written by a lady, who seized with a noble passion to do something thorough-going for the Lord, concludes she can find a suitable sphere in the Salvation Army; and, accordingly, comes up to London, enters the Clapton Training Homes, goes out with a Salvation Lass to sell *War Crys*, visits the Seven Dials, &c., &c., and then writes down what she has heard and seen with symplicity and literary grace. It may be that you are prejudiced against the Army; it may be that you are concerned to see how the authority of Christ and the authority of the "General" are "mixed up," and dread to think whereunto this anti-New-Testament Church system may hereafter grow. No matter: read this book and you are sure to be conciliated, to the extent at least of uttering the heartfelt prayer: "God bless those who, with whatever mistakes, make such sacrifices for their fellows; who cannot give them up, who insist on saving them." The book is handsomely bound, is divided into enticingly small chapters, but is not worthily printed, the typographical errors being numerous.

Words of Reconciliation. Philadelphia: edited by C. L. Baker.

WE should like to know more of this magazine; for although it appears to contain some things fanciful, and to aim at some things impossible (as for example, a neutrality between destructionism, universalism and endless torment); yet, if its key-note is "Resurrection primarily redemptive," then we have to say, this position has for a good while commended itself to our mind as worthy of more consideration than has often been given it.

Digitized by Google

SINGER'S SEWING MACHINES

(HAND AND TREADLE).

THE PUBLIC VERDICT IS THAT THEY ARE UNEQUALLED FOR
SIMPLICITY, DURABILITY, SUPERIORITY OF STITCH, AND VARIETY OF WORK.
GOLD MEDAL, INTERNATIONAL HEALTH EXHIBITION, 1884.
(HIGHEST AWARD).

PRICE FROM

£4 4 0

Ten per cent. Discount for Cash.

On Hire

AT

PER **2/6** WEEK,

With Option of Purchase.

INSTRUCTION FREE.

PRICE LISTS GRATIS.

OVER

5,850,000

OF THESE

CELEBRATED

Sewing Machines

HAVE NOW BEEN SOLD.

AND THE

ANNUAL SALES

EXCEED

600,000.

TO AVOID DECEPTION,
Buy no Machine unless the Company's Trade Name—"SINGER," is upon the arm.

THE SINGER MANUFACTURING COMPANY,

(Formerly I. M. SINGER & CO.)

MANAGEMENT FOR THE UNITED KINGDOM:

39, FOSTER LANE, CHEAPSIDE, LONDON, E.C.

And 408 Branches throughout Great Britain and Ireland.

CURE OF DEAFNESS,

NOISES IN THE EARS.

REV. E. J. SILVERTON, **Specialist for the CURE of DISEASES OF THE EAR,**

invites sufferers to send for his Treatise, a work showing the nature of the disease and the means of cure. 275th thousand. Post free, six stamps. A letter of advice will be sent with the book without further charge, to all persons who send a statement of their case. The treatment is frequently very rapid in restoring the hearing power, or removing other aural troubles. Patients are not required to leave business or home, as the system adopted by Mr. Silverton gives no pain or inconvenience. Thousands of persons are thus successfully treated. Hearing has been given where none previously existed, and speech has followed as a result. One lady was cured at the age of 90, and another after 40 years' deafness. In cases of offensive discharge from the ears, the treatment is most successful, curing after many years' standing. Nervous and throat deafness is also rapidly relieved. If deafness is allowed to remain in young people, loss of speech is likely to follow: hence the importance of immediate and successful treatment. Those who suffer with noises in the ears, with or without giddiness, will find in this remedy the means of cure. It is the height of folly to neglect the first symptoms of aural troubles. Mr. Silverton's celebrated ear trumpets, invisible drums, and sound conductors may be seen and tested at his consulting rooms. Instruments and remedies to suit all. None should despair.—Address Rev. E. J. Silverton, 16 to 19, Imperial Buildings, Ludgate Circus, London, E.C.

N.B.—Mr. Silverton may be consulted personally during the present month, each day from 11 to 2, Saturdays excepted.

In Two Volumes, printed on toned paper, and handsomely bound in the best cloth, gilt, with 200 Illustrations, and eight well-executed Maps, price 8s. 6d. each.

Topics for Preachers and Teachers.

This valuable and popular work contains all the most prominent Biblical topics, around which are grouped and classified THE WHOLE of the most important Scripture references, with historical incidents and scientific facts for Bible illustration, as well as most condensed and exhaustive information on each subject, drawn from every source, sacred and secular; to these are added suitable moral and religious suggestions and hints for practical use in the Sunday School or Bible Class, or for the composition of Sunday School Addresses. The Work constitutes a Bible Dictionary, a Bible Manual, a Bible Text-book, a Bible Commentary, a Bible Concordance, and a Biblical Atlas, all in one.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

ELLIOT STOCK'S PUBLICATIONS.

In Foolscap 8vo., cloth, 5s., post free.

NOTES FOR BOYS (and their Fathers) on Morals, Mind, and Manners. By an OLD BOY.

"The advice, if followed only in a limited degree, must tend to make boys grow up into healthier, happier, better, and more successful men, both in a material and moral sense."
—*Daily Chronicle.*

In Foolscap 8vo., tastefully printed and bound, 3s. 6d., post free.

FOR GOOD CONSIDERATION. Essays on Legal Maxims and Subjects. By EDWARD BUTLER.

"A charming little book. . . . Chatty, thoughtful, and original."—*The Bookseller.*

In 8vo., tinted wrapper, price 9d., post free.

PRIESTLY PRETENSIONS, and God's Word. By R. F. McMULLEN.

In crown 8vo, tinted wrapper, price 6d., post free.

THE CATHOLIC CHURCH: What Is It? By JOHN JARDINE, M.A., LL.D., author of "Christian Sacerdotalism."

In demy 8vo., tasteful wrapper, price 6d., post free.

TO THE GIRLS OF OLD ENGLAND. A Letter (translated) by Grand-pere EDMOND.

BOOK SUPPLY - EXPORT DEPARTMENT.

MISSIONARIES and MINISTERS in FOREIGN LANDS and the COLONIES are supplied with Miscellaneous Books, Magazines, and Stationery both for Educational and Personal use, at the FULL DISCOUNT by Mr. ELLIOT STOCK.

All Commissions are executed with despatch and exactness, and Catalogues and Lists are forwarded on application to

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

☞ **SPECIAL NOTICE.**

—:o:—

SOUTHALL'S SANITARY TOWELS

(PATENTED)

Are now Manufactured in two qualities—No. 1, The Towel as hitherto sold, 2s. per dozen; No. 2, at

One Shilling per dozen, providing, for One Penny,

(Which is the amount usually expended in washing alone)
The Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcels Post for 1/3 or 2/8; Six Packets, 6/6, and 12/6; from the Patentees and Sole Manufacturers,

SOUTHALL BROS., DALTON ST., BIRMINGHAM.

Wholesale Agents—SHARP, PERRIN & Co., 31, Old Change, and STAPLEY & SMITH, London Wall, London.

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against useless and injurious imitations, each Packet bears the Signature of the Patentees.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.

Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY

150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.

Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the Birkbeck Building Society, 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the Birkbeck Freehold Land Society, as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!

HOLLOWAY'S PILLS & OINTMENT

These excellent FAMILY MEDICINES are invaluable in the treatment of all ailments incidental to every HOUSEHOLD. The PILLS PURIFY, REGULATE and STRENGTHEN the whole System, while the OINTMENT is unequalled for the removal of all muscular and outward complaints. Possessed of these REMEDIES, every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 and 4, or by letter.

Digitized by Google

ALL IN SEARCH OF HEALTH SHOULD WEAR THE

ELECTROPATHIC BATTERY BELT

FOR THE CURE OF DISEASE AND THE PRESERVATION OF HEALTH.

Proprietors—THE MEDICAL BATTERY COMPANY, LIM. (Successors to the Pall Mall Electric Association)

CURES DYSPEPSIA. NO ACID REQUIRED. WILL LAST FOR YEARS. CURES RHEUMATISM

GENTLEMEN'S BELT. LADIES' BELT.

STRENGTHENS. INVIGORATES. EXHILARATES. STIMULATES.

CURES GOUT. THE ONLY GENUINE GALVANIC BELT EXTANT. CURES SCIATICA.

5,000 *TESTIMONIALS. Write for Copies, Free by Post.*

ADVICE GRATIS, personally or by Letter. Write for a Private Advice Form, Free by Post.

PRICE 21s., POST FREE.

On receipt of P.O.O., or Cheque for 21s., payable to C. B. HARNESS, The Medical Battery Company, Limited, 52, OXFORD STREET, LONDON, W., will forward, post free, to any part of the United Kingdom, the ELECTROPATHIC BATTERY BELT, as represented above, for either Lady or Gentleman. Please forward exact size round waist next the skin when ordering the Belt. A Hundred-and-Twenty Page Treatise, copiously illustrated, entitled, "ELECTROPATHY; or, HARNESS' GUIDE TO HEALTH," Post Free, on application.

NOTE THE ADDRESS—

The Medical Battery Company, Limited, 52, Oxford Street, London, W

In Two Volumes, post 8vo., handsomely bound, price 4s. 6d. each, post free.

Biblical Things Not Generally Known.

A Collection of Facts, Notes and Information concerning much that is Rare, Quaint, Curious, Obscure, and Little Known, in relation to Biblical Subjects; supplying valuable and out-of-the-way Information on Science, History, Government, Arts, Religion, Domestic Life, Agriculture, Trades, Travels, Obsolete Words, Difficult Passages, Biblical Antiquities, Botany, Natural History, Eastern Habits, Geography, Ancient Religions, etc., etc. Illustration of the Scriptures.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works

PATENT BORAX COMPANY, BIRMINGHAM.

THE "LOUIS

VELVETEEN

GENOA FACE, FAST WOVEN PILE

Every Yard of the Genuine bears the Name "Louis," and the Wear of

EVERY YARD GUARANTEED

Patterns Post Free.

THOS. WALLIS & Co.,

HOLBORN VIADUCT, LONDON.

JULY, 1885.

Vol. XXII. No. 7.

THE RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
The Transfiguration of the Body. By CANON EVANS	277
Psuche and Pneuma. By OSCAR COCORDA, Evangelist, Italy	278
POETRY:—The Winds blow hard—What then?	286
Extracts from my Missionary Journals. By Rev. W. A. HOBBS	286
Another View of "This Generation." By JAMES MILL	289
Eternal Life. A Reply to Mr. Hobson. By HENRY CONSTABLE	298
POETRY:—Trusting	301
Life and Death in the New Testament. By J. H. PETTINGELL, M.A.	301
Will there be two modes of Eternal Life? By JAMES HOLDING	313
Death a Warrant for Immortality. By ASPIRATOR	319
Old Testament Notes.—No. 2. By THE EDITOR	320
CORRESPONDENCE	321
EDITOR'S TABLE	322

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

*** A few copies of the Annual Volume of "THE RAINBOW" at price 7/6 post free.

Digitized by Google

MR. J. SHIPLEY SLIPPER.
R.D.S.
SURGEON-DENTIST
ARTIFICIAL TEETH.

Copies of Testimonials from Ministers and others gratis, and post free to our readers on application.

SPECIAL NOTICE TO OUR READERS.

By a combination of two of his latest inventions Mr. J. SHIPLEY SLIPPER, Surgeon-Dentist, Royal Dental Surgeon to the School for the Sons of Ministers, Caterham, Surrey, is enabled to fix artificial teeth without extracting loose teeth or stumps. These teeth are lifelike in appearance and can be adjusted without any injurious pressure from 3s. 6d. per tooth, and from 20s. a complete set (guaranteed).

Mr. J. SHIPLEY SLIPPER submits the following letter as a sample of many others daily received. (Published by permission.)

"61, Larkhall Lane, Clapham, London, S.W. Dear Sir,—It is with true pleasure I bear my strong testimony to the set of teeth prepared for me—fit, appearance, and comfort they surpass any I have had for thirty years. I consider you a thorough proficient in the art of dentistry, and, if well known, you must ensure a large share of public patronage.—Yours faithfully, (Signed) THOMAS CURTIS, Baptist Minister."

Repairs whilst waiting at a trifling cost. All cases guaranteed. Consultation and every information FREE of charge. Daily from 9 a.m. to 7 p.m., Saturdays to 3 p.m., at

37, HIGH HOLBORN, LONDON, W.C. (Facing Chancery Lane.)

"OR THE BLOOD IS THE LIFE."

CLARKE'S
WORLD-FAMED
BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

PAGE WOODCOCK'S
WIND PILLS

GOOD for the cure of WIND on the STOMACH.
GOOD for the cure of INDIGESTION.
GOOD for the cure of SICK HEADACHE.
GOOD for the cure of HEARTBURN.
GOOD for the cure of BILIOUSNESS.
GOOD for the cure of LIVER COMPLAINT.
GOOD for the cure of ALL COMPLAINTS arising from a disordered state of the STOMACH, BOWELS, or LIVER.

They are sold by all Medicine Vendors, in boxes at 2s. 9d., and 4s. 6d. each: or, should any difficulty occur, 14, 33, or 54 stamps, according to size, to PAGE D. WOODCOCK, High Street, Lincoln, and they will be sent by return of post.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Co-operative Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from

E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY, 1885.

THE TRANSFIGURATION OF THE BODY.

BY CANON EVANS, IN "THE EXPOSITOR" FOR MAY, 1885.*

LIKE unto this luminous body of surpassing glory [namely, Christ's] will our present bodies become in that dread hour, when the moment of their transfiguration arrives. Of what substance they will be we know not; we know that flesh and blood cannot inherit the kingdom of God, and we know that as there is a natural so there is to be a spiritual body. But in this expression *spiritual body* no indication is given of the substance of that "house not made with hands:" for the term "spiritual" does not signify made of spirit or of an airy texture; it signifies "suited to a spirit;" it implies a celestial body meet to entertain a saintly spirit, a new tenement with a new organism attuned to the harmonies of the invisible world and adjusted to the glories of the heavenly Jerusalem.

St. Paul apparently wrote these words in that attitude of expectation, to which I have alluded, under the impression of the near approach of that great day which at other times he sees afar off, when he says that "he has a desire to depart and to be with Christ," when he states that "he has fought the good fight, he has finished his course," when he speaks of a fearful apostasy looming large in the far distance, a confederacy of infidelity to be dispersed and confounded by the brightness of the coming. But on the other hand, as in this passage, so in the Epistles to the Corinthians, he sees the gates of heaven ready to open and the King of Glory ready to descend, when he expresses an earnest desire not to put off his earthly body but to put on over it the body celestial.

But this stupendous change, which will be sudden and instantaneous (for though we shall not all sleep, yet we shall all be changed in a moment, in the twinkling of an eye), whether we

* This beautiful extract yields points of comparison with at least two articles in our present issue; and therefore we give it.—ED.

Digitized by Google

shall then be out of the body or in the body, this stupendous change we shall undergo by virtue of our intimate union with our Lord Jesus Christ, who was the first, as in the transfiguration so in the resurrection. This is most true, for as there is for all men a union with Adam, so for the elect there is an intimate union with Christ. The first man Adam was made a "living soul"—which is another phrase for the "natural man," one in whom the highest part of our complex humanity *the spirit* is overridden by the lower part *the soul*, in which reside the animal powers, the passions, appetites, instincts, and the intellectual powers, understanding, fancy, memory.

These powers, both animal and intellectual, which constitute us sons of Adam so many living souls, are not themselves the seat of our immortality; they are doomed to decay; the eye shall lose its lustre, the limbs their strength, the passions their fervour, the mind its grasp. It is not from what we inherit from Adam that our bodies shall be glorified, for he was made a "living soul," but it is from what we hold from Christ that we shall be glorified, for he was made a "quickening spirit." As by our union with Adam we fade, we die, we sink under the earth, so by virtue of our union with Christ we live, we rise again, now in the spirit and hereafter in the body. We become fellows of that holy society and citizens of that Divine commonwealth which is founded and established in the heavens: out of which heavens shall He one day descend, who shall transfigure the bodies of His faithful followers, of all who have repented of their sins, of all in whom the empire of the spirit dominates and regulates the province of the soul, who having risen by faith to the life spiritual, hope to rise still higher, even to the life immortal, all by virtue of their membership in Christ.

PSUCHE AND PNEUMA.*

IN the February issue of the RAINBOW, there appeared an extract from the "Christian Commonwealth" of an article on "The Psychical Man and the Psychical Body," and a few critical remarks were appended thereto. The article and critique were translated into Italian by Mr. Oscar Cocorda, of Torre-Pellice, and appeared in the pages of his monthly magazine, "The Biblical Bee." In the following month appeared an article on Psuchè and Pneuma, suggested by what had appeared in the RAINBOW, and containing Mr. Cocorda's own opinions. What follows is a translation of that article:

1. I agree with the RAINBOW in commending the author for the

* Translated from the Italian, at Mr. Cocorda's request, by D. B. Strang, Glasgow.

Digitized by Google

frankness with which he recognises the triple division by the Bible of human nature into spirit, soul, and body. I would only add, that it does not seem to me that this division is to him what it is in the Word of God. For the last twenty-five years I have embraced the Biblical teaching on the point, and while I have always seen it attacked by the majority of Christians, I have also seen it badly understood by many who appeared to accept it. To me, the key to the problem was the study of the Biblical words and of psychology, or rather Christian anthropology, without dogmatic prepossessions of any kind, and I advise all to have recourse to the same means for arriving at the truth.

2. I also endorse the RAINBOW's approval of the proposal relative to the word "*psychical.*" Whilst I recognise the difficulty of introducing the Greek word "*psuchè*" into our versions, I support the proposal to insert the adjective, "*psychical,*" as the only means of rendering the original in the relative passages, and putting an end to the mistakes caused any other way. Because neither "*natural,*" nor "*animal,*" nor "*carnal,*" and much less "*intellectual,*" corresponds to the Greek "*psuchikos.*" As far as concerns our versions in the Latin languages, the novelty will not be so great, as, besides the already old use of the words "*psychology*" "*psychological,*" the same adjective, "psychological," has been adopted as equivalent to "*of the soul or belonging to the soul.*" (See Tommaseo's Dictionary.*)

3. I also agree with the criticism of the RAINBOW, and especially with the third remark, viz.: that the article in question "is obscure and falls into several errors, especially into that of making the idea of mentality predominant in '*psuchè,*' whilst on the contrary the fundamental conception of '*psuchè*' is that of *individual life.*" That error proceeds from the difficulty of interpreting the adjective "*psuchikos,*" which seems to introduce a moral idea foreign to *life,* pure and simple. And yet it is certain that as the conception of "*psuchè*" is "*the person,*" or "*the personal life,*" so that of "*psuchikos*" can be no other than "belonging to the person, or to the life of the person."

4. Lastly, I heartily endorse the RAINBOW's reply to the assertion that, "the human spirit, distinct from the soul and the seat of God's image, is immortal." No: the distinction is not sufficient to immortalise us. It is man that is mortal, and he is so in all his elements, in the spirit as in the soul. But the RAINBOW well says: "Perhaps a last stand in favour of natural immortality will be made on the ground that man is triple; when the supposition of an immortal soul has been abandoned, it will be strenuously maintained that, at least, man has an *immortal spirit.* In connection with the probability that recourse will be had to these tactics, the article in question is significant." To me, the triple division

* The same thing applies in English.—The Translator.

Digitized by Google

of man was for a time a last stronghold in favour of natural immortality. It seemed to me that if immortality cannot belong to the soul, because man has that in common with animals, it must belong to the spirit, which animals do not possess, and by which man is distinguished from them. But an exegetical or psychological difficulty is different, as is also a dogmatic or polemical reason. In Italy the "tactics" have been adopted and put into use.

Many of those who have always made light of the tripartite division of man, now recur barefacedly to it, in order to defend natural immortality and to rebut conditional immortality. They have not come to the trichotomy through exegetical study and psychological observation, but have recourse to it like desperate men as to a dogmatical subterfuge and a polemical weapon, because they feel they have no ground to go upon for natural immortality; and this fact certainly does not demonstrate either the soundness of the traditionalist cause, or the good faith of these defenders of it. But, by a just punishment, they do not even comprehend well the trichotomy itself.

5. As to the substance of the doctrine, I also reply, that while I admit that "the human spirit is the part of our nature which is most akin to God, and to which immortality is communicated by the Spirit of God, I do not believe that the spirit is everlasting *simply because it is spirit*, just as I do not believe it for the same reason to be omnipotent and omniscient." I would add, that the spirit, a part of man, is no more immortal than the soul, another part of man, because it is the entire man that is mortal, therefore he is so in all his parts; as also it is the entire man that is called to immortality and to whom this life is communicated by Christ, therefore he receives it in all his elements, in his spirit, soul, and body.

But beyond this rational-dogmatic reply, there is another, exegetico-psychological, which all ought to seek, and which I wish to indicate in these pages.

6. It is not sufficient, in fact, to study "*psuchè*;" it is necessary to examine "*pneuma*." As an error may be made in the definition of the former, so a mistake may be made in judging as to the latter; the error regarding the one may give rise to the error respecting the other, because they are united in the one man; on the other hand, the error with respect to "*pneuma*" may lead to more fatal consequences, precisely because it is the superior and dominant part of the human constitution. For these reasons, I wish to add to the remarks of the RAINBOW some points suggested to me by the article published in the "Christian Commonwealth."

That publication not only alters the notion of the "*psuchè*" by associating it with the "*Nous*," and by making the idea of "*mentality*" predominant in it, which is a remnant of Platonic philosophy and confusion between soul and spirit—it alters also the notion of the human "*pneuma*," detaching it from the "Nous,"

Digitized by Google

and confounding it partly with the Spirit of God. It confounds it with the last, not only by declaring it immortal, but, what is of more importance in psychology, by reducing it almost entirely to a *spiritual quality or tendency* produced in us by the Divine Spirit, so that it would come to excluding the human "*pneuma*" from the ontological field, in order to confine it to the moral field. How then the "*pneuma*" can be considered a constituent element of man and a belief be claimed in the triple division of human nature, I cannot understand.

I do not for all that mean to deny that the word "*pneuma*" is sometimes employed in a moral sense in the Bible, but I think that does not authorise us to close our eyes to the more numerous cases in which it is used in the ontological and psychological sense, and points to that element of our nature which we also call "*the spirit.*" If then we must take into account the passages which speak of a "haughty spirit," a "patient spirit," a "spirit of bondage," and a "spirit of adoption" (Eccl. vii. 6; Rom. viii. 15), we must also respect those which describe the world of spirits, the Spirit of God, spirits in general, good and bad spirits, the individual spirit of Christ, the spirit of man in particular, that is that part in us which thinks, reflects, judges, believes, hopes, and is not confounded with the vital breath or air. The last mentioned is confounded with the soul (Gen. ii. 7), and for the most part is described by the word "*n'shâmâh*," but the "*pneuma*" almost always indicates either the ontological being, or the anthropological element, or the psychological faculty. We must then take into our reckoning the trichotomous and dichotomous passages, in which the distinction of the elements of human nature is made from the merely anthropological point of view, and especially the most important, viz., 1 Thess. v. 23 and Heb. iv. 12, which we will consider in a separate article.

7. But it seems that the difficulty of grasping the fundamental sense of "*psuchè*" and "*pneuma*" partly proceeds from the use of the adjectives "*psuchikos*" and "*pneumatikos*," which seems always to introduce a moral or spiritual idea foreign or superadded to the primitive conception of the nouns themselves. Thus "*psuchikos*" has the effect of introducing an idea extraneous to *life* pure and simple, and of signifying always either "*animal*," or "*carnal*," in fact "*evil*," and "*pneumatikos*" seems to introduce a conception extraneous to the mere notion of the *spirit*, and to signify always "*spiritual*" in the sense of "*Christian*," or "*Divine*," or, in a word, "*good.*" Now, although this may be the most frequent case in the Bible, because of its practical and moral purposes, that not only does not destroy the ontological and psychological sense of "*psuchè*" and "*pneuma*," but does not even hinder the adjectives also from being sometimes used in harmony with that sense. It is not the noun which depends on the adjective, but the adjective on the noun. If, therefore, "*psuchikos*" and "*pneumatikos*"

Digitized by Google

have often a moral import, it must not and cannot be detached from the fundamental sense of "*psuchè*" and "*pneuma*," that is to say, the qualities described by the adjectives must always refer to the nouns, because they belong to the things indicated by the latter; so that "*psuchikos*" will always signify, "*belonging to the soul*," and "*pneumatikos*," "*belonging to the spirit.*" Then there are cases in which these adjectives are employed in close relationship with the ontological sense without entailing moral qualifications of any sort. The passage relating to the resurrection, which we here reproduce literally, is sufficient to prove this: "It is sown a psychical body, it rises a pneumatical body: there is a psychical body, there is also a pneumatical body" (1 Cor. xv. 44), which signifies "a body dependent upon the soul, and a body dependent upon the spirit;" or, "one conformed to the soul and one conformed to the spirit."

8. The error, particularly in regard to "*pneuma*," proceeds also from another cause, which is, that if "*psuchikos*" always indicates that which belongs to the soul *by way of nature*, "*pneumatikos*" for the most part points to what belongs to the spirit *by way of grace*, that is in consequence of a change worked by God in man. For this reason difficulty is felt in conceiving the "*pneuma*" as a constituent part of human nature, and it is confounded with the Spirit of God. But let it be observed that there are two "*pneuma*," the divine and the human, that the change referred to is effected by the first in the second, that it must commence from the spirit in order to be communicated afterwards to the entire human nature and render it all "*spiritual.*" The "*pneumatikos*" character of the new man, therefore, far from contradicting the existence of the natural human "*pneuma*," fully confirms it.

9. Another source of error is the fact that the Scripture words "*pneuma*" and "*pneumatikos*" are not known or used by Greek philosophy, which leads to the belief that they do not properly belong to human psychology, and do not really describe an element of our constitution; but that on the contrary they proceed from religion, and describe a spiritual state, a moral disposition. But if Greek philosophy does not use the word "*pneuma*," it uses the word "*nous*," which is adopted by the New Testament; and if the Bible principally adopts the word "*pneuma*," it is probably because it knows our nature better and wishes to make us know the work of the Divine in the human spirit. Besides, Paul uses the word "*nous*" in the same sense as "*pneuma.*" This is shewn by an exegetico-doctrinal comparison between three passages of the Bible, viz., Rom. vii. 22-25, Eph. iv. 23, 1 Cor. ii. 11.

The first of these passages is applied to the Christian, as has been clearly shewn by B. W. Newton,* because to apply it to unregenerate man would be an exempting of the human "*nous*"

* See Newton on the seventh chapter of Romans.

Digitized by Google

from the corruption inherent in the whole of our being, and because the "I" which does not sin is not the natural "I," but the new "I" created by the Spirit of God in the believer. The article we are criticising says that the "*Nous*" was "an abstract, not a personal, quality." And yet Paul identifies it with the new "I," and says "*my Nous;*" he, therefore, makes it a personal faculty. The article also says that it is the "*nous*," and not the "*psuchè*," which was attributed to the lower animals. If this is the fact in Greek philosophy, it means that it was not very correct in psychological definitions. But it is clear that the Bible attributes the "*psuchè*," not the "*nous*," to animals, and that it considers the latter as the "*Intellect*" or "*Mind*," and as an integral part of the "*pneuma*." On the other hand, Paul speaks of the "*Nous*" renewed by the Spirit of God, and directed by proper tendencies. If, therefore, religious and moral dispositions, of which the "*pneuma*" may be the seat, authorized us to confound it with the Spirit of God in us, it would require to be the same with the "*Nous*." And yet no one would dare to draw such a conclusion, and, least of all, the author of the article under review.

10. In the second passage (Eph. iv. 23), we read the words, "And to be renewed in the spirit of your mind" (Gr. "in the *pneuma* of your *nous*"). The expression "*your nous*" confirms the personal character of that faculty. Here the word "*pneuma*" either means tendency, and is equivalent to "be renewed in the direction of your mind;" or it is united to the "*nous*" to form a kind of compound noun, and means, "in your spirit-intellect." Having first employed the word "*pneuma*," Paul then uses the word "*nous*," otherwise he would have required to say "in the *pneuma* of your *pneuma*," i.e., "in the spirit of your spirit," and at bottom that is what he wished to say. Bengel says: "Spiritu mentis: Spiritus est intimum mentis." The "*pneuma*" is therefore more than the tendency or disposition; it is the foundation, the root, the substance of the human spirit. Moreover, the renewing of which Paul speaks, must take place in the entire *man* and give birth to a new *man;* which proves that both the "*pneuma*" and the "*nous*" are here looked upon as parts of the human constitution, and must not be confounded with the Spirit of God in us.

11. A last source of error, and perhaps the most powerful, is the fact that the word "*pneuma*" is applied principally to the Spirit of God, which engenders the belief, either that it is too noble to be applied to human nature, or at least that when it points to man, it always implies the presence of the Divine Spirit. If that were so, the same rule would have to be applied to the *soul*, and as God has *soul* (Heb. x. 38, 1 John iii. 16), we should conclude that that word, applied to man, always implies the presence of the Divine soul in the human. Now, as this cannot be said for the

Digitized by Google

soul, I deduce therefrom that neither can it be said for the spirit. Besides, the third passage mentioned (1 Cor. ii. 11) solves the question. The article before us examines that passage so far as concerns the adjective "*psuchikos*;" but we must also consider it with respect to "*pneuma*." There is not only the contrast between "*psuchikos*" and "*pneumatikos*," from the point of view of the religious state and spiritual dispositions of man, according as he is or is not under the influence of God's Spirit; there is also the comparison between the Divine "*pneuma*" and the human "*pneuma*," the latter being considered as a simple faculty or constituent element of our nature independently of all religious influences. Read verse 11.

"Who among men knows the things of man, save the spirit of man which is in him? So also, no one knows the things of God, save the Spirit of God." In this reasoning, *knowledge* is treated of. The apostle wishes to prove that the things of God surpassing the limits of human wisdom, cannot be understood but through the Spirit of God, and that because they are not natural to the human heart but are hidden in God and are revealed by His Spirit. Hence the comparison. As the human spirit alone knows the secrets of man, So the Divine Spirit alone knows the mysteries of God, and can consequently reveal them. There are therefore here two "*pneuma*," the Divine and the human. Man has therefore his "*pneuma*," distinct from God's. To make his meaning clearer, the apostle says, "the '*pneuma*' of man *which is in him*." Here man in general is treated of, independently of his spiritual state, his moral dispositions and every external influence. Certainly he who has not received the Spirit of God does not understand the things of God, but every man, having the spirit of man, understands the things of man. Certainly, before God, and the things of God, the man not illuminated by the Divine Spirit is still "*psuchikos*;" he who, on the other hand, has been transformed, is "*pneumatikos*." But confronted with his own things and the things of the world, even the "*psuchikos*" man knows and judges with his "*pneuma*." Otherwise we would require to say that the psychical man has no "*pneuma*" of his own, which, to say it without joking, would be a proof of little judgment (*di poco spirito*).

The passage in Corinthians therefore does not prove that the human "*pneuma*" is confounded with the Divine, nor that the word "*pneuma*," when applied to man, implies the presence in him of the Spirit of God. It demonstrates on the contrary that the human spirit exists distinct from that of the Lord, that it can be separated and think differently from Him. Spiritual pride, unbelief, indifference, self-righteousness and all the other sins of the spirit are the clear and universal proofs of this. And this does not depend alone on human liberty in general, but upon the existence in us of a spirit which can resist the Spirit of God, as it can, when renewed by that Spirit, agree with Him, especially in the things which concern knowledge

Digitized by Google

and faith. There is therefore, besides the Divine "*pneuma*," the human "*pneuma*," and the latter is distinct from the former, as the person of man is distinct from that of God. To confound them, under pretext that man in his natural state is "*psuchikos*," not "*pneumatikos*," or to confound the "*pneuma*" of man with the presence of the Spirit of God in us, is on the one hand to reduce man to the "*psuchè*" and deny the triple division of the Bible, and on the other to confound ontology with religion, and psychology with morals.

12. The error I am combating, viz., the idea that confounds the human with the Divine "*pneuma*," or with the presence of the latter in us, or the dispositions created by it in man, has always been an obstacle to the progress of biblical psychology in the church, even among those who admitted a sort of distinction between spirit and soul. As far back as 1845, at the end of his translation of Olshausen's pamphlet on "*The Triple Division of Human Nature*," and of his "*Dissertation on the Opinions of the Fathers regarding the Immortality of the Soul*," M. F. de Rougemont wrote: "In Germany many thinkers give a prominent place to the distinction between soul and spirit. But by soul and spirit some, as Olshausen, Schlegel and Eschenmeyer, understand two distinct parts of man, each having its particular functions: the others, as Schubert and Heinroth, and in Olanda, Capadose, two different substances, one of which is the soul and the other the Spirit of God which dwells in the believer." In 1855, when I read these works for the first time, I saw that the former were right and the latter wrong; but I was far from appreciating the great importance of this difference and much less the weight it would assume afterwards in doctrine in general and the problem of Immortality in particular. Afterwards I wrote a work on the tripartite division of man, which has not been published, and which, in order to be so now, would require to be re-written from the point of view of Conditional Immortality. But the psychological question has not changed, and as they were then wrong who saw in the soul and the spirit "two different substances, one of which is the soul and the other the Spirit of God which dwells in the believer," so I believe that those are wrong who, like the author of the article in question, confound the "*pneuma*" of man with the dispositions of man created in him by the Divine "*pneuma*."

I conclude: The psychology of the article therefore errs not only as respects "*psuchè*," but even with "*pneuma*." Now, whatever be the doctrine to the support of which an ill-founded psychology may be brought, it is always an extremely bad service which is rendered to that doctrine itself, the cause of the truth and the Church of Christ, if it is true, as I believe it is, that doctrinal errors for the most part rest upon psychological errors, or rather, if the sentence is of general application: "Like psychology, like dogmatics." It may therefore be asserted without fear of going wrong,

Digitized by Google

that as he who starts from an erroneous psychology will arrive at a false theory regarding Immortality, so, he who will at any cost preserve the doctrine of natural immortality, is condemned to support himself by a psychology which is not that of the Holy Scriptures.

THE WINDS BLOW HARD—WHAT THEN?

The winds blow hard. What then?
He holds them in the hollow of His hand;
The furious blasts will sink when His command
Bids them be calm again.

The night is dark. What then?
To Him the darkness is as bright as day;
At His command the shades will flee away,
And all be light again.

The wave is deep. What then?
For Israel's host the waters upright stood,
And He whose power controlled that raging flood
Still succours helpless men.—*The Christian, U.S.A.*

EXTRACTS FROM MY MISSIONARY JOURNALS.*

BY REV. W. A. HOBBS (LATE OF CALCUTTA).

Extract 3—A Morning of Clouds, but an Afternoon of Sunshine.

AT ten o'clock this morning, accompanied by a native evangelist, I went to the bazar of Hetampore—a place about fourteen miles from Soory. Here resides the only Raja which the district of Beerbhoom can boast of possessing. As he had then in his employ a European manager, with whom I was on terms of friendship, I hoped that we should get a favourable hearing from the large number of persons that are usually to be seen lounging about here. This hope, however, was not realized. Not more than fifty persons cared to listen to us—of whom a few were the Raja's dependants, the remainder of them being mostly young men from the Government Aided English School. For about ten minutes they suffered me to preach without interruption, but as soon as the truth began to rasp their consciences, they began a series of carping criticisms, which soon degenerated to mockery, and culminated in blasphemy and personal rudeness.

* Reprinted, with the Author's kind permission, from "The Indian Baptist."

Digitized by Google

Said one—"This Missionary speaks with as much confidence about Jesus Christ and His teachings as though it were most undoubtedly the only God-given religion in the world. English people seem to think that all the world's best things are deposited with them. If his words are true, our forefathers must have been a nation of fools wandering in the forest of error. Will any one of us admit this?"

Said another—"His language is good, and his words forcible, but the doctrines he preaches are not rational. How can one person, whoever he may be, atone for millions? Consequently what is the use of all his eloquence and earnestness? Though he should labour till the sweat rolled off his face to prove that frogs are the best food a man can eat, would any one believe his words?"

Said a third, in an ironical tone of voice—"O my brothers, let us all embrace the Sahib's excellent religion. God gave our country to the English because the English being Christians are His favourite people. If *we* also become Christians, God having no further cause of complaint against us, will of course permit us to be our own rulers again. Yes, it would surely be so, for God is just. Is it not so, Missionary?"

And said yet a fourth, with high-toned scorn—"These men are Jesus Christ mad. A special madhouse ought to be built for them. Who will give the first rupee for erecting a madhouse for Missionaries?"

Brother Béni, the native evangelist, was noisily abused for becoming a Christian; his motive for doing so being attributed not to conviction of the truth of Christianity, but to a desire to fill his stomach with good things at the expense of English Christians.

If we had not been very forbearing there would have been a tumult. An appeal to their sense of fairness, and an invitation to debate calmly upon the doctrines of the Gospel being met with uproarious ridicule, nothing remained to us but to desist from preaching to such an audience, and to try again somewhere else where circumstances might be more favourable.

As we walked away from the bazar we were followed by a mocking crowd, loudly jeering and blaspheming. Three of their taunting remarks still linger in my memory.

Said an overgrown school-boy—"If your Jesus Christ thinks He is going to establish His religion at Hetampore He is greatly mistaken; and the next time you have anything to say to Him, tell Him that I say so. I need not tell you my name, because if Jesus Christ is God incarnate, He will know who I am."

"Yes," said one of his companions, "and if He Himself came here, trying to undermine our Hindoo religion by preaching doctrines calculated to destroy it, we would treat him just as we are treating you. We have got our ancestors' religion, and what satisfied them, may satisfy us. Go back to your own country, we don't want you here."

Digitized by Google

"Good-bye, Sahib,"—said one of the Raja's people—"your preaching here to-day has made many excellent converts; our Raja will be delighted to lend you his large tank to baptize them in. I am beginning to think I too should like to be baptized. How much will Jesus Christ, or your English Queen, give me as bukshish if I become a Christian?"

I need not tell my readers that I returned to my tent deeply pained and somewhat discouraged. For the rudeness to myself I did not care much, but the awful spiritual condition of these English-speaking young Baboos, as disclosed by their reviling and blaspheming Him who died for them was oppressively distressing. True, India's forlorn condition cries out to Christ's Church "Come over and help," but it must not be imagined that this cry comes from the lips or hearts of the Hindoos themselves. With but few exceptions, they neither desire to see us, nor to be instructed in those things which lead up to a happy immortal life. Their spiritual perceptions are so dim, and their moral feeling so blunted that few amongst them manifest any inclination to exchange a religion which rarely probes their consciences, for one which demands that its professors shall lead a godly, active and self-denying life, to the glory of God's holy name.

Having made known our grief and discouragement to Him who strengthens the heart, we went after dinner to the village adjoining the bazar, and in a short time were surrounded by nearly forty persons, the majority of whom were Mahomedans. Usually, Mahomedans are much more difficult to interest than are Hindoos, for having a considerable amount of truth in their religion—of which fact they are well aware, they are indisposed to listen complacently to anything that either falls much below, or that goes beyond the teaching of their Korán. So long as our preaching does not assert the Sonship of Christ, His vicarious sacrifice, or His resurrection from amongst the dead;—in a word, so long as the Lord Jesus is not exalted either in character or office above Mahomed, they will listen with much attention, and with many expressions of approval; but as soon as we enter upon the prime doctrines of the Gospel (without which Christ and His faith would have no special value for perishing souls) they set the battle in array against us, and contradict and contend not only vehemently, but angrily and rudely.

This afternoon, however, notwithstanding that the Lord Christ was fearlessly preached as the Son of God—the model man—the mighty Deliverer who died for our sins and rose again on the third day after His decease, according to the Scriptures; I say, notwithstanding all this, each and all of these forty persons listened till the preaching ceased, not only without taking offence at the doctrines of the cross but with signs of lively interest, accompanied now and again with outbursts of gratitude to the all-merciful God for this wondrous display of redeeming love. This morning,

Digitized by Google

when we were under clouds, not one of our fifty hearers would buy a Gospel, and had I offered them gratis, they would either have refused to accept them, or accepting them would have trampled them under-foot;—but this afternoon, when God favoured us with sunshine, thirteen of the congregation bought various portions of Scripture, which number indeed represented nearly all present who were able to read intelligently.

We felt that our faithful God had compensated us for the heart-distress we suffered in the earlier part of the day. It had opened upon us in gloom, but it closed in brightness. Our God is good. Blessed be His glorious name for ever. May the earth be filled with His glory. Amen and Amen.

ANOTHER VIEW OF "THIS GENERATION."

Matthew xxiv. 34.

I HAVE been much interested in the able papers in February and March RAINBOWS on our Lord's answer to the disciples as given in Matt. xxiv., Mark xiii., and Luke xxi. For many years these chapters appeared to me quite incomprehensible and bewildering; and there seemed to be no remedy but to keep the mind in suspense, remain ignorant of their meaning, and wait with patience for more light. At length, however, more light came, or at least, what, to me, appeared to be more light; and since that time I have had no misgivings as to the meaning of verse 34. Nor, as I view it, have I discovered in that verse anything out of harmony with the rest of the chapter, or with our Lord's general teaching; but shall be glad to be corrected, if wrong, in the conclusions I have arrived at. "This generation," says Dr. Kitto, "means the generation, or persons *then* living *contemporary with Christ*," and refers to Macknight's *harmony* as an "illustration of this sense." But this is just where the difficulty lies. For "all things" that were spoken of had not been fulfilled when that generation "passed away." And if, in all our Lord's teaching, "This generation" is always to be understood to mean the generation, or persons, *then* living, it will, I fear, in other cases create difficulties as great and no less perplexing than the difficulty which, in this case, we are striving to overcome. Take for instance another statement made, not only on one occasion by Jesus, but repeated: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas" (Matt. xii. 39; and xvi. 1-4). If, in this instance, "This generation" means all His living contemporaries, in what sense can these words be understood to have been true? Was the sign of the prophet Jonas the *only* sign given during the lifetime

Digitized by Google

of that generation? No one, we presume, will venture to affirm that it was. For to no generation in the world's history, either before or since, have signs so various or so numerous ever been given as were given to that generation. It was, in fact, pre-eminently the time of signs! so much so that Jesus reproved the Pharisees and Sadducees as inexcusable, for not discerning them, and profiting by them. "When ye see a cloud rise out of the west," He said, "straightway ye say, there cometh a shower; and so it is. And when ye see the south wind blow, ye say, there will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern (the signs of) this time?" And Peter says, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs," &c. And yet Jesus said, "No sign shall be given to this generation, but the sign of the prophet Jonas." These words of Jesus must be true in some sense. But we seem to be shut up to the conclusion that they cannot mean all the contemporaries of our Lord, nor yet any period of time generally allowed for a "generation" to spend upon the earth, whether thirty, or thirty-three, or any other number of years. That the word "generation" has various meanings, will be admitted on all hands; and if, on this occasion, Jesus uses the term in a different sense, it may fairly be inferred that He may do the same on other occasions also.

Eadie, in his "Biblical Cyclopædia," says of "generation:" "Its meanings are various. It is used to denote a particular class of people. It is employed to denote a period of time, and sometimes posterity, or future ages. When used to mark the lapse of time, its import is very uncertain," &c.

Mr. J. B. Rotherham, in the first issue of his translation of the New Testament, makes some very interesting and suggestive remarks on this word in Matthew xxiv. He says: "The original word *genea*, is represented in the lexicon by the following terms: 'Birth, race, descent, generation, offspring, descendants.' When applied to a united body of men, its radical signification is, *men united by birth;* whether the birth which unites be simultaneous birth from many parents, or birth repeated in a line from one parent, must be learned from context and circumstance." Some passages are then pointed out, of which he says, "Kindred or race would be our usual word;" and adds, "Prov. xxx. 11-14, may serve to evince that our English word generation, according to the usage of the Common Version, is not quite so restricted as is sometimes supposed. Indeed, is it not all too plain that of these FOUR evil generations, or races, in the days of Agar, the son of Jakeh, not one of them has even yet passed away."

Assuming, then, that "generation," in Matt. xvi. and elsewhere, is employed to denote "a particular *class of people*," we can recognise in the Pharisees and Sadducees who "desired a sign," the

Digitized by Google

representatives of a race or generation which was frequently referred to in our Lord's teaching, and variously designated "hypocrites," "persecutors," "murderers," "wolves," "serpents," "a generation of vipers," &c. A "generation" which no signs would satisfy or convince, which no works Jesus might do would please, and no words He might speak would ever reconcile or reform. So much so, indeed, that He, seemingly at a loss to find anything to which they could be compared, says, "Whereunto shall I liken this generation? What is it like? It is like unto children sitting in the market and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The son of man came eating and drinking, and they say, Behold a man gluttinous, and a winebibber, a friend of publicans and sinners." The men of Nineveh, and the queen of the south, said Jesus, shall rise up in the judgment with this generation, and shall condemn it, for the men of Nineveh repented at the preaching of Jonah, though Jonah's preaching was accompanied with no signs; and the queen of the south came from the ends of the earth to hear the wisdom of Solomon; while a greater than Solomon, and "approved by signs," had come in the midst of "this generation," and Him they would not hear. Signs given to such a generation would only have been thrown away. Hence the Lord said, "No sign shall be given to it, but the sign of the prophet Jonas." Nevertheless, "signs" did not cease! Our Lord's teaching was "confirmed by signs," and by them that heard Him, God also bearing witness with "signs and wonders." In what sense, then, it may be asked, could our Lord's word be true? In this way, perhaps. If His words had *exclusive* reference to that "particular class" of "wicked" men, designated "this generation," who desired a sign with no good object in view, but only to tempt Him, *to* such a "generation," or at the *request* of such a generation, no sign "but the sign of the prophet Jonas" was given. They "asked, and received not, because they asked amiss." They were "hypocrites," and Jesus exposed their hypocrisy. They could discern the signs of the sky and of the earth, but they could not discern the equally, if not far more, reliable signs of the times. For they rejected HIM whom the Father had "sealed" with signs. And, although "they found no cause of death in Him, yet desired they Pilate that He should be slain." When Jesus did not answer Pilate, and he said, "Knowest thou not that I have power to crucify thee?" Jesus replied, "Thou couldest have no power at all against me, except it were given thee from above." Jesus had resisted their demand for a "sign from heaven;" but they "condemned and killed the righteous ONE, and He did not resist." But the result was the "sign of the prophet Jonas." At *their desire* He was crucified. But the "three days and three nights in the heart of the earth" being accomplished, He rose to the utter dismay

Digitized by Google

of His enemies; but reviving the hopes of His disciples, by making assurance doubly sure, by a sign eclipsing all former signs. For by his rising again, a sign was given (as Paul expresses it) that "God hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained, of which He hath given assurance unto all men in that He hath raised Him from the dead" (Acts xvii. 31).

In Matthew xxiii. 31, we have also these important words, "Ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers. How can ye escape the damnation of hell (Gehenna)? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation."

Now, surely, neither the men who listened to these words in the temple, nor the men of that time, could be held guilty of the blood of Abel, or of the blood of the prophets, who were killed long before these men were born! Yet our Lord says, "That upon *you* may come all the righteous blood shed," &c. "Verily, I say unto you, all these things shall come upon *this generation*."

It seems plain that when the Lord said, "That upon *you* may come," or "whom *ye* slew," He spoke of and to those then present as being in character representative of the "class" or "generation" to which they belonged, and not that upon *them* personally would "come all the righteous blood shed," or that *they* personally slew Zacharias," but just as the woman of Samaria said, "Ye say," not meaning that Jesus had said, but "ye *Jews* say that Jerusalem is the place where men ought to worship." Of this form of speech, Mr. Wale, as well as others, has given many instances. And "this generation" appears to be used, not in the limited sense of meaning only those *then* present, or those *then* living, but in that wider sense, in which it is sometimes used, to denote all of "like quality and disposition," without regard to the time at which they may live; as expressed in Mr. Rotherham's note already referred to: "We sometimes apply our word generation to men living in succession; in such cases perhaps it will commonly be found that the birth is not literal but metaphorical, justifying the observation of *Cruden:* 'Generation is taken for men of like quality and disposition, though neither of the same place nor age.'" With this meaning the Lord's use of the word seems to agree. But it is difficult to see how He could mean either those only who heard Him, or those living contemporary with him. Those He was speaking to, and speaking of, He designated a "generation of

Digitized by Google

vipers" (brood of vipers, Young, Rotherham and others), a designation which appears to be employed to include the whole race of those who had "shed righteous blood," even from Cain the firstborn of woman, who shed the blood of his younger brother, "because his own works were evil and his brother's righteous."

Taking "generation," as used here, to mean "men of like quality and disposition," makes this passage intelligible. And if this be not its meaning, in what other sense can it be understood, not only here, but in many other passages as well? Take for instance such passages as the following: "There is a generation that curseth their father, and doth not bless their mother." "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." "There is a generation whose teeth are as swords, and their jaw teeth as knives" (Prov. xxx.). "They have corrupted themselves, their spot is not the spot of His children: they are a preverse and crooked generation" (Deut. xxxii. 5). "God is in the generation of the righteous" (Ps. xiv. 5). "A seed shall serve Him; it shall be accounted to the Lord for a generation" (Ps. xxii. 30). Obviously "generation," in the above passages, can only refer to persons of distinctive disposition and character. It cannot refer to the time at which they may live, nor to the *length of time* they may live, or have lived on the earth. They are but the representives of characters which are always to be found in each successive "generation." By *literal* descent, those addressed by the Lord were Hebrews, and might either be children of the prophets *who were killed*, or children of those who *killed them*. But metaphorically, their relationships to *those* who *killed the prophets* was known by their family likeness in disposition and deeds. Watching in that sacred house for an opportunity to "kill the SON," as their fathers had killed the prophets, Jesus said unto them, "Fill ye up then the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the judgment of Gehenna?" They expected to escape Gehenna on account of their being Abraham's seed. "We have Abraham to our father," was their plea. But Jesus refused to acknowledge their claim to be "Abraham's children," although they were his seed by natural descent. "If ye were Abraham's children," He said, "ye would do the works of Abraham, but ye seek to kill Me, a man that hath told you the truth, this did not Abraham." Hence the allegation that they belonged to a different race or generation. "Ye are of your father the devil," He said, "and the lusts of your father ye will do. He was a murderer from the beginning." Here we have "this generation" traced to its source, and its distinguishing family feature given, viz., "murderers of the righteous." The root of the word, "generation," we are told has to do with the beginning of things, and here we have the beginning of "this generation." The "old serpent, which is the devil and Satan," is the father of the race, and what else can the

Digitized by Google

progeny be expected to be but a "generation of vipers." Although "Abraham's seed" by literal descent, yet "this generation" of serpent breed, of "viper" nature, is not to be mistaken for the "seed that shall serve the Lord, and shall be accounted to HIM for a generation." "Their spot is not the spot of His children." The murderer's brand is not on *them*. "In this the children of God are manifest, and the children of the Devil," says John, "whosoever doeth not righteousness is not (a child) of God" (1 John iii. 10).

It was only before setting out on this last journey to Jerusalem that "Jesus began to show unto His disciples that he must go unto Jerusalem and be killed, and be raised again the third day." His death was an event wholly unexpected by them. But to counteract the depressing effects which such an unexpected statement might have upon their minds, he lost no time in assuring them that "the Son of Man shall come in the glory of his Father, with his angels; and *then* (not *now*) he shall reward every man according to his works" (Matt. xvi. 21-27). He knew that they were cherishing expectations not *then* to be realised. They erred, not knowing that the prophets had "testified beforehand of the sufferings of Christ," as well as of the "glory that should follow." Their minds were so filled with the expectation of immediate glory, that the "sufferings" could find no place in their thoughts. And to correct this error, and moderate their expectations, appears, from that time onward, to have been one chief object in all our Lord's teaching. Hence, on their journey to Jerusalem, after they had reached the city, when they were leaving the temple, and in His answer to the disciples on the Mount of Olives, His sayings and parables alike impress us with the conviction that He wished them to understand that *what* they were expecting would be realised, but *could not* be realised so *soon* as they had anticipated! And, as before mentioned, this He seeks to accomplish in such a way as to soften that feeling of disappointment consequent upon being all at once made aware that their dearly cherished hopes were to be indefinitely deferred. To this end was the marriage feast prepared for the King's Son. The message sent to the invited guests was, "My oxen and fatlings are killed, and *all things are ready*. Come to the marriage." The invited guests, however, were not *ready*. "They would not come." But the feast was not, on that account, to be *abandoned;* it was only to be *deferred* till others were invited to come, that the house might be filled. To the same effect is the parable of the widow imploring a judge to avenge her of her adversary. The judge would not *for a time*, but afterwards he avenged her. "And," said Jesus, "shall not God avenge his own elect, which cry day and night unto him, though he *bear long with them?* I tell you that he will avenge them speedily." Again, "Because they thought that the kingdom should immediately appear, he spoke the parable of a nobleman going into a far country to receive for himself a kingdom, and to return." And "after a *long time* he

Digitized by Google

returned." Now all these, with many more sayings, clearly indicate the time being prolonged.

Yet their expectations were in no wise changed; for when they had come "nigh unto the city, the whole multitude of the disciples began to praise God, saying, 'Blessed be the kingdom of our father David that cometh in the name of the Lord. Peace in heaven, and glory in the highest.'" Jesus, however, knew what perils and troubles were to come *first*, and He "Beheld the city, and wept over it, saying, 'Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another that shall not be thrown down'" (Luke xix. 41). Such were some of our Lord's sayings before He had reached the temple, and when He was leaving it He said, "Your house shall be left desolate, and from henceforth ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord."

With these words Ch. xxiii. closes; but there is no break. For in Ch. xxiv., we have the same subject continued. And it is the same with all the three historians. For from the time that Jesus left the temple, to the time when he sat on the mount, where the questions were asked, none of the historians allows any time that may have elapsed, or incident that may have occurred by the way, to break up or interfere with his narrative, so as to prevent his giving a connected account of what was said upon a subject which was then wholly absorbing the thoughts of the disciples. Indeed, Luke's account of the disciples' questions is given, as if they had been asked at the temple when its goodly stones and gifts were spoken of. It seems evident, however, that the things to which their questions refer had continued to be the subjects of converse on the mount before their questions were asked. It also seems plain that, in replying, our Lord had no wish to shroud His answer in mystery, and far less to leave the impression on their minds, that "the end" was *then* near. His answer, like His previous teaching on the same subject, rather showed the reverse. "They thought that the kingdom should immediately appear," and with its appearing, that all things would be fulfilled which had been written concerning it. But He had been predicting a state of things entirely the opposite. A state of things invariably associated with the "kingdoms of this world;" but the very antithesis of the "things pertaining to the kingdom of God." And the utter impossibility of the *co-existence* of the things which He had been predicting, with the things which *they* were expecting to take place immediately, no doubt, partly at least, caused that confusion and perplexity in their minds, which led them to ask, "But when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

The Lord's first words in reply are a warning. "Take heed lest

Digitized by Google

any man deceive you : for many shall come in my name, saying, I am Christ, and shall deceive many." And, according to Luke, part of the deception was to be in saying, "The time draweth near," ("is at hand," R.V.). But, said Jesus, "The end is not yet. For nation shall rise against nation, and kingdom against kingdom, &c." But with the "end of the age" comes also the end of "nation rising against nation," and all the other manifold evils under which "Creation groans," and which are essentially, from their very nature, of this "evil age," and will continue till its end. But when, "At his appearing and his kingdom," He shall judge and rebuke the nations, they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more" (Is. ii. 4). But the time when these things shall be "is not yet," said Jesus. "All things that are written must be fulfilled." But everything in its own time. There are "days of vengeance" written of, as well as a time of deliverance, and the days of vengeance come first. The world continues unchanged for the better till the end comes. "There shall be great distress in the land, and wrath upon this people." Not necessarily *this* people, now living, but this people, the Jews, —and they shall fall by the edge of the sword, and shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." "Iniquity shall abound." "And they shall lay their hands on you, and persecute and kill you." "And ye shall be hated of all men for my name's sake." "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations," &c. Now "all these things" could not be fulfilled immediately. But "all these" must be fulfilled before the end come, and before the things they longed for, and expected "immediately" could come. Before this time on the mount, preaching the Gospel to "*all nations*" was unknown to them. Their preaching was restricted to the *one nation*, —the house of Israel (Matt. x. 5, 6). And only after the Lord's resurrection were they commissioned to preach to "all nations ;" to "preach the Gospel to every creature." And Paul, as the apostle of the Gentile nations, rejoiced to declare His Gospel as knowing no restriction. It had "come unto all the world," and "was preached to every creature which is under heaven" (Col. i. 23). The *process* of fulfilment of the "things" enquired about, might *then* be seen, and may *still* be seen going on, but how long it might *then* be, or may *yet* be, before "*all things*" are fulfilled, could not then, and cannot now be reckoned. During fulfilment, none of "these things" were given as "signs" of the end, or of His coming ; and no rule is given by which the time can be measured, which may be required until "*all* be fulfilled." "Signs" however are promised, which are to succeed the fulfilling of "These things," but to precede "His coming."

"There shall be signs in the sun, and in the moon, and in the

Digitized by Google

stars; and upon the earth distress of nations, with perplexity," &c. And "then shall they see the Son of Man coming in a cloud with power and great glory." "Then look up, and lift up your heads for your redemption draweth nigh." "Then know ye that the Kingdom of God is nigh at hand." (Luke xxi. 25-31.)

From these sayings it seems plain, that the time will be short, *very short*, between the appearing of the "signs," and the "appearing of the Son of Man." And its shortness appears to be still more emphatically affirmed in Matthew xxiv. 32, 33. "When the tender branch putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He (Margin and R.V.) is near, *even* at the doors." To me it appears, that language more emphatically expressive of nearness could not be employed than is employed in these two verses. For the disciples would naturally connect, in their mind, this saying, with the parable of the "Nobleman going into a far country to receive for himself a kingdom, and to return." And however far distant the country, or prolonged his stay, to represent him, when the "signs" appear, as being not merely on his return journey, but "even at the doors," is to represent him as near as possible without actual arrival; and this is in fine agreement with those words of cheering hope, "Then look up and lift up your heads: for your redemption draweth nigh." But after these two verses, on to the end of the chapter, there appears to me to be no further allusion to how long or how short the time may be. Being "*even* at the doors" will admit of no closer proximity being indicated.

The saying in verse 34, "This generation shall not pass away till all these things be fulfilled," is no doubt true to the very letter, whatever it may be supposed to mean. But well-known facts are against the conclusion that the generation then living was meant, except in their representative character. And if we take it to mean the generation that shall see the signs, that shall not "pass away" till all be fulfilled, is there not an apparent incongruity in first stating, that "He is near, even at the doors," and in next breath assuring them, that during the *lifetime* of *that* generation all will be fulfilled! It looks a *long time* to allow after "*He is at the doors!*" for His persecuted waiting ones expecting to be *speedily* avenged!

Another difficulty also appears to present itself here, on this hypothesis. From what data are we to compute how long that generation may live before the time when it shall "pass away"? The time when it shall pass away cannot be measured by ordinary rules, nor by any given number of years. For according to context and circumstance, it shall pass away, not in accordance with the ordinary course of events, nor in any ordinary manner, but it shall "pass away," as those passed away in the days of Noah, when "the flood came and destroyed them all." And like those of Sodom in the days of Lot, when it rained fire and brimstone from

Digitized by Google

heaven and destroyed them all; " for, saith the Lord Himself, " Even thus shall it be in the day when the Son of Man is revealed " (Matt. xxiv. 37 ; Luke xvii. 26-30). " This generation," therefore, of which the Lord speaks, will, I apprehend, " pass away," not because it will have filled up the measure of years commonly allotted for a generation to spend on earth, but because it will have " filled up the measure of its iniquity," and will be ready to " pass away," that the " meek may inherit the earth, and delight themselves in the abundance of peace." To Israel of old it was said, that they should not " inherit the land " till after a given time, and the reason given was this, " Because the iniquity of the Amorites is not yet *full*." And in the temple the Lord had said, " Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the judgment of Gehenna? " Their only " escape " was to act upon what is written : " Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little." But they were anxiously desirous, not to *kiss*, but to *kill* the Son ; and in answer to the Lord's parable of the vineyard, their own verdict had already been given against themselves, viz., that the owner will " miserably destroy those wicked men."

(To be concluded in our next.)

ETERNAL LIFE: A REPLY TO MR. HOBSON.

MR. HOBSON'S strictures on my article on " Eternal Life," in the RAINBOW for April last, seem to me to call for some reply. The subject is, indeed, as he allows, a very important one; and it is only the sense of its great importance that led me to introduce it, and now leads me to defend what I have introduced. I do not think, however, that I need detain my readers for any length of time.

It appears to me that Mr. Hobson has not really made any serious reply to my argument from Scripture, as to the time when eternal life is first actually given by God to His sons. This is contained in pp. 154-157 of the RAINBOW for April. He has mentioned some conclusions, to which he supposes Mr. Brown's and my premises ought to lead us, and which I, at any rate, do not accept. But he has not, as it seems to me, set himself really to reply to my arguments from Scripture, that the time when eternal life is given is at the resurrection. I will therefore turn my reader's attention to those arguments for a little space.

While freely allowing that eternal life is now in a true and real sense given to the children of God, I contend that it is agreeable to the usage of Scripture to suppose that it may as yet be only given to them *in promise* (154). In proof of this, I refer to Romans iv. 17, and 1 Cor. iii. 21, 22. My readers will, I think, see that this is

Digitized by Google

a most important point. Mr. Hobson does not refer to it at all. He passes it over as though it was of no consequence. And yet it may be the very point on which this whole question turns.

I next bring forward a good many passages from Scripture which appear to me either directly to assert, or undeniably to infer, that eternal life is now only given in promise, and will not be actually bestowed until the resurrection.

I first bring forward our Lord's own words in Matt. xxv. 46, telling us that it is after the judgment then spoken of that the righteous go into life eternal, even as the wicked then depart to their everlasting punishment. I then show the same important truth taught by Him in Mark x. 30, where he expressly tells us that it is in "the age to come" that His people are to receive eternal life. I pass on then to Romans ii. 5-7, to show that the great apostle of Jesus teaches the same truth as his Master did, and tells us that it is after the day of judgment that God will render eternal life to those worthy of it. I then refer to several passages which inform us that that eternal life which Mr. Hobson and so many others imagine to be a thing now actually given, is, according to the teaching of Scripture, a thing as yet only hoped for and promised (Titus i. 2; iii. 7; 1 John ii. 25). These are surely all-important passages showing us how we are to interpret those other passages which speak of eternal life as now given to God's people. The candid examination of them seems to me to indicate that eternal life is now the property of God's people as a thing promised and hoped for, not as a thing bestowed. Such an interpretation we see from Rom. iv. 17, and 1 Cor. iii. 21, 22, to be, not putting any forced interpretation upon Scripture, but interpreting it on a principle expressly taught us in its pages.

This argument of mine, altogether based upon Scripture, is what Mr. Hobson should apply himself to. But he does not refer to it at all in the measure that it deserves, while he endeavours to evade its force by drawing attention to other points that do not bear upon the question. Thus, he asks, in p. 219, "Is Mr. Constable prepared to say, in like manner, that, when Christians are told they are born again, they are to understand that they will be born again, if, and when, they attain to the resurrection from the dead? and, further, that when told they are now the children of God, they are to understand that they are not the children of God now or yet (any more than the most Christless of men), but will have that manner of love bestowed upon them in the resurrection of the just?" And then he adds, "Surely these three things take their place together, either in the present or in the future." I presume he means by "these three things"—the being born again, the being called the children of God, and the being given eternal life.

To this I reply that I do not consider the first two of these blessings to be identical with the last, nor see the smallest necessity for their taking place together. In the second place, I affirm that

Digitized by Google

there is not in their case anything said of them which would make us look upon them as promised, rather than actually given and enjoyed, and which we have seen to be the case with the gift of "Eternal Life." Let us consider this with regard to the question of believers being now the sons of God (1 John iii. 2).

Is there anything, we ask, in other parts of Scripture to make us regard this privilege as given as yet in promise only? We do not think there is. If there is, let Mr. Hobson point it out. Are believers ever told that it is at the second advent of Christ, or in the age to come, or at the judgment day, that they are to become sons of God? Is this glorious title and character constantly spoken of in Scripture as a thing that is hoped for and promised to be given them at a future time? If all this were said of them, then we should be compelled to look upon the believer's sonship as given only in faithful promise. But these things are not spoken of the believer's sonship with God, and therefore there is no occasion to suppose the privilege to be one hoped for at some coming time. There is no such parallelism as Mr. Hobson supposes.

Pressed by the force of my argument that eternal life is sometimes spoken of as now given, and sometimes spoken of as a promise to be made good at a future time, Mr. Hobson endeavours to evade its force by saying, that eternal life is "*begun* in the regeneration, and is *completed* in the resurrection" (p. 219). His comparisons, and those which other advocates of his view make, are very curious. Thus he speaks of his supposed present gift of eternal life as an "*instalment*," or like a "*bounty* given to soldiers on their enlistment" (pp. 219-223). Mr. Barnet, who writes in the same number of the RAINBOW, and takes the same view which Mr. Hobson does, gives us somewhat similar comparisons. His supposed present gift of eternal life is an "*experimental portion*," "*a first instalment*" (p. 227). We do not think that either advocate will find these curious comparisons in Scripture. We are perfectly satisfied that they exhibit the utter impossibility of maintaining Mr. Hobson's view. Can we imagine an "*experimental portion*" of eternal life? Let our readers explain it, if they can. Can we imagine eternal life to be doled out in first instalments, or in any number of instalments? Can we imagine eternal life divided into parts? No, we cannot. Eternal life is a grand whole, and must be all of it given when it is given at all.

But we must not omit Mr. Hobson's argument to show that Scripture speaks of blessing as now given, and also as now looked for, and yet that no one supposes from such a use of language that this blessing is not now actually enjoyed. "It is so," he says (p. 223), "with the adoption;" we have it, "even now are we sons of God;" but we wait for it also in the future" (Rom. viii. 23). Is this, we ask, a fair argument? Is it of the *same adoption* that the passages of Scripture here referred to speak? No, most

Digitized by Google

certainly. When St. John tells us, that as believers we are now the sons of God (1 John iii. 2), he is not speaking of the resurrection at all. But the adoption which St. Paul speaks of is the resurrection; it is "waiting for the adoption, to wit, *the redemption of our body.*"

HENRY CONSTABLE.

TRUSTING.

I DO not ask that God will always make
My pathway light:
I only pray that He will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet:
I only ask to find His blessed arms
My safe retreat.

If He afflicts me, then in my distress
Withholds His hand;
If all His wisdom I cannot conceive
Or understand—
I do not think to always know His why
Or wherefore, here:
But sometime He will take my hand and make
His meaning clear.

If in His furnace He refines my heart,
To make it pure,
I only ask for grace to trust His love—
Strength to endure;
And if fierce storms around me beat,
And the heavens be overcast,
I know that He will give His weary one
Sweet peace at last.—*The Christian, Boston, U.S.A.*

LIFE AND DEATH IN THE NEW TESTAMENT.

MY DEAR SIR,—The May number of your excellent Magazine has just come to hand. I hasten to make such reply as I am able to your welcome criticism appended to my paper on *Life and Death in the New Testament*, hoping it may reach you in time for your next issue. It is a great favour to me to have my writings reviewed and criticised by so kind, acute, and thoughtful a scholar as you have proved yourself to be. I could only wish it might be in advance of their publication. I am rejoiced to find that we agree so fully on all the main points of the question under consideration; and still further, I am happy to think that we differ even less than you suppose on the incidental points to which

Digitized by Google

you allude. It seems to me that our divergence is rather verbal than actual.

The words, *soul*, *spirit*, *life*, *death*, and other important terms that we are obliged to employ in discussing eschatological questions, have undergone such changes through the influence of the Platonic philosophy and a false psychology, and are now used with such a variety of significations, that it is very difficult to understand each other, if we go deeply into the metaphysics of the subject, without first very carefully defining our terms. This could not be done in any such brief paper as the one now under criticism. I have devoted several hundred pages to an examination of these terms, under the head of Bible Terminology, in my larger volume, *The Life Everlasting*; to which I beg to refer you for a more particular reply to some of the points to which you call my attention. But I think that all that is important for me now to say may be included under a few brief heads.

1. I recognise, and freely admit the distinction you make between the words *nephesh* and *chai* in the Hebrew, and their analogues *psuche* and *zoe* in the Greek; although they are both so often translated by the same word, "life," in our version; and yet we might not draw the line exactly in the same way between them. I agree with you, that *chai* and *zoe* may be considered as abstract terms, and as having a more general application than *nephesh* and *psuche*; and that the latter, as concrete terms, often denote simple personality. But still I think this is rather their secondary sense, and that they are more correctly rendered *life* in most cases, as they very frequently are in our Scriptures, than by the word *soul*; for the word *soul* has unfortunately become so deflected from its original use, and so corrupted by a false psychology, that it certainly gives a false idea in very many passages, and obscures the sense in others. Indeed our Revisers have made some improvement in this direction, though not all that could be desired. It would have tended greatly to the better understanding of the truth, if the diverse ideas always expressed by the words, *nephesh* in the Hebrew, and *chai*, and their representatives, *psuche* and *zoe*, in the Greek, and by *anima* and *vita* in the Latin, and *l'ame* and *l'vie* in the French, and in other languages, had always been rendered by two separate words in our language, instead of by the single word *life*, as is so often done in our version.

2. I think you will agree with me that two sorts of life are predicated of man in the Word of God, both in the Old and New Testaments, but more especially in the New; the one, our natural life received by ordinary generation, which is common to all the children of Adam, and which indeed we have in common with the lower animals, which we call from *psuche*, the *psuchikos*, or psychical, or soulical life; and the other, which is received only by *re*generation by the Divine Spirit, which is peculiar to the children of God by a new birth, and which, from *pneuma* is called the *pneumatikos*, or spiritual life.

There are two classes, and only two classes, of men known to the Word of God. The line of distinction between them runs through the whole Bible, but is more sharply drawn under the Christian dispensation. These two classes are called by a great variety of names, which I need not stop to consider, to denote their peculiar characteristics; but the line of division always remains the same.

Digitized by Google

The New Testament, to which we will more particularly direct our attention, more clearly reveals to us the radical difference between them, and foretells their separate destinies.

The one class are the children of Adam by natural generation; they live after the flesh; they have their portion in this world; they have no life abiding in them. The only life they possess is a psuchical, or natural life; which, in its own nature, is transitory. They are destined to share the fate of all material, earthly, physical organisations and things; and as sinners against God, they are exposed to judicial retribution and destruction. The other class are the children of God by a spiritual birth; they have been begotten by a Divine Progenitor; His own peculiar life has been imparted to them; they are new creatures in Christ; they seek those things that are spiritual and eternal; they live after the Spirit, and are heirs of an eternal life.

The radical distinction between these two classes, and the absolute necessity of being actually born again in order to an eternal life, are among the chiefest doctrines of the Gospel. The necessity, not simply of a moral life, but of a new birth, is very clearly set forth by our Lord in His conversation with Nicodemus, and insisted on everywhere in His teaching. The Gospel of John is full of it, from beginning to end. It is the grand central idea of the Epistles, especially of Paul. It has long seemed to me, that, in arguing the doctrine of eternal life, this prime truth of a new begetting from above (*gennethe anothen*), and a new spiritual birth, should have as prominent and emphatic a recognition as possible; and this, not simply because it is so strongly emphasised in the Scriptures, but also because it is the one point that our opponents are most inclined to evade, or pervert, or explain away. They admit that the old, natural life is defective, imperfect, sinful; and that it needs to be reformed, improved, purified; but this is to be accomplished by the efforts of the individual himself, by the use of the ordinances of the Church, and by the help of Christ, the so-called Saviour. But, after all, it is the same old original life revived, and carried forward into the world beyond, and there perfected. It is not really and actually another life, it is only such by a figure of speech, to denote the change that has been effected in it. This change is only an ethical, and not a radical, fundamental, vital change, which the individual undergoes. In this way they contrive to evade the main force of our argument.

Perhaps I am the more disposed to insist on this point from the fact, that this is the very point where the cloud under which I had been reared, and had exercised my ministry for a quarter of a century, first broke away, and I began to see the light; and when I came clearly to recognise this grand vital distinction, which indeed lies everywhere on the surface of the Gospel, but which a false theology, founded on a false psychology, has so sadly obscured, the truth burst upon my mind in all its fulness; and the doctrine of eternal life only in Christ, seemed to me one of the clearest, most beautiful and glorious doctrines of Divine revelation. Hence in my first volume, written soon after this, and in all my subsequent writings, I have endeavoured to make this point as clear and conspicuous as possible. I have also often wondered why other writers on this side of the question do not insist more strongly upon it.

Digitized by Google

I am very happy to find that Professor Drummond, whose recent work on, *Natural Law in the Spiritual World*, has just come into my hands, sets forth the radical distinction between these two sorts of lives; and the absolute necessity of a new birth, and a new life, in order to an endless existence of any kind, in the most earnest and emphatic manner. I infer, from some expressions he uses, that he considers the views he takes are quite peculiar to himself; and yet they are the very same on this point, and in some cases in almost the same words, that I employed in my *Theological Trilemma*, written fifteen years ago.

Let me refer you to the chapters on *Biogenesis*, and on *Eternal Life*, in his volume, from which I would be glad to quote largely; but I must content myself with only a few fragmentary extracts; and then, in consideration of the importance of this line of thought and argumentation, as I view it, I trust you will permit me to quote somewhat freely from my first work above referred to:

"The Spiritual Life is the gift of the Living Spirit. The spiritual man is no mere development of the natural man. He is a New Creation from Above. As well expect a hay infusion to become gradually more and more living until, in course of the process it reached vitality, as expect a man by becoming better and better to attain to eternal life."

"There is no spontaneous generation in religion any more than in nature. Christ is the source of life in the spiritual world; and he that hath the Son hath life, and he that hath not the Son, whatever else he may have, hath not life."

"If the doctrine of the spontaneous generation of spiritual life can be met on scientific grounds, it will mean the removal of the most serious enemy Christianity has to deal with, and especially within its own borders, at the present day. The religion of Jesus has probably always suffered more from those who have misunderstood, than from those who have opposed it. Of the multitudes who confess Christianity at this hour, how many have clear in their minds the cardinal distinction established by its Founder between 'born of the flesh' and 'born of the spirit?' By how many teachers of Christianity even is not this fundamental postulate persistently ignored? A thousand modern pulpits every seventh day are preaching the doctrine of spontaneous generation. The finest and best of recent poetry is coloured with this same error. Spontaneous generation is the leading theology of the modern religious or irreligious novel; and much of the most serious and cultured writing of the day devotes itself to earnest preaching of this impossible gospel. The current conception of the Christian religion, in short, the conception which is held, not only popularly, but by men of culture, is founded upon a view of its origin which, if true, would render the whole scheme abortive."

"The passage from the natural world to the spiritual world is hermetically sealed from the natural side. The door from the inorganic to the organic is shut; no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. This world of natural men is staked off from the spiritual world by barriers which have never yet been crossed from within. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization, can endue any single human soul with the attributes of spiritual life. *Except a man be born again, he cannot enter the kingdom of God.* It is not said, in the enunciation of the law, that if the condition be not fulfilled the natural man *will not* enter the Kingdom of God. But the word is *cannot*."

"Why a virtuous man should not simply grow better and better until in his own right he enters the Kingdom of God, is what thousands honestly and seriously fail to understand. Now philosophy cannot help us here. Her arguments are, if anything, against us. But science answers to the apppeal at once. If it be simply pointed out that this is the same absurdity as to ask why a stone should not grow more and more living till it enters the organic world, the point is clear in an instant. He who lives the spiritual life has a distinct kind of life

Digitized by Google

added to all the other phases of life which he manifests—a kind of life infinitely more distinct than is the active life of a plant from the inertia of a stone." "The difference then between the spiritual man and the natural man is not a difference of development, but of generation." "It is a distinction of quality and not of quantity."

"It is a new and Divine possession." "It is the manifestation of a new nature." "It comes not from generation, but from *re*-generation." "It ought to be placed in the forefront of all Christian teaching that Christ's mission on earth was to give men life. 'I am come,' he said, 'that ye might have life [zoe] and that ye might have it more abundantly' [or rather exceeding abundantly.] And that he meant literal life, literal spiritual and eternal life, is clear from the whole course of His teaching and acting. To impose a metaphorical meaning on the commonest words of the New Testament is to violate every canon of interpretation, and at the same time to charge the greatest of teachers with persistently mystifying His hearers by an unusual use of so exact a vehicle for expressing definite thought as the Greek language, and that on the most momentous subject of which He ever spoke to men."—*Drummond's Natural Law in the Spiritual World.*

In my *Theological Trilemma*, written fifteen years ago, I say:

"The Gospel is not only a new and higher revelation, but the life itself that is revealed is a new and higher life, and those who are the subjects of it are new creatures. 'If any man be in Christ he is a new creature.' Not new in some metaphorical sense, denoting simply that he is a reformed man; that he now forsakes his old way of sin, and begins to regulate his life by a higher standard of morality; that he now seeks and finds his enjoyment in higher things. It means all this, but infinitely more. He is *actually* a '*new creature.*' He has the beginning of another life in his soul. He does not lose his identity, for *it is the same soul that receives the new life*. But its former life was natural only; this is spiritual. It has hitherto lived only through the body. It now begins to live through the sprit also. The old Adamic nature still survives for a time, but it goes to death, and the soul that was associated with it must have shared in its destiny had it not received this new life; but now, after this natural body shall go to corruption, the renewed soul will take to itself a spiritual and incorruptible body, in which it will live for ever.

"This new life in the soul is a spiritual life, but none the less real and actual because it is spiritual, but infinitely more so. We would be glad so to emphasize the idea of its actuality that our meaning will be understood. It is a mistake—the great mistake that is made by most persons in considering spiritual things—to fritter away their reality in tropes and figures, to suppose that they are unreal, that the new birth is not a new *birth* in any other than a tropical sense; that the spiritual life in the regenerated soul denotes only a purified condition of the soul under its own life, which is the only actual life the soul ever has.

"The old life of the soul is mortal; this is immortal, and is as distinct from it as any other two kinds of life in nature can be. It lifts the soul out of its former condition into a higher sphere. Its condition and destiny are altogether changed.

"There is no such thing in nature as spontaneous generation or re-generation. No object takes to itself life, even of the lowest kind, by any inherent power of its own. It is the prerogative of God alone to confer it. All life, of whatever kind, must be communicated directly from Him, the source of all life. Much less can any human, dying soul take to itself this new life by any effort of its own. It is the prerogative of the Spirit of God to give it. The soul may indeed put itself into a receptive condition. It may seek this life from Him, but from Him alone it must come.' 'Of His own will begat He us through the word of truth,' 'which were born (begotten) not of blood, nor of the will of the flesh, nor of the will of man, but of God.'

"This new life in the soul is eternal, because it is spiritual. It is the *pneuma*, the breath of God Himself; the same that animates Him who liveth for ever. The old life is the same with that of his natural progenitor. The new life is the same with that of his Spiritual Progenitor. All the inferior forms of life are transitory. The objects they animate are earthly and go to decay. The whole material universe, with all that it contains of organized matter and life, will pass away, and be dissolved into its original elements, to be again reformed into the

Digitized by Google

new heavens and new earth wherein dwelleth righteousness; but the regenerated soul of man, purified by the Spirit dwelling within it, from all its carnal dross, and clothed with its new spiritual body, will survive the wreck and dissolution, and live in the presence of God, pure, immortal, and blessed for ever."—*Theological Trilemma*, pp. 152-4.

3. Now, admitting this important distinction, as I trust you do, between these two sorts of life, the question arises, "By what term shall we designate them?" If we are to call them both simply "life," without any qualifying word, as is too often done in our common translations, this radical distinction is greatly obscured, and with the ordinary reader entirely lost sight of, in many very important passages. If we call one of them the *psuche*-life, and the other the *pneuma*-life, as you suggest, we are met by the difficulty that, under the influence of the prevalent Platonic philosophy, these two words, *soul* and *spirit*, have been so deflected from their scriptural sense, that, with most persons, they have become almost synonymous. Not one person in a thousand can be found to give any intelligible account of the difference between them. Indeed, all our dictionaries define them in almost identical terms. I have attempted to bring out this their distinctive difference as clearly and briefly as I could, by using the compound words *psuche*-life and *zoe*-life. You question the propriety of these terms, because the term *zoe* of itself covers all sorts of life. I see the point of your criticism and freely admit that, as a question of simple dialectics, you are correct. If we are to fall back on the radical sense of the word, I have committed a verbal solecism.

But I think you must perceive that the terms you suggest, "the *psuche*-life and *pneuma*-life," in the place of the *psuche*-life and the *zoe*-life which I have employed, are open to the very same criticism which you bring against my terms. For the Divine *pneuma* or *ruach*, translated Spirit, is equally the source of all life. So that, in fact, the *psuche* is given by the *pneuma* as well as the *zoe*. "Thou sendest forth thy Spirit (*ruach*=*pneuma*); they are created." "Thou takest away their breath (*ruach*), they die" (Ps. 104). "They all have one breath (*ruach*)" (Ecc. iii. 19). It is only by employing this term *pneuma* in a special sense, *par eminence*, just as I do the term *zoe*, that it designates the higher supernatural life in distinction from the natural or lower life. We would therefore gain nothing on the score of dialectics by your substitution, while much would be lost from the fact that our modern psychology and pneumatology have utterly confounded the distinction between soul and spirit.

What *life* is in its ultimate essence, is a mystery that no one can fathom. We only know that it is a formative or organizing principle, which operates variously under various conditions. In one case we have, as the outcome, a vegetable organism with a vegetable life; in another, an animal organism with a psuchical life; and in another, what is called a spiritual organism with a spiritual life, and which is called in Scripture *he zoe aionios*, the life everlasting, or simply *he zoe*, the life. And sometimes only *zoe*, life, as it were by synecdoche to include all that is meant by a holy, blessed, endless life, and which I have phrased "the *zoe*-life" to distinguish it from the *psuche*-life, which is perishable.

Now you say this is equivalent to saying life-life. Very well, let it be

Digitized by Google

so. I have the sanction of the Scriptures in reduplicating a word to give it emphasis, even if it means nothing more than this in your view. This was the Oriental method of speaking emphatically, and which we even now sometimes practice. The Prophet said (Is. xxvi. 3), "Thou wilt keep him in (*shalom, shalom*) peace, peace whose mind is stayed on thee;" but it is rendered in our common version "great peace." So we have in the Greek *aionas aionon*, which we translate "for ever and ever"; and criminals are condemned to be hanged till they are "dead, dead." But I did not intend this for a simple reduplication of words that are precisely synonymous, but rather for the purpose of explaining or qualifying the term used. I think I have here also the authority of the Master Himself, as well as that of all the sacred writers, for understanding these two words *psuche* and *zoe* as designating the two sorts of life, of which they so often speak.

The language they used was so complete and rich in terms, that they had no need, as our missionaries to barbarous peoples have, to invent new ones for the expression of new religious truths; but they often took a common word and set it apart, as it were, "from a common to a sacred use." In this way the word *zoe*, which was a somewhat abstract term for life of any sort, was adopted and taken up into a higher service, to characterize the peculiar life which is given in regeneration; and the word *psuche*, which is a concrete word, was left to designate the life (implying often the substantial personality) which we receive in our ordinary generation, and which is common to all men, whether natural or spiritual.

I need not inform such a scholar as you are, that this word *psuche* is never used in the Scriptures to designate any other principle of life than that which is common to all men. The adjective *aionios* is never coupled with it. It is invariably treated as perishable and transitory: in all the 105 times, in which it occurs, not one instance can be pointed out in which it is employed to designate the principle of life, which is peculiar to those who have been born again; while, on the other hand, the word *zoe* is invariably employed to designate this higher life. Though its primitive sense makes it applicable to all sorts of life, it has been so specialized by the sacred writers, that in all the 150 times in which it occurs in the New Testament, not more than seven or eight passages can be found in which it has not evidently exclusive reference to the Deity Himself or His regenerated people. Even these few exceptional cases, if they be such, would seem to prove the rule. Take the most striking one, which you yourself have quoted. "For what is your (*zoe*) life? It is even a vapour (or rather, *ye are even a vapour*) that appeareth for a little time and then vanisheth away" (James iv. 14). Now if you will lay the emphasis on the pronoun *your* life, &c., where it evidently should be, you will get the force of this apparent exception to sustain the peculiar use of the word. It is as though the apostle had said, Your own natural life is vain, unreal, illusory, fleeting in comparison with THE LIFE that is in the children of God by a new birth. This is the only real, true abiding life.

This is the great truth to which our Lord would direct the attention of His hearers in His memorable discourse, as recorded in the sixth chapter of John's Gospel, "I am the Bread of Life. If any man eat of

Digitized by Google

this Bread, he shall live for ever. Your fathers did eat manna in the wilderness, and are dead." They had a natural life, a psuche life; and even the material food that was miraculously given did not avail to perpetuate it. But "my flesh is meat *indeed*, and my blood is drink *indeed*. Except ye eat the flesh of the Son of man, and drink His blood, ye have no life (true life) in you," or rather, "in yourselves." So again, in the First Epistle of John, "He that hath the Son hath life, and he that hath not the Son hath not life." I might fill many pages with citations in point; but these will suffice.

You cannot have failed to notice how many of the most familiar terms in the Greek and Hebrew languages have been specialized, and consecrated to religious uses. Take for example the word *thanatos*, death. Though it may indicate the cessation of life of any sort, it is employed more especially and emphatically to denote what we call the second death, or real, actual, final death. And in this sense it is more commonly contrasted, not with *psuche*, but with *zoe* in the Scriptures. There are not a few passages which cannot be understood in any other sense. It is by disregarding this fact that so much confusion has arisen on this subject.

The word *baptizo* which, with its cognates, denotes any sort of dipping or immersion or submersion, has been so consecrated to religious uses, that it now hardly suggests any other idea than a religious rite; and in view of the various methods of practising it which have sprung up, it is quite proper to speak of "baptism by immersion," "baptism by effusion," "baptism by sprinkling." But to one who insists on adhering strictly to the primitive signification of the word, to say baptism by immersion, seems little better than saying *immersion by immersion*, just as *zoe* life seems like saying life-life.

Perhaps no phraseology could be employed in treating of so abstruse a subject that would be entirely acceptable to all those who look at it from different standpoints. But I have done the best I could from my own standpoint, and I think also that I have the sanction of Scripture. At least, I have succeeded in calling especial attention to a very important truth, and believe I have made myself understood, which is my special aim in all my writings.

Now let me add a few thoughts as to the beginning of this new life, a correlated point, which I think has suggested your criticism, but in regard to which I think there is really less difference between us than you may suspect, even if there be any at all. At any rate, I cannot hold with Mr. Constable, and those of his school, that the eternal life is altogether in the future, and can begin only after the present life has passed away. Indeed, I am so thoroughly persuaded of the commencement of this new life, this side of the grave, that I have no faith whatever in the notion of a possible *post mortem* regeneration, which I am sorry to see has the favour of so many of my Christian brethren. Mr. Hobson has so ably and conclusively argued the question, "When is Eternal Life first given?" in the RAINBOW for this month (May), that I am saved the trouble of arguing it further. Still I am inclined to think that the difference between him and Mr. Constable may be more apparent than real. The same perplexing question of the *terminus à quo*, of our natural life may be raised. One person might fix it at the period of

Digitized by Google

conception, another at that of what is called the quickening of the embryo, and another at the actual birth. The vital principle which we term "life" begins its work of organization immediately after the act of begetting, though it is not customary to include the period of gestation in the length of our life; but it is actually a part of it.

When we consider that the Greek verb *gennao*, which is so often and so unfortunately rendered "to be born" in our Scriptures, actually means to beget, or to conceive, and only means to be born in some of its exceptional and remoter senses, it is easy to perceive how misapprehensions among the unlearned, and disputes even among scholars, are likely to arise on this very point. I have been accustomed to bridge over this chasm of difference between brethren so as to agree essentially with both parties, by holding that this act of spiritual begetting—or this being begotten from above, so often and mistakenly rendered in our version "being born again"—actually takes place—and indeed must take place if at all—in this life, and that we may be considered as *in embryo* until the resurrection, when we may be said to be actually BORN into THE LIFE EVERLASTING.

If you ask what is the receptacle or matrix of this new principle of spiritual life? I answer unhesitatingly, *the soul of man*. Hence the anomaly of which Paul speaks in Romans seventh chapter, of two laws of life, or two sorts of life, in the same person, struggling with each other for the mastery. The one a formative principle of life which comes from natural generation, and which organizes only a natural body; the other the formative principle of life which comes only from a Divine generation, or what is called *re*-generation from above, and by the operation of which a spiritual body is organized. But, by the grace of God, though the struggle is severe, it is not a doubtful one. As Jacob supplanted Esau in the birth, so this new life in the soul of man is destined to supplant that which was first, and to inherit the promise of "length of days for ever and ever." "That is not first which is spiritual, but that which is natural, and afterward that which is spiritual." In this light, such passages as the following, referring to the two lives which unfortunately are not distinguished in our version, are perfectly luminous. "He that loveth his life (*psuche*) shall lose it, and he that hateth his life (*psuche*) in this world, shall keep IT unto life eternal (*zoen aionion*)." Hence the *psuche* or soul of man (denoting a personality rather than a simple essence) may live for ever, not however with its own natural life, but only as a new life (*he zoe*) shall be ingenerated within it. Take an example from the natural world to illustrate: There are two living grubs before me, of the same appearance, and equally active. By and by they both go into a chrysalis state, and in due time, one of them emerges from the state of apparent death, a beautiful butterfly. It is the same creature as before this transformation, and yet not the same either in its nature or appearance. Its identity only has been preserved. But as for the other, there is no such transformation. It has lived only the life of the grub, and perishes as a pupa. Why is this difference? Naturalists tell us that in both of these grubs there was the possibility or germ of this second life, but in the one case it had been blighted or destroyed by those microscopic parasites that infest such grubs, and destroy this hidden life, without doing any injury to

Digitized by Google

their natural vermicular life ; and in the other only, this germ of a lepidopterous life had been preserved intact and allowed to develop into the butterfly. Here is a striking scientific illustration of a spiritual truth which I would commend to Professor Drummond for treatment in some future edition of his very popular work, *Natural Law in the Spiritual World.*

Let us take one illustration more ; and then I must bring to a close this paper, which, on account of the importance and suggestiveness of the theme, I have extended greatly beyond my original purpose. I hold in my hand two fresh eggs, which are equally good for culinary purposes, and in which there is no apparent difference. But let them be subjected to the process of incubation, and only one of them will yield a living bird. The other will yield nothing but rottenness and corruption. The secret of this difference lies in the fact that only one of them had been fructified previous to the process of incubation. Here also is a scientific fact which the advocates of the doctrine of conditional immortality may well use, and to which I would also invite the attention of those who hold to the possibility of a *post-mortem* regeneration, for those *who die* with *no* spiritual life in them.

I find in writing for your excellent Magazine, that I must consider well what I say, and the language in which I say it, or my acute and scholarly English friends will take me to task for some actual or fancied indiscretion. But they do it so kindly that I cannot possibly take offence. Indeed, I rather enjoy it. At least, it discovers to me the comforting fact that I occupy a position very near the centre of gravity among them, and am actually nearer to them all than some of them are to each other. *In medio tutissimus ibis.* You do not quite like the way in which I draw the distinction between the *psuche* and the *zoe.* Not long ago, Rev. Mr. Hobson objected, though very courteously, to my insisting so strongly upon the fact, which he himself admitted, that the phrase *aionios thanatos* is nowhere found in the Scriptures. My highly respected friend, Rev. Mr. White, would like to have me agree with him as to the conscious state of the dead. While my brethren of the Conditional Immortality Association think I would be nearer right if I held with them to the complete dissipation of the soul in the first death.

Now I am quite happy to concede to them all the liberty to hold their various opinions on outlying points, which I cannot see as readily as they do, while they agree so perfectly with me on the great main question of eternal life only in Christ, which outranks them all ; and I shall be quite content if I can serve only as a *vinculum* to hold the extremes together that we all may lovingly and heartily unite in opposing the most insidious, seductive, mischievous error that ever invaded the Christian Church or hindered the progress of the Gospel.

Yours for the faith once delivered to the saints,

J. H. PETTINGELL.

739, Corinthian Avenue, Philadelphia, Pa., U.S.A.,
May 16th, 1885.

REMARKS ON THE ABOVE.

To have been the means of drawing from Mr. Pettingell the above deeply interesting addition to his former article, reconciles us to our

Digitized by Google

audacity in presuming to criticise him on a single point. If we are not mistaken, the value of his present contribution lies rather in its many-sided suggestiveness as to the main theme of which it treats, than in its completeness or sufficiency as a reply to our observations—although in this respect also it is, to say the least, extremely gratifying. It would scarcely be going too far to say, that the sole end we had in view is gained by Mr. Pettingell's frank admisson that his compound term, "zoe-life," is, strictly speaking, indefensible. We thank him much for his candour. It is true that he thinks his terminology justifiable, considered as an accommodation to the confusion of modern ideas. On this, probably opinions will differ. For our own part, while we readily grant the necessity for making all understand us whom we seek to instruct, we are satisfied that it is easy to do more harm than good by conceding too much to a confessedly unbiblical style of speech. Because modern theologians habitually confound "soul" and "spirit," is that any reason why we should not humbly insist on the distinction, and frame our speech accordingly? The very illustration Mr Pettingell gives of the way in which phraseological concession works, only confirms our own deep conviction that more harm than good is done when unscriptural phrases are used, save under dire passing necessity. For many years we have never allowed ourselves such a solecism as "Baptism by immersion." In a court of law indeed, where common consent, as embodied in popular practice, must pass as the only possible standard of judgment as to what baptism is, we might let the mongrel phrase go unchallenged; but to use the phrase in biblical exposition, save under protest, would, to our thinking, be helping to keep falsehood in currency for truth.

To return to the matter in hand, we may perhaps remark that, greatly as we are pleased with Mr. Pettingell's candour, and satisfied as we are with the above-named concession so far as it goes, we should have been more completely content if our veteran brother had gone just one or two steps further; for we have to own some difficulty in understanding him at a point or two, and we have a surmise that his avowed anxiety to make traditionalists understand him, lies at the bottom of the mischief. He admits that "zoe-life" is, strictly speaking, neither more nor less than "life-life;" and he does not pretend that he meant this merely as an example of oriental reduplication for the sake of emphasis, of which he half playfully gives us illustrations. He freely admits that he intended hereby to signify life, not merely eminent in degree, but distinct in kind, and distinct as contrasted with psuche-life. Our objection to this—and we own to a shade of disappointment that he has not noticed the *point* of it—is, that whereas the primary meaning of *psuche* is "soul," *zoe* is *actually combined with "soul" to qualify it* in the notorious standard Bible phrase, "living soul." This very phrase, let us say,—standing where it does at the beginning of things in Genesis, and reproduced as it is in 1 Corinthians xv., as forming one side of one of the grandest contrasts in the Bible,—is to us a classic, thought-guiding, and speech-framing phrase. It proves conclusively that the primary meaning and pervading sense of *nephesh* in the Hebrew, and *psuche* in the Greek, are not "life" but "soul;" since, "man became a *living life*," would be a solecism indeed. Regarded

Digitized by Google

from this point of view, Mr. Pettingell's contrasted compound phrases plunge us in inextricable difficulties. "Soul-life" and "spirit-life," we could understand: but "soul-life" and "life-life," we could not, from the Biblical point of view, at all understand. Just as it is easy to understand "moon-light" and "sun-light," but hard to grasp what can be meant by "light-light." Once, indeed, concede that *psuche* itself, as well as *zoe*, means "life" in the abstract—which is, to our mind, to turn down one of the bye-paths leading away from Bible thought and speech—and Mr. Pettingell's meaning begins to dawn upon us. He would then seem to say: Here are two kinds of life, one distinguished as *psuche*, and the other as *zoe*. And we now take it that this is really what he means. The only objection is, that, in our opinion, it simply is not true. *Zoe* means all life, and not merely a kind of life, and *psuche* means,—at least primarily,—not life, but that which lives, something that possesses life.

We observe with pleasure that Mr. Pettingell himself uses "spirit" and "spiritual" (*pneuma* and *pneumatikos*) to distinguish that life which is eternal. This, in our judgment, is as it should be, and we earnestly hope our revered brother will yet see his way to be completely satisfied with this means of discrimination. For, to be perfectly candid, we do not in the least see that the same objection lies against this method of qualifying the higher and enduring life, as against the method which Mr. Pettingell has so extensively adopted. "Spirit," in antithesis to "soul," does really mark a well-grounded distinction as to the *kind* of life intended; for, although (as Mr. Pettingell, with his characteristic shrewdness, does not fail to remind us) the Spirit of God is the source of all creature life, and so the source of life to the human soul itself, always and necessarily; still that is but a fragment of the whole case. It has further to be considered that man himself, as man, has a spirit as well as a soul (as Mr. Cocorda well sets forth in his article on "Psuche and Pneuma" in our present issue), although the spirit is more or less morally dormant until man is begotten again of God; that the Divine begetting results in man's spirit being quickened into holy Godward activity, fellowship, and power; that the Holy Spirit itself dwells in and energises the quickened spirit of man; that these spiritual conditions furnish the essential elements of the growing Christian life; and that the Christian, in all his parts and powers, is destined, in resurrection, to become—like his Redeeming Lord—a SPIRITUAL MAN (see Canon Evans' luminous words on the opening pages of this number). Now if these great facts do not warrant us in marking the life everlasting as distinctively spiritual life, it would seem as though they had been spread out on the page of Revelation in vain. The profound contrast drawn by the Apostle Paul between the first Adam as "a living soul," and the second Adam as "a life-giving spirit," is surely sufficient to set this matter of fitting phaseology at rest. The contrast, it will be observed, does not consist in the *presence* of "life" (*zoe*) in the second Adam and its *absence* in the first; but in the mere possession of it by the first as a *Soul* Man, as against the power to confer it of the second, as a *Spirit* Man.

We have only to say in conclusion, that if it should still appear to Mr. Pettingell that we are needlessly fastidious in our respectful declinature

Digitized by Google

of his phraseology at the one point named,—as incongruous, confusing, and possibly in the end misleading,—we must humbly submit, pleading only that we are animated by the one great concern to find a way back from that very "deflection" from Bible thought and speech, which he himself so earnestly deplores. Is there no way out of the wood? We are persuaded there is. There is one way—only one. It is to respectfully insist on speaking of "soul" as the Bible does. That will bring our popular psychology right. Nothing else will. "Spirit" will then come right of itself. "Regeneration" will then be simplified. The existence of a *spirit* "matrix" in every human soul for the reception of a higher and immortal life will be evinced. Our Divine Redeemer's relationship with the whole human race will then be greatly cleared up; and the essential grounds for a resurrection of all men will be disclosed, and the evidence of its certainty be felt in its native force. Above all, the notion of a necessary inherent human immortality will fall of its own weight; and the grand disclosure of Divine favour will shine forth more harmoniously and resplendently than ever, that while "the wages of sin is death," "the gift of God is eternal life in Christ Jesus our Lord."—ED.

WILL THERE BE TWO MODES OF ETERNAL LIFE?

WILL there be two modes of life in the everlasting state, one perfect as to the whole manhood, the other confined to a form of spirit-life which has no share in resurrection, or in the sudden transformation of the waiting watchers at the Lords coming?

Men who accept the New Testament, have no doubt in the full salvation of their manhood, for they think that they have embodied in their church-creed all that is taught on the matter. What if some testimony yet remains unconsidered, which goes to show that under certain conditions there may be an everlasting mark of inferiority stamped upon some who shall not finally perish? What evidence is there that looks that way? Let us ask Paul, Peter, and John, if they have any light on this point.

1 Corinthians, v. 1 to 5, gives a case of fornication, otherwise incest, which exceeded Gentile viciousness, allowed to exist in the Corinthian Church. A man had taken his own father's wife. She might be one of several, for the early churches were not clear of polygamy; but even then the case was outrageous. The Church was not sensitive to its own purity, but the reverse, puffed up. And, sorrowful at the sight of such depravity, Paul commanded the expulsion of such a transgressor from the Church. This is the solemn injunction, *i.e.*, "For I verily, being absent in body, but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Paul did not give up all hope of salvation in this case. The Peshito reads, "For the destruction of his body, that in spirit he may live in the day of the Lord Jesus Christ." So

Digitized by Google

then there was a life possible and desirable even though the body might be destroyed. Corinth was so notoriously lewd that the very *word* "to Corinthianize" was proverbial among the Gentiles for licentiousness. It may be that some allowance is here made for the evil influences to which the members of this Church were exposed. Anyhow Paul hoped to secure life for the spirit of this sinful member of the Church even when he commanded his expulsion from the Church, and used the power given him as an apostle, not for destruction of the whole man, but for his bettering. This man repented deeply of his sin in his lifetime and the destructive sentence was cancelled in his case, but the apostle speaks as though he might not do so, and even then might live in spirit.

Paul had already written in chapter iii. 15, of a foolish builder on the true foundation, losing all his work, and being himself *rescued* as from a fire, but there he does not tell us how much he lost; but in chapter v. 5, he carries the case to the same scene of judgment at the Lord's coming when only the spirit is redeemed. Could the first readers fail to connect these two passages together? In the very next verses, chapter iii., 16, 17, he prepares the way for the solemn teaching of chapter v. 5. "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?" "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The rest of the chapter and the next are in one sense, parenthetic, and the opening of chapter v. works out the lesson of chapter iii. 16, 17, in its practical bearing on the purity of the Church and the very solemn steps required to defend it from defilement.

One of the three witnesses, Paul, teaches that there is possible, without entire loss of life, such a falling short as leaves the believer to be counted unworthy to obtain the resurrection of the dead.

If such light on the future was given to Paul and formed a part of his teaching, well known to those who heard him, it is not unlikely that it will be adverted to in other parts of his writings. And so it is. In writing to Timothy, 1 Ep. chap. i. 19, 20, Paul speaks of some who have put away faith and a good conscience, and made shipwreck of faith, and names two men of this class, "Hymenæus and Alexander; whom," he says, "I have delivered unto Satan that they may learn not to blaspheme." Timothy would see that Paul had not wholly given these men up, but he knew Paul's doctrine too well to need being told what would happen in the day of the Lord if they did not learn to amend their ways before that day. In this case they never could attain to the resurrection of the dead.

If such light was given to Paul, did it influence his life as a believer? Why did he so earnestly strive to attain to the resurrection from among the dead, if all who believe are sure to come to it, whether they strive for it or not? If he saw the question of a believer's future to be double and not single—life in full glorious manhood, such as he sets forth in the end of this chapter, Phil. iii. 20, 21, where the lowly body is changed into the likeness of our Lord's glorious body, and another life in the spirit, when the body is destroyed—then he might well aim high and run energetically, just as he speaks of doing in verses 12 to 14, which follow this about striving to make sure of the resurrection.

Digitized by Google

But we promised to consult Peter on this question. The words which most directly refer to our question are in 1 Peter iv. 6: "For unto this end was the Gospel preached even unto the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Now these dead ones embrace those who perished in the deluge in days of Noah, and in the Syriac they are called "souls gathered in Sheol," and are said to have been preached to by Christ when He had died in body but lived in spirit; even those whom men look upon as the chief of sinners, Peter shows were not beyond the mercy of Christ, and that when in their case salvation could only be partial. In the case of these Antediluvians there was an enormous defilement of the body; for the Lord pronounced the very earth corrupt because of them. If then it be a law, which God will never repeal, that men may so corrupt their bodies which he has so fearfully and wonderfully made, that there remains nothing for them but destruction, should salvation ever reach such anywhere it must be partial and not full and entire. But is there another view of this preaching to spirits as the Greeks have it, and to souls in Sheol as the Peshito reads? Yes, but it is modern in comparison with the other. Before Augustine and one or two others, whose influence was great, the preaching was held to have taken place between the crucifixion and the resurrection. But their view made it to be Noah's efforts to save the men of his time. Which best suits Peter's purpose in this Epistle? He would have believers so to live as to win unbelievers over to Christ, 1 Peter ii. 11, 12: "Beloved, I beseech you, as sojourners and pilgrims to abstain from fleshly lusts which war against the soul, having your behaviour seemly among the Gentiles; that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation." What the apostle wants is holy and beneficent living which shall win heathens to glorify God. By well-doing he would have them silence ignorant and foolish men, verse 15. He bids them honour all men. What even the ungodly? Yes, for they may become, under right Christian example, worthy of honour. Servants are shown their duty even to froward masters, and urged to behave well even though they have to endure griefs, suffering wrongfully. Then Peter shows these disciples how their Master, Christ, bore like treatment even unto the death of the cross, and all without any evil desert on His part. He bore our sins in His own body on the tree. His life was our example, and we have been called not only to believe on Him but to suffer for His sake. But if Christ suffered to save sinners, so should His servants. Then Peter speaks to wives who may have husbands who do not believe the word, about gaining them over to Christ by their holy behaviour. After a few words to husbands, and one or two to the brethren at large on unity of mind, compassion, brotherly love, tender-heartedness, and humility, he takes up afresh his plea that they should seek not to alienate evildoers, but to win them. "Render not evil for evil nor reviling for reviling, but contrariwise blessing." After quoting freely from Ps. xxxiv., he returns to the matter of so living as to win even bitter opponents from their opposition, and by word, action, and, if need be, suffering, striving to overcome their hostility and putting them to shame. And now he brings Christ before them afresh, as he had

Digitized by Google

brought Him before Christian servants in the chapter before this. But is he merely presenting Him in the same light in both references? Or does the apostle's reference to our Lord's work in chapter iii. set forth a deeper effort of His to save the lost? Not the latter, says one school of expositors. Peter only means that Noah preached to those disobedient men by the inspiration of the Spirit of Christ all the time he was building the ark. But, if this were what the apostle meant, it would have better suited his purpose of inducing Christians to labour for the good of others in word and deed—and this is what he does aim at—to have pointed directly to Noah's example for their imitation. That he does not do so is fatal to this view. Therefore we must affirm that our apostle, in quoting our Lord's suffering unto death, and then immediately adding, "He lived in spirit and preached to the souls in Sheol (Syriac), or as the Greek has it, "the spirits in prison," meant to show Christians a further effort of their Lord to save the lost, and one reaching beyond what He made on earth and different from what He is making through His church.

Then he places this effort between two very notable events in our Lord's history. The first of these events is His dying in body, and the second is His ascension into heaven, where He sits at the right hand of God, "angels, authorities, and powers, being subject unto him." After this, our apostle, as his manner was, turns the example of Christ to account for the promotion of holy living, warning believers to shun the lusts of men and live according to the will of God. He tells them that they have already lived long enough in the service of sin, when they wrought the will of the Gentiles, walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. Then he adds, their former associates "think it strange that they do not run with them to the same excess of riot" as beforetime, and speak evil of their holy behaviour. But he says these detractors "shall give account to him that is ready to judge the quick and the dead." And having now carried his readers' minds to the coming judgment, it is as if he felt that the question would arise, in view of that solemn scene, What did Christ aim to accomplish by preaching to the souls in sheol? And he answers it thus: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in the spirit." Now, what is the severest judgment that men in the flesh can pass on a fellow man? Ask the Christian martyrs who have been doomed to have their bodies slowly burnt to ashes, and those ashes scattered on the waters of some river which were rolling to the sea, that the particles of their consumed bodies might be diffused in the mighty mass of the ocean. This was a judgment according to men in the flesh, and it extended as far as men could go; they could kill the body, but they could not kill the soul. After a like judgment, which will shut out from a glorious resurrection at the coming of the Lord, may it not still be possible that those in sheol, or hades, who accepted the good news which Christ preached unto the dead, may live to God in the spirit, although they never attain to the full redemption of their manhood? Is there any more natural method of accepting the words of Peter than the above? If not, then he answers our question at the head of this paper, as Paul

Digitized by Google

does; and both apostles have at heart the salvation of man's highest nature—the intelligent spirit—when they give us a glimpse into the future.

When we turn to John we do not get the same explicit testimony as that of Paul and Peter, but he has a passage which will harmonise with their teaching. In first Epistle, v. 16, John says: "If any man see his brother sinning a sin not unto death, he shall ask, and God shall give him life for them that sin not unto death, for there is a sin unto death. Not concerning this do I say that he should make request" (R.V.). Observe, 1st. That the supposed sinner is a Christian brother: "If any man shall see his brother sinning a sin not unto death." 2nd. That in the early Church it was known that brethren might fall into sin about which it was hopeless to pray. 3rd. That this giving up of the case of a sinning brother dovetails with Paul's solemn command to the Church at Corinth, "to deliver the incestuous person who was among them to Satan, for the destruction of the body" (Syriac). And yet, since such an one, however overtaken in sin, had aforetime become a brother through faith in Christ, why should he be wholly given up for lost? Even if he fell short of that glorious prize for which Paul so earnestly raced, and which he called the resurrection from the dead, "his spirit might yet live in the day of the Lord," as Paul puts it. He might "live to God in spirit," as Peter presents the idea, and yet for ever rank below those faithful children of God whose hope is on the Lord, and who shall be like Him when He shall appear, seeing they have "purified themselves even as he is pure?"

Just before the beautiful passage setting forth our sonship and its glorious prospects, at the opening of the third chapter of his first Epistle, John has cautioned believers against that loose living which will make them ashamed before Him at His coming. These are his words: "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed at his coming" (1 John ii. 28). And surely such as are out scarcely saved, and are rescued as from a fire, and do not share the full redemption of our manhood, are of this class. How can such as these have that boldness in the day of judgment which John so earnestly urges believers to strive after?

In our judgment, then, these three witnesses, which we have called before us, and who are of the very chief of the apostles, all say "yes" to our question, "Will there be two modes of life in the everlasting state."

But it may be asked, Why raise such questions as these which disturb our established notions? We answer, such enquiries have their "uses," as the old preachers would have said. Have we accepted all the light that this subject, as above illustrated, may throw upon certain sayings of our Saviour, which have to do with men's future destiny? In Matt. xi. 21, 22, he tells us the men of Tyre and Sidon would have repented in sackcloth and ashes if they had enjoyed the privileges with which Chorazin and Bethsaida were favoured. And He, the appointed Judge of all, added that it should be more tolerable in the day of judgment for those two desolated cities, than for these populous, but unreformed Galilean ones. Now, in the light of our subject, can we not see that these sons of Tyre and Sidon may yet hear good news,

Digitized by Google

which shall give life in the spirit, such as Peter represents the Antediluvians as attaining? Then Jesus said similar words about Sodom. Its people had become too corrupt to share God's providential mercies. Sodom was swept off by a stroke swifter than the great deluge of water. Her doom seems to have antedated the great fire-flood of which Peter speaks in his second Epistle, chapter iii.; or may we not perceive, in the doom of Sodom and its neighbours, a type of that future doom of the finally unsaved which Jesus Christ called the Gehenna of fire? And yet He who knew all things, and needed not that any should testify of man, spake even of Sodom as of a less-hardened disposition than Capernaum, and foretold that the former should fare better than the latter in the day of judgment. If Sodom, though shut out from resurrection glory, may yet have a share in the gospel of life which reaches the spirit, this will be a more tolerable judgment than the doom of utter ruin. Does not this view harmonize better with our Lord's words than either the notion of a milder, but fatal death stroke, or that of a less severe, but still unending misery? Space forbids our adverting to other words of Christ, which would dovetail with our theory of a two-fold salvation.

We want to observe that it is fitted to stimulate the cultivation of personal purity, or that "holiness, without which no man shall see the Lord." Let every believer remember that, if he stood alone on the earth, he would still have a character for personal purity to maintain before God; he would be a priest in charge of a temple fearfully and wondrously made by the Divine hand, namely, the temple of his body. But He, whose Spirit dwells therein, is holy; yea, so gloriously holy that the seraphim who stand in His presence veil their faces before Him, and strive with each other as to who among them can best celebrate this glorious perfection. One cries to another, saying, "Holy, holy, holy, is the Lord God of hosts." Now our instructions as believers in Christ are, that "we should deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world," as well as that we should be "looking for that blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself for us, that He might redeem us," not from future misery merely, but "from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." (R. V.) In resisting and overcoming evil, what motive can sustain us stronger than the joy set before us, of attaining full and glorious likeness to our risen and exalted Lord? "Every one that hath this hope," strong and active in Christ, "purifieth himself as his Lord is pure" (1 John iii. 3).

But our Church experience shows that the flesh may strive so hard for the mastery, and faith became so little, that believers need stimulating, by fear of loss, to fight on till we overcome. Hope and fear may both unite in the making of true heroes, and both are appealed to by the Spirit of God in His word. Then every motive founded on truth, and fitted to promote holiness, is a legitimate one. But where is there one more forcible than this one, which does not repel by proposing to hurl the defaulting Christian into the fire prepared for the devil and his angels, but still shows him that there will be an immeasurable distance between the outcome of fidelity and remissness in Christian culture?

Digitized by Google

Is there not, in our subject, some relief to the benevolent heart which sympathises with the saving mercy of God? What, though multitudes of sinners may have passed beyond the attainment of the full redemption of their whole manhood, is it nothing to learn that there is yet life for them, even though it never be augmented with that abundance of life which comes at the resurrection? "I am come," says Jesus, "that they might have life, and that they might have it more abundantly" (John x. 10). Life in spirit is real life, and not death; but a glorified body like that of our Lord, in which we can be received with honour by angels and redeemed brethren, and, above all, by our heavenly Father, and these distinctions of honour and glory made everlasting by the stamp of incorruptibility,—O this, surely, is life in abundance! Who would not hearken to the abundant teachings of the New Testament,—whose burden may be summed up in Paul's injunction to Timothy, "Keep thyself pure"—to secure such abundant life for himself? And yet, who can but rejoice to learn that the Champion of our race, who is appointed to conflict with the arch enemy until He crushes his head, can carry the war into the territory of him who has the power of death and make conquest even there? JAMES HOLDING.

DEATH A WARRANT FOR IMMORTALITY.

ONE of the processes by which the theory is reached of a blessed immortality for all men, is the following. Evolution having brought the ideal man to perfection, conducts him to the gate of Hades, and, unable to carry him one step further, bids him adieu at that dark portal, and dismisses him with the benediction of a somewhat foggy hope. This first part of the process therefore issues in a dead-lock.

But, anon, we are unexpectedly extricated by the comfortable assurances of a logician of another order, namely Howard Hinton, the Baptist divine, who takes up the theme at the moment of mortal dissolution, and argues that man's death is the warrant for his immortality!—"A strange position," some may be ready to say;—"Surely there must be some misapprehension here of Mr. Hinton's meaning," another will exclaim. Well then, let Mr. Hinton put it in his own way.

Commenting on the words in Luke xx. 36, "Neither can they die any more," as pointing, not to the righteous only, but to all mankind, he quotes Bloomfield who discovered in the writings of the Greek sophist Artemidorus a passage apparently somewhat parallel, namely, "For those who die are immortal, since they will not die any more." A question which then arises is this,—from what source, the Pagan or the Christian, did Artemidorus derive the sentiment? Mr. Hinton's reply takes the following shape. "I have not space to discuss, or even to enumerate, the difficulties which, in my view, embarrass an attempt to refer this language to a Pagan origin. I cannot do less than regard it as a remote and unconscious quotation of our Lord's words, to which they bear a striking resemblance—'Neither can they die any more.' And if it be so, it is as I observed at the outset, an example of the sense in which they were in that early age, at least by some persons, under-

Digitized by Google

stood. In this view, two things are to be noted. First, that the property of not dying any more is extended to all who die, that is, necessarily, to mankind at large; and Secondly, that from this as a premiss, the immortality of the race is inferred; 'Those who die are immortal, since they will not die any more.'" (*From the Essay, Who will live for ever?*)

It is not to be inferred from the above that Howard Hinton proposes to give blessedness to all. This was not his object. But inasmuch as his scheme confers immortality on all, this is enough for the purpose in hand; for no evolutionist would admit that the eons occupied in the construction of man would find their fitting culmination in eons of eternal woe.

It is noteworthy that Baldwin Brown, in his sermons against Annihilation, treats (like Howard Hinton) the words "Neither can they die any more," as applicable to the entire race; for which Edward White, very properly, as we conceive, rebukes him as one who "forces the Scripture."—See *Life in Christ, 3rd edition, page 381.*

ASPIRATOR.

OLD TESTAMENT NOTES.—NO. 2.

LIVING SOUL.—No sensible man who has any practical insight into the many problems involved in translating the Holy Scriptures out of their original tongues, will insist on uniformity of rendering in all cases. Nevertheless there are words and contexts in which sustained uniformity is of the highest moment. We have no sort of hesitation in specifying the occurrence of the equivalent for "living soul" in the original of the early chapters in Genesis as an example wherein, if sameness of rendering is not maintained, all sorts of interests suffer. Let us come to particulars. Let us specify. Let us set the thing before our very eyes. Mere general remark about a thing of this sort is powerless in comparison with actual quotation. To some it may seem presumptuous, nevertheless we venture to *exhibit* what we hold is imperatively needed to set the English reader on the right tack. The following will show what we mean:—

1.—Gen. i. 20: Let the waters swarm with swarms of living souls (Heb., collectively: a swarm of living soul).

2.—Gen. i. 21: God created . . . every living soul that moveth.

3.—Gen. i. 24: Let the earth bring forth living soul after its kind.

4.—Gen. i. 30: to every beast of the earth, etc., wherein is a living soul.

5.—Gen. ii. 7: and man became a living soul.

6.—Gen. ii. 19: whatsoever the man called any living soul, that was the name thereof.

(*a.*) Let it be understood that the same Hebrew words are found in all these passages; not merely the one word *nephesh*, but the compound expression *nephesh chayyah*, literally "soul of life," more freely but still quite accurately, "living soul."

(*b.*) The first four occurrences are limited to the brute creation. Hence animals have souls.

Digitized by Google

(*c.*) Even within these first four instances a difference is observable. According to Nos. 1—3 animals *are* living souls: according to No. 4 animals *have* living souls *within* them (Heb. *asher-bo*; Sept. *ho echei en heauto*; Vulg. *in quibus*). This disposes of the suggestion of some that instead of "living soul" in No. 5 we should read "living animal." Try it in No. 4: "*wherein* is a living animal." You cannot do it. Of what use to represent man as an "animal," when this reduces you to the necessity—if you are consistent—of finding *an animal within an animal?* It is quite true that the notion of an animal within an animal is no more unphilosophical or unbiblical than the notion of a man within a man, an inner man within the outer man. But nothing would be gained by the change. We have the idea already of a soul within a soul: man is a living soul and has within him a living soul; the brute also, it now appears, both is a living soul and has within it a living soul. What does all this amount to but to say that in each case the leading, ruling, continuing part gives name to the whole? It thus appears that the change suggested would not only be barbarous, but a piece of bootless barbarism. What devout Englishman could bring himself to say, "Bless the LORD, O my anima?" And when he came to 1 Cor. xv., who would not start back in dismay from the result in which he had been gratuitously landed, "So also it is written, The first man Adam became a living animal"? No: we must keep to "soul" and make the best of it—boldly using it with biblical latitude, no less, no more.

(*d.*) By this time every one must see the fallacy of concluding man to be unconditionally immortal because by creation he became a living soul. If so, then brutes are immortal for the same reason. For immortality men must look away from the first Adam to the Second!—ED.

CORRESPONDENCE.

CAN CHRIST BE AT HAND?

DEAR SIR, — The prevailing opinion amongst futurist expositors of prophecy seems to be that the interval between the first and final stages of the advent, will be not longer than seven years. If this opinion be well founded, and assuming the correctness of futurist exposition, the ascension of the Church would take place at or after the commencement of the seventieth week, and would synchronise with, or be subsequent to, the making of Antichrist's covenant with the Jews. Therefore, before Christ calls for His people, we are to see the development of the ten kingdoms, the rise of Antichrist, and something like a national settlement of the Jews in their land.

If these things intervene, can Christ be at hand? May we expect Him any day, if we have to expect these events first?

The special query I wish to put to prophetic students is this:—Is there anything in the Scriptures negativing the opinion that the rapture of the Church may take place *many more than seven years* before the manifestation of Christ to the world?

Yours faithfully,

ENQUIRER.

Digitized by Google

EDITOR'S TABLE.

Our Present Issue.—To some of our readers, it may be well to explain that this month's Rainbow is much stronger in the psychological element than we suppose it would be to the greatest edification of the largest number as a rule to make it. But really we could not help it. Both Mr. Cocorda and Mr. Pettingell were anxious to appear in *June*, which in neither case was possible; and it would have been not only heartless, but a singular want of appreciation of what is good to have kept either of them waiting longer. So we thought it better to make a grace of necessity, and accordingly have gratuitously prefaced the whole number with Canon Evans' most readable, and yet most scholarly, exposition—still of the same general subject. Every one knows the importance of "striking while the iron is hot." Hence we thought it best to strike with a will when about it. We believe we are right in concluding that those who are on the alert as regards Biblical Psychology, cannot but take an especial interest in comparing the three pieces by Evans, Cocorda, and Pettingell, in regard of several subordinate yet important points, which need not now be specified. Those who are aware that Canon Evans contributes the brilliant exposition of 1 Corinthians, in the "Speaker's Commentary," may divine our intense gratification at finding to our hand, in the May number of "The Expositor," paragraphs of which it is literally true to say that we could have heard them delivered from the pulpit by our beloved friend Mr. Edward White, without for a moment suspecting the author of "Life in Christ" was not uttering his own composition. Our mental exclamation must have been, "Beautiful! Just like him." We say this without the slightest wish to force Canon Evans's hand on what promises to become the burning theological question of the day.

The Revised Bible.—Of course we are profoundly interested in the Revised Bible; almost equally of course we echo what appears to be the general opinion, namely, that, considered as a conservative revision, it is in most respects very admirable. How seriously inadequate it is to meet the wants of critical English readers, we hope little by little to shew. So serious does this inadequacy already appear to us to be, as to raise the question, whether what is now needed is not, from some three or four of the foremost Hebraists of our day, not a trial-bible, after the manner of the German, as some English papers are saying, but a pioneer rendering—not pioneer to the present, of course, but one designed, by its thoroughness, to drive the ploughshare through all theologically studious minds, and prepare the general English speaking public for another popular revision in a generation or so, materially in advance of the present. Notwithstanding all this, it is simple truth to say that, what with a few bold renderings in the text, the great number of superior renderings in the margin, and the unaccepted American proposals, to say nothing of the wonderful mechanical improvement to which admiring attention has been justly drawn, there can be no doubt that the Revised Bible, with all its conservatism, partly indeed by the aid of it, will do an incalculable service in the advancement of Scripture knowledge in all English speaking lands.

Digitized by Google

SINGER'S SEWING MACHINES

(HAND AND TREADLE).

THE PUBLIC VERDICT IS THAT THEY ARE UNEQUALLED FOR
SIMPLICITY, DURABILITY, SUPERIORITY OF STITCH, AND VARIETY OF WORK.
GOLD MEDAL, INTERNATIONAL HEALTH EXHIBITION, 1884.
(HIGHEST AWARD).

PRICE FROM

£4 4 0

Ten per cent. Discount for Cash.

On Hire

AT

PER **2/6** WEEK,

With Option of Purchase.

INSTRUCTION FREE.

PRICE LISTS GRATIS.

OVER

5,850,000

OF THESE

CELEBRATED

Sewing Machines

HAVE NOW BEEN SOLD.

AND THE

ANNUAL SALES

EXCEED

600,000.

TO AVOID DECEPTION,
Buy no Machine unless the Company's Trade Name—"SINGER," is upon the arm.

THE SINGER MANUFACTURING COMPANY,

(Formerly I. M. SINGER & CO.)

MANAGEMENT FOR THE UNITED KINGDOM:

39, FOSTER LANE, CHEAPSIDE, LONDON, E.C.

And 403 Branches throughout Great Britain and Ireland.

THE REVISED BIBLE.

THE BEST SELECTION IN LONDON
CAN BE SEEN AT

ELLIOT STOCK'S RETAIL DEPARTMENT,
62, PATERNOSTER ROW.

Twenty-five per cent. Discount for Cash allowed on all Orders.

PRICES FROM 3s. 6d. TO TWELVE GUINEAS.

Prospectus Post Free on Application.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

In 8vo, tinted wrapper, price 9d., post free.

PRIESTLY PRETENSIONS and GOD'S WORD.

By R. F. McMULLEN.

"We esteem it a privilege to call attention to the trumpet-blast against error in this pamphlet."—*Christian Chronicle.*

In fcap. 8vo., sewed, price 1d., post-free, 1½d.

ETERNAL TORMENT. Is it Taught in the Bible?

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

SERMON AND MANUSCRIPT PAPER.

Elliot Stock's Ruled and Unruled

SERMON AND MANUSCRIPT PAPER

Has been in use among Ministers and Literary Men for over thirty years, and is very highly esteemed by those who use it for its

Excellence of Surface and Texture,
Neat and Useful Ruling,
And Reasonable Price.

Sixteen different kinds are made, in various sizes and qualities, Ruled and Unruled. Sold in Packets of five quires, at 1s. 3d., 1s. 6d., 2s., and 2s. 6d. each.

SAMPLES SENT ON APPLICATION TO

ELLIOT STOCK, 62, Paternoster Row, London.

BOOK SUPPLY—EXPORT DEPARTMENT.

MISSIONARIES and MINISTERS in FOREIGN LANDS and the COLONIES are supplied with Miscellaneous Books, Magazines, and Stationery both for Educational and Personal use, at the FULL DISCOUNT by Mr. ELLIOT STOCK.

All Commissions are executed with despatch and exactness, and Catalogues and Lists are forwarded on application to

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

ESTABLISHED 1835

WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.

Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by post to the United Kingdom, for 8, 14, or 33 stamps.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.

Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY

150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.

Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society**, 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society**, as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!

HOLLOWAY'S PILLS & OINTMENT

These excellent **FAMILY MEDICINES** are invaluable in the treatment of all ailments incidental to every **HOUSEHOLD**. The **PILLS PURIFY, REGULATE** and **STRENGTHEN** the whole System, while the **OINTMENT** is unequalled for the removal of all muscular and outward complaints. Possessed of these **REMEDIES** every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, *Oxford Street, London, daily between the hours of* 11 *and* 4, *or by letter.*

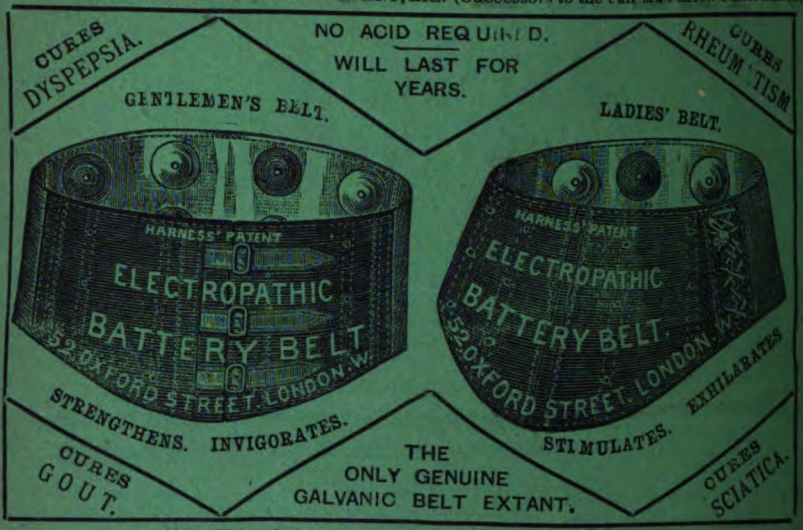
Digitized by Google

ALL IN SEARCH OF HEALTH SHOULD WEAR THE

ELECTROPATHIC BATTERY BELT

FOR THE CURE OF DISEASE AND THE PRESERVATION OF HEALTH.

Proprietors—THE MEDICAL BATTERY COMPANY, Lim. (Successors to the Pall Mall Electric Association).



5,000 *TESTIMONIALS. Write for Copies, Free by Post.*

ADVICE GRATIS, personally or by Letter. Write for a Private Advice Form, Free by Post.

PRICE 21s., POST FREE.

On receipt of P.O.O., or Cheque for 21s., payable to C. B. HARNESS, The Medical Battery Company, Limited, 52, OXFORD STREET, LONDON, W., will forward, post free, to any part of the United Kingdom, the ELECTROPATHIC BATTERY BELT, as represented above, for either Lady or Gentleman. Please forward exact size round waist next the skin when ordering the Belt. A Hundred-and-Twenty Page Treatise, copiously Illustrated, entitled, "ELECTROPATHY; or, HARNESS' GUIDE TO HEALTH," Post Free, on application.

NOTE THE ADDRESS—

The Medical Battery Company, Limited, 52, Oxford Street, London, W.

In Two Volumes, post 8vo., handsomely bound, price 4s. 6d. each, post free.

Biblical Things Not Generally Known.

A Collection of Facts, Notes and Information concerning much that is Rare, Quaint, Curious, Obscure, and Little Known, in relation to Biblical Subjects; supplying valuable and out-of-the-way Information on Science, History, Government, Arts, Religion, Domestic Life, Agriculture, Trades, Travels, Obsolete Words, Difficult Passages, Biblical Antiquities, Botany, Natural History, Eastern Habits, Geography, Ancient Religions, etc., in illustration of the Scriptures.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works

ANT BORAX COMPANY, BIRMINGHAM.

THE "LOUIS" VELVETEEN.

GENOA FACE, FAST WOVEN PILE.

Every Yard of the Genuine bears the Name "Louis," and the Wear of

EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & Co.,

HOLBORN VIADUCT, LONDON, E.C.

AUGUST, 1885.

Vol. XXII. No. 8.

THE RAINBOW:

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
The Kingdom of Heaven. By HENRY DEACON	323
The Worm that never dies. By Rev. WILLIAM KER	329
POETRY:—"I am the Good Shepherd." By L. L. WADESON	334
The "All Things" of the Times of Restoration. By ALBERT HIDE	334
Another View of "This Generation." By J. MILL	341
They that are Christ's at His Coming. By NATHANIEL STARKEY	346
Sheol and the Revised Version of the Old Testament. By Rev. HENRY CONSTABLE	354
A Concordance to "Hades" (inclusive of "Sheol" in the Revised Old Testament). By THE EDITOR	357
When is "Eternal Life" First Given? A Reply to Mr. Constable. By Rev. W. T. HOBSON	359
CORRESPONDENCE	365
LITERATURE	367

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

∴ A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

Digitized by Google

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAINBOW BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.

Responsibility for the sentiments of articles rests upon the individual Writers.

☞ SPECIAL NOTICE.

—:o:—

SOUTHALL'S SANITARY TOWELS

(PATENTED)

Are now Manufactured in two qualities—No. 1, The Towel as hitherto sold, 2s. per dozen; No. 2, at

One Shilling per dozen, providing, for One Penny,

(Which is the amount usually expended in washing alone)
The Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcels Post, for 1/3 or 2/3; Six Packets, 6/6, and 12/6; from the Patentees and Sole Manufacturers,

SOUTHALL BROS., DALTON ST., BIRMINGHAM.

Wholesale Agents—SHARP, PERRIN & Co., 31, Old Change, and STAPLEY & SMITH, London Wall, London.

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against useless and injurious imitations, each Packet bears the Signature of the Patentees.

"FOR THE BLOOD IS THE LIFE."

CLARKE'S

WORLD-FAMED

BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

Complete in Fifteen Vols., Roxburgh binding, 5s. each, with copious Indices. Any volume can be bought singly.

THE BIBLICAL MUSEUM. A Complete Commentary on the Holy Scriptures; consisting of Critical, Homiletic, and Illustrative Notes on an original plan. By the Rev. JAMES COMPER GRAY, Author of "Topics for Preachers and Teachers," &c.

*** *A Detailed Prospectus free on application.*

"The great worth of this work is its singular adaptedness to meet the requirements of preachers and teachers."—*Study.*

"To Sunday-school teachers and local preachers with a scanty stock of books, and scantier leisure to consult them, we know of no publication so suitable; it is worth much more than it costs."—*Wesleyan Sunday School Magazine.*

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured, without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from

E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST, 1885.

THE KINGDOM OF HEAVEN.

MAN'S individual hope for the ultimate issues of his creation is in the righteousness of his ruler, God. The hope of the families of man for their careers as nations dwelling upon the earth is also an ideal Ruler, under whom righteousness shall prosper and justice be more than a dream; who shall place them as states in relationships as intimate and life-sustaining towards himself in all that concerns their earthly government, as the individual conscience is placed in respect to God, its spiritual king.

That the only and heavenly Ruler of the individual conscience should as yet have obtained such limited and partial sway—that, where His existence has never been revealed, men have been suffered to be ruled by powers that were godless—that kingdoms that were nothing better than diseases, have been allowed to run their courses to the dethronement and destruction of righteousness and peace and joy,—this must ever remain a mystery, insoluble except to faith, to us blind mortals who can never be taken into the plans and confidence of the Supreme.

It was, doubtless, in mercy to mankind, that, until the religion of Jesus Christ came to be better understood, the reins of government should not have been vested long or completely in professedly religious hands; for, of all rulers, the maddest and cruellest have been ecclesiastics and preachers. The grotesque libels on the kingdom of God attempted by the Church of Rome, in alliance with the state; by the pilgrim fathers; by Calvin, are ready to be repeated, and have been illustrated in our day by irresponsible missionaries: while, as respects the operations of trade and its control in the interests of common morality, it is the Christian nations, so called, that must learn from pagans and savages. For lessons in honesty in fabrics, England must sit at the feet of subject India; and for an earnest attempt to extirpate a national vice, sown and fostered by a Christian nation, she must go to China.

But Divinity itself could not secure righteousness under the exist-

Digitized by Google

ing order of civilized communities. Man will, man must, fight for existence, and by public applause and the approval of religious teachers is invited to fight for much more. When, in the struggle, he finds himself opposed by brothers whom a similar necessity has made enemies, Divinity itself could not secure righteousness from hurt.

It is only when the injury of each becomes the injury of all, instead of the advantage of any, that the cancerous sores of the highest development of our present order can be healed. Until a change, so fundamental, is accomplished, the hope of the coming of the kingdom of God upon earth through the leavening of institutions with Christian principles, and the admission of Christian men into adminstrations, is but an idle dream. Experience has demonstrated what our Lord has implied, that the salt of the world must keep separate from the world of rule and dominion if it would retain its savour; but, if it were not so, as we have said, Divinity itself would, under present conditions, fail.

To a world thus foredoomed to the reign of injustice, until its social foundations are re-laid, John the Baptist came preaching, "Repent, for the KINGDOM OF HEAVEN—or as Luke persists in styling it, 'the KINGDOM OF GOD'—is at hand."

The KINGDOM OF GOD! What a perfection must that be! When He who fits with nerves and glands the life invisible, and fills its little hour with transport as it gyrates with joy within its globule, links it also to the immense scheme of physical mutations, appointing it to dissolve organic structures and sort among the elements their constituent parts, when *He* shall frame and set a kingdom upon earth, what a perfection it will be!

It will need not the black past to make it glorious, no gulf of darkness to bring up its lineaments of perfection, as radiant altars in the midnight vigil shine before cavernous glooms behind, but memorials of the bruised and fallen in unholy warfare will be there, and outside all holy precincts will be buried, without resurrection, the rampant wrong of the strong and the lawlessness of enslaving power.

The first essential to a kingdom is a king—all lies there. Under all forms of government there is a king, be he called president or prime minister. If a good one, the constitution bungles by limiting his power, if a bad one, by not sufficiently restraining it. The insufferable abuse of power, when taken from the throne, is revived by the nobles; when curbed in them, flourishes, as it must ever do, in all transactions between poverty and wealth, the one king that can securely laugh at laws and scheme for the defeat of justice in most countries being gold, and in the purest and most Christian, the commercial plutocrat finding means, despite of legal barriers unwillingly created and afterwards administered by his class, to exercise a tyranny the most severe, degrading and irremediable, though the least obvious, that the world has ever known.

Digitized by Google

As the people toss from side to side under the disease of earthly government, exchanging one master for many and ending by losing faith in one another, their cry becomes deeper and bitterer for a higher power—power to curb power—power to dissolve and reconstruct a fabric ill in every joint. And power belongeth unto God—apart from the parental relationship, can be safely entrusted absolutely to no other. It requires for its safe deposit and exercise the attributes of Deity; but given these—given omniscience, justice, wisdom, resources—all in an absolute degree—and power, then necessarily illimitable, could not in theory be limited to advantage. The absolute power of the King becomes the salvation of the world. But the ministry of such a being must be exercised through officials, mediators, and intermediates; and among the sons of men, where would the adequate strength of virtue be discovered? Angels would not do: knowledge intimate of human life, answering sympathy from past experience to all its moods, comprehension of its situation and its needs—true humanity redeemed from its imperfections, is what is wanted; and, could such be found, the kingdom would yet be insecure from the contingency of death.

The kingdom, then, that is to bless the world must have a king who is divine and administrators who are human and yet immortal. Such a kingdom would be everlasting and world-wide. Do the Scriptures speak of it? Undoubtedly, say some, it speaks in more than seventy passages in the New Testament of a "kingdom of heaven," and a "kingdom of God," by which we understand the establishment in the will and affections of individual souls of a spiritual empire, the sanctifying rule of man's Maker and Redeemer. This kingdom has been progressing ever since God had a servant, and is to-day more real and more extensive than ever. It can, and does, exist where powers of earth and hell are arrayed for its destruction; is, indeed, never more signally manifested than when, despising the destruction of the body, the martyr carries away untarnished and intact, through smoke and flame, the purity of his faith and the integrity of his obedience. The extension of this spiritual dominion is the labour of the Church, and the hope of the world; the subjects of it must ultimately sit in the seats of authority, and slowly mould the institutions of government, so as to make them foster-parents of happiness and the effective guardians of justice. Meanwhile, humanity, which could be cultivated like flowers—its types degraded by deprivation of light and air and moisture, or advanced by nurture to something unexpectedly lovely—this humanity must, in the mass, be crushed beneath the iron wheel of unalterable evil circumstances, and for ages yet to come, while the spiritual kingdom slowly grows, must perish in its millions and its myriads. A hope, this; truly inspiring! But let us note the truths entwined in error, viz: the reality of the spiritual kingdom and that the hope for the world lies in the advancement to seats of authority of the saints of the most High God.

Digitized by Google

Precious, indeed, and true is the reality, in one aspect, of the kingdom of heaven upon the earth.

There is no king like Jesus. Millions every morning turn up His statutes, contemplate His glory, and pray for His assistance. He is obeyed as monarch never was, without fleets, armies or tribunals. Tribute is laid at His feet. His word unheard runs swiftly through the earth. Men hear it, and forsake their chace, their homes, their idols, their desire. They follow Him into shame, reproach and loss. His name cheers them in toil, sustains them in persecution, delights them in death. His subjects are of all ages, and in every clime. The young man and maiden, waking after the week's long toil to know 'tis Sunday, spring from their couches and leave the barrack-dwelling where they breathed unwholesome air to enter rooms still closer, restless with children gathered from the slums. The children's smile of welcome is better than a sunny rest, the love that they evince more refreshing than spring air.

Sunday after Sunday the youth has passed regretfully his cabinet of books where the masters of literature seemed to ask, on this his day of leisure, to be allowed to cheer him, and look reproach at his neglect. It must not be. Another master has laid his sceptre on his heart, over the remembered words, "Feed my lambs."

The kingdom of Christ is real now; but you may pass all the childhood of the world through Sabbath schools, store them with hymns and memories of happy treats, and teach their souls to pray, and the home influences that surround the great majority will nullify your efforts; but let the few whose hearts discover the good seed struggling into life leave you for entrance upon the great battle where selfishness gives strength the victory, and in a few years you will find a very remnant only whom drudgery has not darkened, injustice embittered, or desperate necessity driven into sin. They will repeat the old Sunday-school hymns and lessons, if they remember them, with a strong sense of the delusion in which they were fostered that the religion of Jesus Christ made men love one another, and that He was the Saviour of the world. The spiritual kingdom of Christ exists indeed, but only as a palliative, a correction, a compensation to the usurpation of His rule in things not spiritual. Its subjects aim with faltering hand, and palsied limbs, and a sense of discordance and contradiction (not hypocrisy) in their hearts to free men temporally as well as spiritually, and are constantly missing their aim; and so some learn at length to accept the facts as perhaps expressing a great truth and the final will of God that the sacrifice of their fellows under the dominion of evil is necessary to their own advancement unto good—that the world as a school for the elect and the exhibition of their excellences, must offer in profusion examples of the contrary, and its history be wound up in the record of millions blighted, and handfulls saved.

But evil has no title-deeds to power and perpetuity. Man is not spirit solely, and when his eyes close upon the world, it is only

Digitized by Google

to re-open them again upon the same. If evil is the nurse of good, nursed at so terrible a cost, good's future must be glorious. It is most true that in an important sense the kingdom of heaven is already in the earth, and that among Christ's servants, preparing for the practical exhibition of triumphant righteousness, are many who know Him not, or mistakenly revile Him. True that the foundations of Christ's kingdom must be laid in the heart of man, and that the bettering of circumstances may prevent degradation and remove hindrances to advance, but cannot impart vitality. True that a perfect rule, superficially restraining men, may exhibit an appearance of harmonious happiness, which would contrast with a revelation of inward alienation and proposed revolt.

What it is material to remember is, that another kingdom than that of Christ has had control from the commencement in the shaping of man's destinies as an inhabitant of earth ; that the sway of it, though crippled, is startingly powerful in all quarters of the globe at this moment, and that the question will for ever recur : Is the dominion of evil power to close the history of the race, or to be superseded by a similarly mundane, practical and material, reign of Christ ? Is the world to its last day to remain a market-place, in the centre of which Truth, and Love, and Justice, are martyred with derision ? Is Righteousness for ever to languish bruise dand fainting beneath the feet of Power ? If so, if the kingdom of God is never to be established in the world, in the sense contrary to the domination that now exists, is it possible to avoid reproaching its Almighty Author ?

But John the Baptist came preaching, " Repent, for the KINGDOM OF HEAVEN is at hand." It was at hand, for the King was behind him, and followers behind the King. From the day when John and Andrew, thirsting for truth, left one teacher for a Greater, that kingdom in embryo has progressed. You would not have distinguished them possibly as they walked by the glittering lake, from other of the humble peasants and fishermen of Galilee, but there was the King of the future, eternal, immortal, and then visible ; there were some corner-stones of His kingdom, like it, and Himself, everlasting.

An everlasting King and an everlasting Ministry, here truly are guarantees for the kingdom ! John is shut up in prison, simply for preaching righteousness, and will presently be beheaded. It is well that a King has been found, and that He should teach His followers to pray, " Thy kingdom come."

Some seventy times is that kingdom referred to in the New Testament ; and in forty places the reference is distinctly future, in six only present, and in ten spiritual. It was in truth all there. The kingdom was at hand and nigh when the King had come and was calling His officers. It was spiritual of necessity, for the officers must know, worship, and serve their King. It was present as a power in the hearts of disciples, the future rulers, and it was

Digitized by Google

future as being that which was to be "inherited," and into which "flesh and blood could not enter"—a kingdom that is to be set up after the resurrection of the rulers. Its characteristic was to be not only righteousness, and peace, and joy in the spirit of man, through the Holy Ghost, but also righteousness, and peace, and joy manifest, beneficent, and operative in all relationships and activities throughout the communities of mankind. And as pledges of this and to show that the kingdom of heaven was at hand, Jesus bade His disciples "heal the sick, cleanse the lepers, raise the dead, cast out devils." He also fed the starving thousands in the wilderness, and through the apostles' ministry.

It has been imagined by some that had the Jews not rejected the Messiah, the kingdom of heaven would have been founded at His first appearance; but that is one of those superficial conclusions which, if Daniel's prophecy did not disprove it, a deeper insight into the Divine purposes must dispel.

The King Himself had to be made perfect through suffering, and must taste of and conquer death before He could found the kingdom of the resurrection. His anointing was by the tears of the penitent and the glad, and was completed when He offered Himself up without spot to God, stretching out unresistingly those hands of blessing which love had extended to embrace mankind long before nails were used to mock its attitude. He was anointed by a heart broken for the sorrows and the sins of men before ever the Roman soldier pricked it to its core. And His rulers must be saints, gaining thrones by holiness, and smoothed in life's long turbulent current till the clay is gone and the veins of sunbright ore are visible. And as the kingdom is world-wide—embracing men of every race and clime—no alien rulers shall be given them, but natives fitted by previous knowledge and experience to rule in righteousness with perfect sympathy and success. We know not what may be the exact constitution which will then bind the families of men together; but of this we may be assured, that the one fundamental principle now operative in all large communities, heathen or Christian, viz., the selfish ascendancy of strength, *that* will be absent. The settled order we behold in great nations wears an aspect almost divine, until we come to reflect that there is a stability due to enormity of oppression, that the greater the mountain the less chance of its upheaval, that no man is stronger than his staying power between two meals, and that no number of men mealless can effect anything.

The kingdom of God will be the realization in human affairs of a government perfect as it is divine. It will be the outcome of His intelligence and His might who schemed that balance of forces which maintains the universe entire, who made man's frame, and in the minute bestowment of His favours dusts the moth's wing with gold. It will give to men the shelter, the security and the privilege of the members of one family, its machinery vastly

Digitized by Google

simplified by that fact, and all the multiplied devices for check and restraint, all the profitless armies for defence, all ointments, palliatives, hospitals for incurable social diseases—gone, with the needs that begot them.

But nations will not be rolled into one dull uniformity, like a Russian forest; but bristle with clear-cut diversities like a hedge in May. And to the stimulation of their individual and proper peculiarities, this perfect government will apply itself, using all the aids that man's increasing power over nature will supply. All previous achievements will dwindle into insignificance, compared with man's achievements then. And yet it will not be the strength and beauty of his daily life that will most bless it, but an inward conformity to its rule of perfect equity and love. Alas! we know from Scripture that that inward conformity will not be universal, and hence a rod of iron will be a distinctive feature of the dispensation. We know that the kingdom will not have entered the hearts of all, and that in consequence it will be everlasting only during its appointed time, or rather, we should say, will undergo convulsion and reform before its final settlement. But of the immense longevity preceding any change, we may judge from the length of its incubation in the present dispensation, which is prolonged until the roll of the rulers is complete—until the missionary net has been cast long enough and far enough to catch all those men who, entering into the kingdom of heaven among the called and chosen and faithful, shall, at the resurrection, be winged with power, as well as love, and be given to rule their former kindred as teachers of the eternal truth, ministers of the eternal love, and revealers of the eternal life and light.

Clifton. HENRY DEACON.

(To be continued,)

THE WORM THAT NEVER DIES.

"To go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (Mark ix. 43, 44, A.V.).

"To go into hell, into the unquenchable fire: . . where their worm dieth not, and the fire is not quenched" (Mark ix. 43, 48, R.V.).

. . . . . "But how shall I describe
What nought resembles else my eye hath seen?
Of worm or serpent kind it something looked,
But monstrous, with a thousand snaky heads,
Eyed each with double orbs of glaring wrath;
And with as many tails, that twisted out
In horrid revolution, tipped with stings;
And all its mouths, that wide and darkly gaped,
And breathed most poisonous breath had each a sting,
Forked and long, and venomous, and sharp;
And in its writhings infinite it grasped
Malignantly what seemed a heart, swollen, black

Digitized by Google

And quivering with torture most intense;
And still the heart, with anguish throbbing high,
Made effort to escape, but could not; for
Howe'er it turned, and oft it vainly turned,
These complicated foldings held it fast.
And still the monstrous beast with sting of head
Or tail transpierced it, bleeding evermore.
What this could image, much I wished to know;
And while I stood, and gazed, and wondered long,
A voice, from whence I know not, for no one
I saw, distinctly whispered in my ear
These words: 'This is the worm that never dies.'"

"*Course of Time*"—R. POLLOK, 1828.

SUCH was the commentary of a poet of this century upon the above passage of St. Mark's Gospel. R. Pollok was a young man of great promise, but cut off in the prime of life ere his genius had come to maturity. The epic poem—"Course of Time"—of which he was the author, caused great sensation at the time of its appearance, as the present writer well remembers; and certainly it contains many passages as beautiful and as true to nature as can be found in the whole range of English poets. But, imbued as he was from childhood with the dark and harsh spirit of ultra-Calvinism, which then reigned supreme in the Scotch kirk, his poetic talent has enshrined the terrible dogmas of that church in verses which, for lurid horror, are not exceeded by anything ever written, before or since. The *Inferno* of Dante, illustrated as it has been by the genius of Dorè, contains no more terrific description of the horrors of the mediæval hell, than this product of an ultra-Protestant pen in the full blaze of 19th century light. The verses quoted above are immediately followed by an equally terrific personification of "Eternal Death," and the whole poem, from beginning to end, abounds with similar painful and revolting descriptions.

Now the text at the head of this paper, on which all these horrors are founded, is one which, partly through mistranslation, and partly through misconception, has proved a sad cause of stumbling to many, even of those otherwise enlightened. Mr. Constable, in his pamphlet on "The Duration and Nature of Future Punishment," acknowledges that it was the one which presented to him the greatest difficulty, and the last he was able to overcome. The present writer may say the same. It was to him for long years an insuperable difficulty to his reception of the truth, as put forth in the year 1835 by the Rev. W. Burgh, in his tract, "Christ our Life;" so much so, that he refused even to read that treatise when it was earnestly pressed upon his attention by a friend. It may be that even yet the passage may be so regarded by some into whose hands this number of the RAINBOW may chance to fall; and for their sakes a few words of inquiry into its true force and meaning may not be deemed superfluous.

Digitized by Google

Strange to say, though its language is so strong, no passage of Scripture relating to future punishment, at least as it appears to the writer, is capable of easier explanation, *if only the circumstances to which it alludes*, and which doubtless gave rise to this utterance of our Lord, be duly considered. The Revisers of the New Testament have, at least in this instance, done good service in correcting the mistranslation in our Authorised Version of τὸ ἄσβεστον, which is therein most unwarrantably rendered, "*that never shall be quenched*," and substituting the only true rendering, "*unquenchable*," that is, which cannot be put out until it has utterly consumed all that has been submitted to its action. It is deeply to be regretted that they did not also retain the word Gehenna, instead of placing it only in the margin. For Hell is in no sense the equivalent of Gehenna, though, when rightly understood, it is of Hades. Hell is derived from the old Saxon word hil, which signified *to hide*, and is akin to the participle helled, that is, *hidden* or *covered*. To this day (we have seen it asserted) the word is so used in some of the Western Counties, where *to hele* or *hell* over anything, among the uneducated classes, means *to cover it*. At least, so late as the last century, he that covered a house with tiles or slates, was called a Helliar. So Hades means that which is not seen, because covered and hid from view. But Gehenna has a totally different signification, and if retained in the text would have at once caused the reader to inquire into its meaning; and this would have led to the following simple and obvious explanation of the whole passage. The facts on which it is founded are doubtless well known to the readers of this periodical; but will bear repetition.

On the south side of Jerusalem is a valley called the "valley of Hinnom," the Greek form for which is Ge-henna. This valley, in ancient times, had been devoted to the worship of Moloch, in whose honour the faithless Israelites used to "pass their children through the fire." The spot in this valley on which this horrid sacrifice was wont to be offered was called Tophet, from Tuph, *a drum*, which was beaten to drown the cries and screams of the unhappy children. This place king Josiah "defiled," and made a common receptacle for all kinds of filth. Into it the Jews were wont to throw the refuse of the city, such as dead bodies of animals, with all kinds of putrid and offensive matters; and, for sanitary purposes, fires were kept constantly burning to consume this refuse: so that the place was never free from the *evidences* of corruption (such as worms, &c.) on the one hand, and *consuming fire* on the other. The Jews had no word for the place of future punishment, but applied thereto the name of this part of the valley of Hinnom. Hence that passage in Isaiah (xxx. 33), "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

Digitized by Google

This locality and the use it was put to, were well known to the disciples, and must have been often passed by in their journeyings to and from the city. It is even *possible* that it may have been full in their view when the Lord Jesus gave utterance to this most awful warning. Now it is clear that whenever putrid bodies, full of worms, were carried forth and cast upon those ever burning fires, *the worms were consumed as well as the bodies.* How, then, could they be supposed to signify the stings of an immortal conscience torturing an ever-burning, yet undying, human being? The idea is not only opposed to the figure, but absolutely ludicrous, and could never for one moment have entered into the imagination of our Lord's hearers. All that our Lord's words could have been understood to mean, and beyond all question they were so understood by His hearers, was, that a place, of which Tophet was the recognised type, is prepared and ordained of God for the final punishment of impenitent sinners—the worm representing, not at all an instrument of torture, but their moral corruption, rendering them unfit to live any longer; and the fire representing the appointed means (whether literal or only figurative matters nothing) whereby their whole corrupted being, "soul and body," shall be "destroyed," as truly and as completely as the putrid carrion was consumed in the fires of Tophet.

Keeping therefore strictly to the figure, the "worm," in this case, might with equal propriety be called "the *ever* dying," as the "never dying worm." For if, on the one hand, there was a constant succession of putrid carcases brought forth to be cast on the sanitary fires, so that *worms never ceased to be present;* so, on the other, is it certain that all these successive swarms were killed as soon as ever they touched the fire, even before the carrion on which they fed had been reduced to ashes.

The certainty and completeness of future punishment is therefore all that can, with any degree of propriety, be inferred from these words of our Lord. Hence, all such harrowing descriptions as the verses above quoted are as untrue to the figure as they are dishonourable to God and misleading to men.

Let it be well observed, however, that although—thus simply and naturally understood—they afford no foundation for and are in truth subversive of the enormous edifice which mediæval superstition has built upon them, these words of Christ are most truly, most deeply, solemn and awful. If they mean anything it is this, that all finally impenitent sinners shall, as declared by the great apostle of the circumcision, "utterly perish *in their own corruption*" (2 Pet. ii. 12)* without remedy and without hope. "If ye live

* The reader cannot fail to see how this passage of St. Peter bears upon our present subject. The dead and putrid carcases, teeming with corruption, were "utterly consumed" in the sanitary fires of the literal Ge-henna; and so shall all "presumptuous" and "self-willed" sinners;

Digitized by Google

after the flesh," saith the other great apostle of the uncircumcision, "ye shall die" (Rom. viii. 13), μέλλετε ἀποθνήσκειν, are about to die, are hastening on the road to death; and our Lord here solemnly warns all such fleshly livers, that both the place and the instrument of death are prepared and waiting for them. We are apt to forget that sin is not only "transgression of the law," but a disease inherent in the nature of all men, and if suffered to go on unchecked and unhealed by sin's only remedy—the grace and spirit of the Lord Jesus—it must, naturally and of inevitable necessity, lead to the dissolution of man's whole being, as sure as cancer or leprosy corrode and eat away the flesh. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished (full grown), bringeth forth death" (Jas. i. 15).

But, say Universalists, "All punishment is reformative, not vindictive." This one text, if there were no other, is sufficient in itself to controvert their doctrine and upset all their reasonings. It is impossible to imagine that a putrid carcase, full of all filthiness of corruption, could, *by the action of fire*, be changed into wholesome flesh. Yet this is the similitude made use of by our most gracious, loving, gentle Saviour, to show the absolute impossibility of escape for those who, being warned, persist to the last in the unchecked indulgence of their fleshly lusts. If thy hand, or thy foot, or thine eye, "cause thee to stumble," cut them off and cast them from thee. It is better for thee to enter into life halt, or maimed, or partially blind, than, having all members in perfection, "to be cast into Gehenna," where the worms are ever swarming, and the consuming fire ever in destructive action.

Nor is this the only passage in which our Lord makes use of the word Gehenna. There are many others. As, *e.g.*, in His tremendous denunciation of the Scribes and Pharisees—"Ye serpents, ye generation of vipers, how can ye escape the damnation of Gehenna?" and again—"Fear him who is able to destroy both soul and body in Gehenna." The reference here made, by use of the word Gehenna, to the Jewish method of clearing out the noxious refuse of their city, clearly indicates, and was meant to indicate, the certainty and completeness of the destruction which shall overtake the impenitent sinner's entire being, "soul and body;" and the same observation will apply to every passage in the New Testament in which the word Gehenna occurs.

Whilst, therefore, in conclusion, this text of St. Mark, rightly and simply understood, affords no foundation whatever for mediæval superstition, it altogether overturns the whole fabric of Universalism. It is, in fact, a two-edged sword, which equally and completely cuts away the ground from both forms of error.

---

as "natural brute beasts, made to be taken and destroyed," unfit to live and loathsome to behold, "utterly perish in their own corruption" in the fire of which that in the valley of Hinnom was the type.

Digitized by Google

Advocates of the doctrine of "Life only in Christ," ought therefore no longer to shrink, as many do, from using this text, but employ it freely and boldly in combating, not only ancient superstition, but the sickly sentimentalism so prevalent in our days, which, whilst propounding theories the most plausible and seductive of the Fatherhood of God; altogether forgets and puts far away out of sight and mind the awakening truth, that (out of Christ) "our God is a consuming fire." WM. KER.

Halesowen, June 22nd, 1885.

I AM THE GOOD SHEPHERD.

John x. 11.

GO, wing thy thoughts to eastern climes so fair,
Where Judea's fertile plains afford the scene,
And contemplate the love subsists between
The shepherd and the flock beneath his care:
But was there ever known a love so rare
As His who came our ransom to redeem?
Our tender "Shepherd" so did man esteem,
To give him life, His own He did not spare.
Mark on whom He this precious boon bestows,
On them who follow Him and hear His voice,
For ev'ry member of His flock He knows
Who in His life abundantly rejoice.
Then may we ever take Him as our Guide,
And in His love, and in His word abide.

L. L. WADESON.

THE "ALL THINGS" OF THE TIMES OF RESTORATION.

"GOD spake by the mouth of His holy prophets," of "the times of restoration of all things;" "all the prophets from Samuel, and them that followed after, as many as have spoken, they also told of these days" (Acts iii. 21, 24). An important subject is brought before us in these words of the Apostle Peter, and the question naturally arises: What are the "all things" spoken of? The term is used by the Apostle Paul in Col. i. 16-20, Eph. i. 9, 10: "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the Church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it was the good pleasure of

Digitized by Google

the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." "Having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth."

In these passages combined we have set before us the creation, reconciliation, restoration, and summing up of "all things" by Christ, and we need not at present attempt to define the meaning of the term, for if we first refer to the prophecies and ascertain what God has spoken concerning restoration, we shall, doubtless, find indications of what the "all things" comprise.

The past history and future restoration of Israel occupies a prominent position in the Hebrew Scriptures, and as those Scriptures were written for our instruction, we may expect that the restoration of Israel will throw much light on the wider subject of "the restoration of all things."

In the time of Ezekiel, when Judah was in captivity the nation had sunk into a hopeless condition; they said of themselves: "Our bones are dried up, and our hope is lost; we are clean cut off." The ten tribes which formed the northern kingdom had been cast off by God, driven into captivity, and lost among the nations; they had disappeared, and we hear of them no more. A similar fate had been pronounced against the Jews who were left in Jerusalem, and who ultimately fled and perished in Egypt. It was in these times of great depression that Ezekiel was commanded to proclaim to the captives this remarkable promise: "For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. And I will save you from all your uncleanness: and I will call for the corn, and will multiply it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations. Then shall ye remember your evil ways, and your doings that were not good, and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sake do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your ways, O house of Israel" (Ezek. xxxvi. 24-32).

Digitized by Google

The entire nation, both Israel and Judah, are included in this promise. Past generations of sinful Israelites, who first sinned in their own land and then profaned God's holy name among the nations whither they went, are to be restored, pardoned, cleansed, and brought to repentance. "Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations."

In the following chapter, which contains the vision of dry bones, and the parable of the two sticks, the future of the entire nation is further described. The explanation of the return to life of the dry bones is given in words which admit of but one interpretation: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them, Thus said the Lord GOD: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I the LORD have spoken it, and performed it, saith the LORD."

It would be difficult, perhaps impossible, to state more clearly a promise of resurrection and restoration to Judea. There is no escape from the meaning of the words, and the union of the two kingdoms under David, as described in the close of the chapter, makes the teaching of the prophet concerning resurrection so plain and direct that all attempts to spiritualize it, or explain it away, must certainly fail, for there is but one meaning that can be consistently obtained from the words, if we admit that a literal resurrection was meant by our Lord when He said: "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." The time, we trust, has passed for the advocacy of capricious methods of interpretation, whereby the obvious meaning of God's word is set aside in order to make it harmonize with theological systems. Nor are we at liberty to reject the obvious meaning because scholars have asserted that the Old Testament is obscure on resurrection. We deny the obscurity, and fearlessly maintain that the vision of dry bones, as explained to the prophet, describes and promises resurrection as forcibly and as explicitly as anything that can be found in the New Testament. The resurrection and restoration of sinful Israel rests upon the absolute declaration of God, and is therefore as certain as the resurrection of Christian believers, for, if doubt can arise as to the meaning of God's word in Ezekiel, it may just as reasonably arise as to its meaning in the New Testament.

Digitized by Google

The parable of the two sticks is evidently a promise for resurrection times, a careful reading of the explanation will show that it can bear no other application. "Thus saith the Lord GOD: Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in my judgements, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever; and David my servant shall be their prince for ever. Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore" (Ezek. xxxvii. 21-26).

It is needless to comment on plain language like this, for it must mean precisely what is so clearly expressed, or the explanation becomes quite misleading, and is no explanation at all. "Times of restoration" spoken of by "all the holy prophets," must be discoverable in the prophetic writings: Do these passages speak of them? It must, we think, be admitted that this is a question which should lead to a fearless examination of the general teaching of the prophets on this particular point.

We shall next refer briefly to Hosea, one of the earliest prophets, who foretold plainly the rejection of Israel in consequence of their sin, but who also spoke distinctly of resurrection and restoration to God's favour. "It is thy destruction, O Israel, that thou art against me, against thy help . . . I will ransom them from the power of the grave; I will redeem them from death: O death, where are thy plagues? O grave, where is thy destruction? repentance shall be hid from mine eyes" (xiii. 9-14). "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols?" (xiv. 4-8).

This promise of ransom from the grave and redemption from

Digitized by Google

death was given concerning Israel, of whom the prophet had previously written: "I will no more have mercy upon the house of Israel, that I should in any wise pardon them . . . ye are not my people, and I will not be your God." (i. 6, 9). The Scriptures inform us of the manner in which these threats were fulfilled. Israel became "as the morning cloud, and as dew that passeth early away, as the chaff that is driven with the whirlwind out of the threshing floor, and as the smoke out of the chimney." The destruction came upon them swiftly, and the promise of deliverance from the grave can only be fulfilled through resurrection, when that which is written of them (i. 10, 11) will be accomplished: "And it shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel. Say ye unto your brethren, Ammi (My people), and to your sisters, Ruhamah (That hath obtained mercy)."

Space will permit of further reference only to Jeremiah, a later prophet, by whom Israel was spoken of as put away, divorced, and held up as a warning to Judah: "Therefore will I do unto the house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim" (vii. 14, 15). Afterwards, in speaking of restoration, we find Israel expressly included with Judah, notwithstanding their sins and consequent divorce: "Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the guard, saying, . . . For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down to make a defence against the mounts, and against the sword: They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in my anger and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and cure, and I will cure them; and I will reveal unto them abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me" (xxxiii. 1, 8).

No question can be fairly raised as to the meaning of these words. The promise to both Judah and Israel of cleansing, and pardon for their past sins, with a prosperous future in the coming age, is given in the most explicit terms to be found in our language, and we are most solemnly assured that the time will come when all will be

Digitized by Google

brought to pass: "Behold, the days come, saith the LORD, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah" (ver. 14). We are here taught that God's "covenant of day and night," his "appointed ordinances of heaven and earth," are not more certain than his word of promise to Israel; "for I will cause their captivity to return, and will have mercy on them."

The examples we have given fairly represent the teaching of the prophets concerning Israel and the times of restoration. We shall next consider predictions which refer to Gentile nations.

A striking prophecy of the restoration of Gentiles, which admits of but one application, is the prediction of the restoration of Sodom (Ezek. xvi. 44-63). Keil, in commenting on this chapter, concludes that it has reference to the real Sodom, and that the pardon of a heathen city, so deeply degraded as Sodom, carries with it the assurance that mercy will be extended to all heathen nations. The prophet is evidently referring to the Sodom destroyed in the days of Abraham: "Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good." This same Sodom is to be restored: "And I will turn again their captivity, the captivity of Sodom and her daughters . . . Sodom and her daughters shall return to their former estate." In a later chapter (xlvii.) there is a prediction of the removal of the curse from the valley of the Dead Sea, and the transformation of the desolate region into a district swarming with life.

It may be confidently asserted that there is but one application that can be made of these predictions of the restoration of Sodom, for there is but one place of that name spoken of in the Scriptures, and, as the prophet described the sin and consequent destruction of the Sodom, whose restoration he foretold, there can be no doubt as to the city referred to.

Jeremiah described God's future dealings with the evil neighbours of Israel in much the same manner as Ezekiel referred to that of Sodom. "Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them up from off their land, and will pluck up the house of Judah from among them. And it shall come to pass, after that I have plucked them up, I will return and have compassion on them; and I will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, as the LORD liveth; even as they taught my people to swear by Baal; then shall they be built up in the midst of my people. But if they will not hear, then will I pluck up that nation, plucking up and destroying it, saith the Lord" (xii. 14-17).

Digitized by Google

The meaning of this prediction is so plain that comment is needless, for it teaches most clearly that in the coming age Israel's evil neighbours will be restored, and will, without doubt, hear the proclamation spoken of by Isaiah: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (xlv. 22). Their restoration is certain, but their ultimate salvation or destruction will depend on their reception or rejection of the truth made known to them: "But if they will not hear, then will I pluck up that nation, plucking up and destroying it, saith the LORD."

The prophecy of Isaiah (xxv. 6-8) is so comprehensive that the restoration of Israel and the neighbouring cities seems lost in the larger prospect of the restoration of all peoples, all nations, all the earth. "And in this mountain shall the LORD of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations. He hath swallowed up death for ever; and the Lord GOD will wipe away tears from off all faces; and the reproach of his people shall he take away from off all the earth; for the LORD hath spoken it." This is, unquestionably, a prophecy concerning the age to come, and it refers to God's future dealings with the entire race. We cannot exclude a single nation of any part of the earth, or of any generation, for the Scriptures include all: "All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name" (Ps. lxxxvi. 9).

Examples have now been given from different writers of what appear to be predictions of "the times of restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began."

From these passages we learn that "all things" include the entire human race; the words may mean much more than this (Col. i.), but certainly not less. It appears from Rom. viii. that the whole creation that groaneth and travaileth in pain is to be delivered from the bondage of corruption. Christ certainly taught us that God's care condescends to the lower orders of creation, to the sparrows and the ravens; we need not, therefore, doubt his care for the nations of whose future the Scriptures speak so hopefully.

It remains to be seen if the teaching of Christ and His apostles confirms this hopeful prospect set before us by the prophets of the Old Testament.

ALBERT HIDE.

Digitized by Google

ANOTHER VIEW OF "THIS GENERATION."

Matt. xxiv. 34. (*Concluded.*)

IT was well known beforehand that "this generation," or class of wicked men, would ultimately "pass away," for it had been written of, looked for, and longed for from ancient times. Predictions of it, and references to it, run in parallel lines with those predictions concerning the "coming of the kingdom," the "establishing of the throne," and the "righteous rule" of David's Son and David's Lord, through both the Old Testament and the New. When David first received the promise, "I will set up thy seed, and I will stablish the throne of his kingdom for ever;" it was also promised, "I will appoint a place for my people, neither shall the children of *wickedness* afflict them any more (2 Sam. vii. 10-16). And in chap. xxiii. 1-7, in his "last words," David refers to this promise as "all his salvation and all his desire;" and the blessed effects upon the world by the righteous rule of his promised SEED, he compares to the "springing up of the tender grass of the earth," by the morning sun shining clear from a cloudless sky after rain. And here also it is noted that the "sons of Belial" shall not be permitted to mar the effects, for "They shall be as thorns thrust away, and utterly burned with fire in the same place." In Isaiah ix. 7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth, even for ever." But the preceding context reveals the breaking of the "rod of the oppressor," and "burning fuel of fire." In chapter xi. 4, also, "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." In Malachi iii., iv., "He shall sit as a refiner and purifier of silver," taking away all the dross, making up "his jewels." And of "them that feared the Lord," he says, "I will spare them as a man spareth his own son that serveth him;" but of all that do *wickedly*, "They shall be as stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch." And when John saw the Pharisees and Sadducees come to his baptism, he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruit worthy of repentance, for every tree that bringeth not forth good fruit is hewn down and cast into the fire." "He that cometh after me, will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire" (Matt. iii. 7-12). But chapter xiii. may, perhaps, best illustrate the subject. From verse 24 we have the parable of the tares and the wheat growing together in the same field until harvest. But at harvest the tares are separated from the wheat and burned, and the wheat gathered into the barn.

Digitized by Google

No conclusions need be drawn from the parable itself, as its meaning may be mistaken, but at the desire of the desciples it was explained, and the explanation makes the meaning sure. "The Son of man sowed the good seed; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;* the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As the tares are gathered and burned in the fire; so shall it be in the end of this world. They," the angel-reapers, "shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire . . . Then shall the righteous shine forth as the sun in the kingdom of their Father."

Now, it will be observed that, on the mount, the disciples did not ask *what things* were to be, but "*When shall these things be?*" viz., "these things" which they had just been hearing of on their way to the city, in the temple, and to the time of their questions. Neither did they ask "*What* He was to do at His 'coming,' *what* was to take place at the 'end of the age,' nor *when* the end would come." They only asked, "What shall be the *sign* of Thy coming, and of the end?" And there being only this one question, "What shall be the *sign?*" suggests that they had previously learned what should *then* take place. And this may easily be accounted for when we consider the fact that, not only had "All the prophets, from Samuel and those that follow after, spoken of these things," but John the Baptist and the Lord Himself had still more fully declared them. "The Son of man shall come in the glory of his Father," said Jesus, "and *then* he shall reward every man according to his works." "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "*Then* shall the righteous shine forth as the sun in the kingdom of their Father." These were words that touched a chord in their heart, and could not be forgotten by the disciples. Although within a very short space of time, Jesus repeatedly assured them that he was going to Jerusalem, and would "be killed, and rise again the third day," yet they followed him "wondering what the rising from the dead could mean." But there was no wondering about what the teaching concerning the kingdom meant; although they "disputed by the way who should be the greatest in the kingdom." Things concerning the kingdom were uppermost in their thoughts, and first in their desire. Hence they were very desirous for an explanation of the tares of the field; and in private asked what it meant, and, after the explanation, said they understood it. To them it was "given to know the mysteries of the kingdom." And what appears to be the chief thing intended to be taught by that parable is, that as the tares were permitted by the owner to grow in the same field with the wheat until harvest, notwithstanding the injury that might be done to the wheat, and

Digitized by Google

although his servants were anxious to pull them up at once; so also the wicked would be permitted to dwell on the earth with the righteous "until the end of the world" ("the consummation of the age," R.V.), without God's "avenging his own elect which cry day and night unto Him," "How long, O Lord, shall the wicked triumph? They break in pieces thy people, O Lord, and afflict thine heritage." But, says Jesus, "He will avenge them speedily, though he bear long with them."

Now, there should be no difficulty, I think, in identifying the "children of the devil," spoken of in the parable, with the offspring of that "old serpent," the "generation of vipers," spoken of in chapter xxiii. And if what is taught in the parable be compared with what is taught in chapters xxiii., xxiv., xxv., the greatest harmony will be found to prevail throughout the whole. And if *no serious* objection can be urged against what has been submitted as being the Lord's meaning when he speaks of "this generation" in chapter xxiii., then, surely, there can be no objection against understanding the same words to mean the same thing in chapter xxiv. For it would require some very weighty reasons to justify the conclusion that He spoke of "this generation" in the temple with one meaning, and repeated the same words on the mount very shortly afterwards, but with a very different meaning! And if the meaning submitted be allowable, then, it not only removes all difficulties from verse 34, but it also harmonises it with all those passages to which reference has been made. For, as I understand it, the thorns, stubble, trees, chaff, and tares all represent "this generation," on which shall come all the righteous blood shed upon the earth. And throughout all the passages, the "*passing away*" of "this generation" of wicked men appears to be one of the events or occurrences of the time, essentially and inseparably associated with the "coming of the kingdom," the "establishing of the throne," and the righteous rule of the KING when He judges the world; but an event, nevertheless, subject to His coming, and as the consequence of His judging the world in righteousness. For then He will have "received the kingdom," and returned to "sit on the throne of his glory" and administer its affairs; and, having "taken unto himself his great power and reigned," "He shall reign and prosper, and shall execute judgment and justice on the earth;" and "shall destroy them that destroy the earth," so that, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

From what has been thus imperfectly sketched, it will be seen that I understand "this generation" spoken of in verse 34, to be the same as "this generation" previously spoken of a short time before in the temple, and also further alluded to on the mount in these words, "Then shall they deliver you up to be afflicted, and shall kill you" &c. (v. 9). And their "passing away," spoken of on the mount, I regard as equivalent to the "judgment of Gehenna,"

Digitized by Google

or as the consequence of that judgment spoken of in the temple, where the Lord, addressing "this generation of vipers," asks, "How can ye escape the judgment of Gehenna?"

If this view be correct, then it must follow as a necessary consequence that the event of verse 34, is in its proper place, as an event subsequent to the "Lord's coming" and "His kingdom." For when the Son of man returns, it will be to fulfil what is written, "Rule thou in the midst of thine enemies." And it is then that "All things that offend, and them which do iniquity, are gathered out of his kingdom, and cast into a furnace of fire." "This generation" therefore, shall not pass away until the Son of man come in His kingdom. And it shall then "pass away," not in the same sense as "One generation passeth away, and another generation cometh," but it shall "pass away," and "shall not be," neither shall another of the *same* be after them. But they shall be as the "thorns," "stubble," "chaff," "tares," and "trees" when they are "cast into the fire," which "pass away," and are not. For they are then no longer thorns, stubble, chaff, tares or trees after they are burned up. "True," Job says, "there is hope of a tree after it is cut down that it will sprout again, and the tender branch thereof will not cease." But for John the Baptist's cut-down tree there is no hope; for it is not only "hewn down," but "cast into the fire;" and, as Malachi has it, "leaving neither root nor branch." Where no root is left, no "sprout" can spring; and where no "branch" remains to drop its seeds, and bring forth "after its kind," the kind must become extinct, and "pass away." So also with "Gehenna fire," where the worm dieth not, and the fire is not quenched. For "this generation" there is no survival and no reproduction. It must become extinct; it must "pass away."

Such seems to me to be the teaching of the Lord in this chapter. But let it not be overlooked that, from verse 48 to the end, He also teaches that, when He comes, the unfaithful servants and the "hypocrites denounced in the temple," will have the same portion assigned them. And it must also further be observed that His reply to the questions does not end with the end of this chapter. It extends to the end of the twenty-fifth; and in it what has been submitted in these pages appears to be fully corroborated and illustrated. In this chapter is described, not only what takes place *at* His coming, but also what takes place after He has come.

Thus (ver. 1), immediately after stating the portion of the evil servant, comes the parable of the ten virgins. "Then," *i.e.*, when the Lord comes, *not now*, but "*then* shall the kingdom of heaven be likened unto ten virgins." It is only *then* that the point of likeness comes into view. For it is only when they are shut out from the Bridegroom's presence, that the foolishness of the five foolish virgins is manifested. The next likeness is (ver. 14) that of a man going into a far country delivering his goods to his own

Digitized by Google

servants—but not in equal amounts—to trade with till his return. And after a long time (ver. 19) their lord cometh and reckoneth with them. One had increased his five talents to ten, and another his two talents to four, for which they were commended with, "Well done, enter thou into the joy of thy lord." But the third, whose "one talent," with no increase, was returned, was accused for being a "wicked and slothful servant," and was commanded to be cast into "outer darkness." The meaning of the parable is plain, setting forth the Lord's going away, but to return. How "long" it might be after going away before He would return, they (the disciples) did not know. Nor do we yet know. But we *now* know what they did not know, and what they had no conception of. For we now know that it was to be longer than 1800 years at least before he returned. But He "showed himself alive after he had suffered death, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." The same things that He had been speaking of before; but they, evidently supposing that the "long time" was past, the journey to the "far country" accomplished, and the kingdom received, asked Him, "Lord, wilt thou at this time restore the kingdom to Israel?" The answer was, "It is not for you to know the times," &c. (Acts i. 1-6). So far, these were dealings with His "*own servants*." But in verse 31, we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another," the good from the bad, "as a shepherd divideth his sheep from the goats," or as a reaper divideth the "tares from the wheat." "And he shall set the sheep on his right hand, but the goats on the left." By that time, "this gospel of the kingdom" will have been "preached for a witness" to all those nations thus gathered and separated, for otherwise they could not know the KING'S servants, nor be responsible for how they may have treated them; and this is the accusation against them, not having ministered to the wants of the Lord's brethren in the time of their need (R.V. 41-45), possibly during the time of the "great tribulation." The separating of the two classes completed, those on his right hand hear from the lips of the enthroned KING, "Come ye blessed of my Father, inherit the kingdom prepared for you;" and "Then shall the righteous shine forth as the sun in the kingdom of their Father." But to those on his left hand, He shall say, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." And these shall go away into everlasting punishment, but the righteous into life eternal." Then will be realized the hope that gladdened Zacharias, when he was "filled with the Holy Spirit," and prophesied, saying, "Blessed be the God of Israel, for he hath raised up an horn of salvation for us in the house of his servant David: as he spake by the mouth of his holy prophets, which have been

Digitized by Google

since the world began, that we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant" (Luke i. 67-72). Thus, in accordance with ancient covenant and promised mercy, the enemies of God and of His people shall "pass away," and with the account of that event, when they shall be "banished with an everlasting destruction from the presence of the Lord, and from the glory of his power," the Lord's reply to the disciples' questions ends; and ends, seemingly, only two days before the last passover (xxvi. 1), which He observed with His disciples, when He said, "I have earnestly desired to eat passover with you before I suffer." And He further added, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (ver. 29).

In the three chapters just now glanced at, we find in the "field," which is "the world," the sowing time, and the growing time, the ripening time, and the reaping time, when "the harvest of the earth is ripe" at the "end of the world." We have listened to the Lord's words in the temple, when He asked "This generation of vipers," "How can ye escape?" Also to His words in private on the mount, telling his disciples, who longed to be "saved from their enemies, and from the hand of all that hated them," that "This generation shall not pass away till all things be fulfilled." And we have listened to those words which are to go forth from the "throne of his glory," "Depart from me," and they "shall go away into the everlasting punishment." And it shall be said, "Glory and honour be unto the Lord: true and righteous are his judgments, and he hath avenged the blood of his servants."

Some may be indifferent to these things. If any such may read these pages, let them be entreated to read the chapters referred to with care. Ponder them soberly, seriously, and solemnly, and read Ps. xxxvii., which pictures the same things. For the apostle was justified in penning the following words, "We have a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise."

Cupar. J. MILL.

THEY THAT ARE CHRIST'S AT HIS COMING.

PREMISING that most of our readers distinguish between the coming of Christ *for* His saints, and the appearing of Christ *with* His saints, we wish it to be understood at once that the coming here treated upon is the coming of Christ *for* His saints,—in *that* moment, when the dead in Christ shall rise, the living in Christ shall be changed, and caught up together with them to meet the Lord in the air. Thus the subject under consideration will be, Who shall be accounted Christ's in *that* day?

Digitized by Google

Now, if the question were, Who are Christ's? it would soon be answered by saying, All the redeemed, or, All to whom He will eventually say, "Come, ye blessed of my Father." Seeing, however, the question is, Who are Christ's *at His coming?* it is not so soon answered, but leads to enquiry such as this paper will contain. In a man's household there are mostly to be found three classes of relationship, which are all, in a sense, his; relationships claimed by him, and owned by them; yet how different the association with him is that of his wife, his children, and his servants. Thus, when we read 1 Cor. xv. 23, according to Alford, "In Christ shall all be made alive. But each in his own order, the firstfruits Christ, afterward they that are Christ's at his coming. Then (cometh) the end;" and according to the Emph. Diaglott Ver., "By the Anointed will all be restored to life. But each one in his own rank; Christ a firstfruit, afterward those that are Christ's at his appearing, then the end," we are led to see three, *if not four*, orders or ranks enumerated—

1st. "The Head of the body, the Firstborn from the dead, that in all things he may be the first" (Col. i. 18. Alford).

2nd. Those members which were actually and literally firstfruits, "Many bodies of the saints which slept arose and came out of their graves after his resurrection" (Matt. xxvii. 53).

3rd. "They that are Christ's at his coming" (1 Cor. xv. 23).

4th. "Then the end" of the dead (1 Cor. xv. 24) the rest, residue, and remainder who shared not in the first resurrection, and all who thereafter shall have died during the millennial age (Isa. lxv. 20) for then, at its close, "all that are in their graves shall hear his voice, and shall come forth" in mixed resurrection. See John v. 28, 29, and Rev. xx. 12.

Now, resurrection is necessarily associated with the coming of Christ, and the chief testimony to His being the Christ was His resurrection. Not His miracles, not His teachings, not His sufferings and death, but His resurrection became the chief point of his apostles' testimony, for this they regarded as Heaven's seal upon His mission among men. Peter, on the day of Pentecost, gives it prominence, "This Jesus hath God raised up, whereof we all are witnesses" (Acts ii. 32), and further on, "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts iv. 33.) So, in the chapter already quoted for our subject, the apostle stakes the whole truth of the Christian faith on resurrection past and prospective, past, in Christ and the first-fruits; prospective, in those that are Christ's at His coming. "If Christ be not raised, your faith is vain, and we are found false witnesses. But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. xv. 14-20). Of this, doubtless, most of our readers will be well assured, indeed, it is the faith of Christendom commonly received, that there shall be a personal resurrection both of the just and unjust, and after that the judgment; but the truth of a *first* resurrection is, we fear, but feebly grasped. It must needs be held as a doctrine, because it is in the book; yet it is not, we fear, so apprehended as to become the object of faith which it was to the apostle when he said, "So that the Anointed I may gain, and may be found in him, to know him, and the power of the resurrection of him, if possibly I may attain to the resur-

Digitized by Google

rection out of the dead ones," which is the literal rendering of the Greek according to the Emphatic Diaglott Version. And, for the reason that its *issues* are not sufficiently considered, its *privilege* is not apprehended; although the apostle adds, "I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus" (Phil. iii. 10-12).

To any who have not yet given this subject the consideration which it claims, we would remark that Rev. xx. makes mention *six* times of a period of a thousand years, and that period as intervening *between* the two resurrections. Hence we read, "This is the first resurrection, and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished" (Rev. xx. 4-5). Thus, in the mouth of two witnesses, the apostles Paul and John, this should become with us an established truth, so as to set at rest for ever, and put an end to all cavil and question, the revealed truth of *two* resurrections. But the object we have in view in thus writing, is to rouse enquiry, by suggesting some latent truth as contained in the words, "Every man in his own order," or rank; and, "They that are Christ's at His coming," for surely this is truth, of all other, the most important at *this time*,—what this order or rank means, and what speciality attaches to the words, "They that are Christ's *at His coming*." Now, however unacceptable this view may be to many of our readers, appearing, as it may to them at first sight, novel and fanciful, we would suggest that truth can only be received in meekness: by holding in abeyance our preconceptions, alone, can we balance evidence, being willing to surrender our prejudices when invited to accept teaching in advance of what we already have. There is, without question, a sense in which *all* the redeemed are Christ's (possibly all infants and imbeciles, as irresponsible for faith and practice) *all* bought with one price, the precious blood of Christ, as of a lamb without spot. "All things are yours, and ye are Christ's, and Christ is God's," are words addressed to the *whole* family of God, every member of it. All the faithful, as the seed of Abraham, are Christ's, given of God in covenant to Him. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." All who have the Spirit of Christ in *any* degree are Christ's, for, "If any man have *not* the Spirit of Christ, he is none of His" (Rom. viii. 9).

But when, in the light of other passages, we look abroad among our fellow believers, and observe loose behaviour toward the world, toward God, and especially toward one another; dealings with the world in commercial life that honest men cry shame upon; dealings with God, as if He were not Omniscient and Omnipresent; ministers, deacons, and church-members fostering feuds, and exposing their shame before a profane world, we feel driven to the conclusion that the family of God too much resembles the families of men, containing obedient and disobedient children; the household of God too much like the households of men, with servants faithful and unfaithful; sons of God, led by the Spirit of God, and other sons led by their own; Christ's, that He will own and claim when He comes; and Christ's, of whom He will be ashamed; and, being unready, they will be ashamed before Him.

Thus, when we read of some who "feared the Lord, and spake often one to another, and the Lord hearkened and heard it, and a book of

Digitized by Google

remembrance was written before Him for them that feared the Lord, and that thought upon His name," we wonder not, but take particular notice that he saith of *such*, "*They* shall be mine in that day when I make up my jewels (margin, special treasure), and I will spare them as a man spareth his own son that serveth him" (Mal. iii. 16, 17). Again when we read, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you," we understand that those who have *not* come out from evil, but have clung to their idols, and indulged their appetites, and practised covetousness, will not be received in that day, either as raised ones or changed in a moment. It is the dead *in Christ* that are to rise first. Will these be *all* who have believed in Christ to salvation? To have *died in Christ*, the believer must have *lived in Christ*, and to live in Christ, is to live and walk in the Spirit of Christ. To have the Spirit of Christ in us as a spirit of faith enough to save us, and to have the Spirit of Christ so living in us that we live in Him, after the manner of the member living in union with the head, are, to our apprehension, two different orders and ranks of faith. Hence we take "the dead in Christ" to express more than simply having died in the faith of Christ. *Thus* only will the dead in Christ rank with the living in Christ, to be accounted Christ's *at His coming*. Again when we read, "The Church is subject to Christ; as the body is one, and hath many members, and all the members being many are one body, so also is Christ;" we understand that those who have *not* been subject to Christ, nor walking in love toward their fellow members, and are *not* so found at His appearing, will not be found of Him in peace, without spot and blameless. For when He comes, it is to "present the church to himself, a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish." Again, when we read, "Love as brethren, be pitiful, be courteous," we understand that those who have been biting and devouring one another, casting out their brethren, or standing aloof from their brethren whose views of doctrinal truth have differed from their own, will *not* be found sons of God without rebuke in that day. If Diotrephes did not repent of his wrongdoing, and obtain forgiveness before he died, he will certainly not (to our thinking) rise with John, and go up together with John and his "well-beloved Gaius and Demetrius of good report." Again when we read, "They that are Christ's have crucified the flesh with its affections and lusts," we understand that those who have *not* so done, but have lived in self-will, self-indulgence, and hard-handed covetousness which is idolatry, and are found so doing at His appearing, will not be accounted Christ's in that day. Peter addresses "the strangers scattered abroad" as "a chosen generation, a peculiar people," sanctified and set apart, doing all they do to His eye and for His glory, not in anywise pleasing self, their own or other men's. Paul speaks of them to Titus as "redeemed from all iniquity, and purified unto Himself a peculiar people, zealous of good works," works good in God's account, not man's only; not those which commend themselves to the religious taste of the times, in church building, and altar dressing and decoration, a busy activity of a semi-religious or merely philanthropic kind, in the doing of which many please themselves as doing work for God, simply because it is good, but withal

Digitized by Google

building up a self-hood which is God's enemy and their own. Paul's conception of what the church *should be*, is in perfect agreement with the voice from heaven, heard by John in Patmos. Paul said, "I have betrothed you for one husband, a chaste virgin to present to Christ." The voice from heaven said, "They which follow the Lamb whithersoever he goeth, were not defiled, for they are virgins, redeemed from among men, the firstfruits unto God and to the Lamb." Does this express the spiritual character of the majority or minority of believers in *our* times, or of *any* times? We read, "If children, then heirs;" so we *should be;* but does it follow as a necessary sequence that children *become* heirs? We cannot help reflecting that some children, who should become heirs lose their heirship through selling their birthright for a mess of pottage, so that all children do *not* become joint-heirs with Christ, because they have not suffered with Him; for so runs the passage, "joint-heirs with Christ, *if so be* that we suffer with him, that we may be also glorified together." To be glorified with Him in that day of His appearing will be to sit with Him as joint-heirs of the kingdom, in order to which, we must be "*fit for the kingdom.*" Those who have not been weaned from home, but look back with yearning towards the friends and relatives left behind, are by our Lord declared *not* fit for the kingdom of God. Those, and those alone, who have left all, or that God has seen willing to leave all, for Christ, shall be counted worthy to sit with Him in the throne of His glory, and share dominion with Him as kings and priests to reign on the earth.

So also in the same vein runs the faithful saying, "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us; and, whether we believe it or not, he abideth faithful, he cannot deny himself." Now Paul wrote this to his beloved Timothy, and links himself with him in the personal pronoun "*we;*" so that it is no question as between believers and unbelievers. The apostle's earnestness was to win Christ, and this we take to mean, being found in Him, the Christ mystical, composed of Head and members, the body, the church, the bride, the Lamb's wife, the company of ripe and ready ones; those who have died in their ripeness, and those who are living in readiness when the Bridegroom cometh.

That the bride will be the ready ones at His coming, seems evident from the parable. The bride is surely the company that goes in with the Bridegroom to the marriage feast, as we read, "They that were ready went in with him, and the door was shut." For it seems to us that the importance of the teaching of this parable turns upon the one little word "*going,*" which, strangely enough, the old version reads "gone," the translators themselves evidently mistaking its teaching. But the New Version gives us the word *going* instead of *gone*, which makes all the difference in the character of the foolish virgins, between having or not having light, which we take to mean having or not having spiritual life. If their lamps had gone out, their case *would* have been hopeless, but since their lamps are only *going out*, their testimony declining if not silent altogether, their case is nevertheless hopeful, as the sequel proves, by their knowing where to get oil, going and getting it, and returning with hope of being let in.

Digitized by Google

And, however threatening the Master's words, "I know you not" may sound, we must remember that there are various orders of knowledge, and since it cannot mean absolute ignorance, it *may* be deficient complacency, as one version expresses it, "I recognize you not," as approved ones. And it is evident that this parable was spoken to *disciples*, and contained a teaching for them which it had not for the *multitude*. But though the foolish virgins are refused the full reward of the ready ones, their lamps burning with renewed brightness indicates surely their possession of life, which shall prove eventual salvation. For it is not a question of righteousness and wickedness, but of wisdom and folly, of prudence and imprudence, and hence they are called *virgins*, they take their lamps, they *go forth* to meet the bridegroom; their lamps at the first burnt well as the others, their deficiency is not destitution but degree.*

But we are not left with this parable alone. We get the same line of thought through John in Patmos, where he hears the voice of a great multitude saying, "Alleluia, for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself *ready*" (Rev. xix. 6, 7). Now children are not responsible for their birth, but, as they grow, they are for their behaviour. The bride is not responsible for being chosen a bride. Her conduct may have influenced her lover's choice of her for a bride; but when chosen, she is responsible to be found ready on the nuptial morn, ready in expectancy, ready by disengagement from all other claims, ready in clothing and array becoming the occasion of the bridegroom's advent to take her to himself. If she, in forgetfulness of the day and hour, is found engaged upon some work or play of her own, toying with other and former lovers which she professed to have cast off and forgotten, she will *not* be ready and blameless before him at his appearing.

Herein is much practical truth, to which individual believers will do well to give heed, not content with safety from perdition insured through faith in the atonement of Christ, but aspiring to that degree of blessedness and holiness which shall insure us a part in His resurrection. "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." *His* resurrection we take to be herein distinguished from the general resurrection of all at the last day. "Blessed and holy (in especial degree) is he that hath part in the first resurrection," and they are the "blessed that are called to the marriage supper of the Lamb." For then the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and these, comprising the company of His bride, shall sit with Him in the throne of His glory, sharing the throne and the dominion in the restitution of a regenerated earth.

But to whom is this honour promised? To all believers? Nay, but to those who have *followed* Him. "Verily, I say unto you, that ye which have *followed* me," &c. (Matt. xix. 28). "Ye which have *continued* with me in my temptations, I appoint unto *you* a kingdom"

* To any with whom Dean Alford is an authority, this will be found to be his view of the teaching contained in this parable.

Digitized by Google

(Luke xxii. 28, 29), following Him through evil and good report, continuing with Him in the way of His cross, in suffering and death; and thus overcoming evil with good, flesh with spirit, sin with grace, the animal and intellectual life subjected to the spiritual and divine within us. "*Saints* shall judge the world" (1 Cor. vi. 2). "To him that overcometh" special promises are made in the messages to the seven churches of Asia; and this we take to mean, *not* simply enduring to the end of life and dying in the faith of Christ, but daily overcomers of the world, the flesh, and the devil. It may be that "overcoming the beast and his mark" has a wider and deeper meaning than is commonly supposed. It may signify the brutish nature, the animalism and intellectualism common to all men, which all the faithful of all ages have had to conquer in the life of faith. One of the noblest of the race said in his day, "I keep under my body, and bring it in subjection." And to the wise in his own conceit, he said, "Let him become a fool that he may be wise." It is certain that the faithful of long past ages, still asleep in the dust of the earth, have not encountered, and will not encounter, that special form of evil which has to become manifested in the beast, the antichrist of the last days, but it is clear they will number among the triumphant host found on the sea of glass, singing the song of Moses the servant of God, and the song of the Lamb. But, prior to this, a loud voice has been heard in heaven. And why in heaven? Because the Man-child of Rev. xii., who is to rule all nations with a rod of iron has been caught up unto God, and to His throne there, *before* He descends with His Bride to His throne on earth, a period of three and a half, or perhaps seven years. And so in heaven the voice is heard, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" (Rev. xii. 10). To the intelligent and spiritual mind of our readers, it will not be difficult to see that the Man-child caught up, is the company of ready ones comprising the bride, if the promise to the Son in Psalm ii. 9 is read *in connection with* the promise to the overcomer in Rev. ii. 27, fulfilled in Him and in her as seated together in the *one* throne of millennial glory (Rev. iii. 21).

And when the millennial kingdom shall have run its course of a thousand years, the period of the earth's Sabbath after its six thousand years of toil and travail, and sooner or later the whole earth shall have become subject to Him, in fulfilment of the long and oft-repeated prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," then must come about a state of things difficult to understand, because so obscurely revealed. But that the condition of things thus happily brought about, and long continued, by the binding of Satan, and the reign of Christ with His saints over the nations of the earth, should at length collapse and come to an end, is truly an astonishing fact, yet a fact too clearly revealed to be mistaken or misunderstood, if any portion of the Apocalypse is to be taken literally. And yet more wonderful is it to see that the long imprisoned foe of God and man shall be then "let loose for a little season," and resume his power "to deceive the nations, and gather them again to battle;" but only to ensure his and their final overthrow and consignment to the lake of fire, where already the beast and the false prophet are.

Digitized by Google

Now we come to the fourth order, or rank, of the dead; in setting forth which, we interfere somewhat with the structure of the text as given in the versions both Old and New. In *both*, it will be seen that the word, "*cometh*," in 1 Cor. xv. 24, is in another type, showing it to be supplemented to the Greek text. Dean Alford's version brackets it, as necessary to the sense of the text. But, is it? we ask. Punctuation, and division of verses, both being arbitrary, we take it that the Greek read on would read *thus:* "Each one and in the own rank, a firstfruit Christ, after that those of the Christ in the presence of him, then the end when he should have delivered up the kingdom." The passage read thus, affects the meaning of the text, and expresses it to be, not the end of the *age*, but the end of the *dead* being raised to life again, the rest, residue, and remainder, who shared not in the first resurrection. For so we read in Rev. xx., immediately following the destruction of the hosts of Gog and Magog by fire from heaven, and the casting of Satan with them into the lake of fire and brimstone, that the judgment of the great white throne comes into view; and the earth, and sea, and hades, severally give up the dead, and they are seen *standing* before the throne, and hence in resurrection bodies, real as those that were buried ages long, long ago. For now, and not until now, becomes enacted the scene pourtrayed in parable by our Lord in Matt. xxv. 31-46, in answer to the request of his disciples, "Tell us about the end of the world" (in the margin of the New Version, "the consummation of the age,") which consummation is now reached.

For now are seen the vast multitudes, from the ungodly sinners of Enoch's day to the latest sinners of the millennial period, standing before the throne for division, like sheep from goats—to the right and left of the Risen Man—"that man whom he hath ordained," who then shall judge "every man according to their works" (Rev. xx. 13, in agreement with Matt. xxv. 35, 36). And here are found "*books* and *another book*, which is the book of life," from which we infer are here found the *two* classes those books represent. And, inasmuch as there are *books* for one class, and *a book* for the other class, we are led to understand that the works of the wicked are recorded against them, and must then come into remembrance before God, that every man may receive sentence in strict equity; while in the book of life the *names only* are recorded of those whose sins have been blotted out by repentance towards God and faith toward our Lord Jesus Christ.

Thus we conclude, that all the righteous of Old Testament times, who had "witness borne to them through their faith" (see Heb. xi. 2, 39, R.V.) by walking in the steps of faithful Abraham, and all the righteous of New Testament times, who have worthily sustained the character of "saints and faithful brethren," shall be accounted worthy to attain to that age, and *the* resurrection from the dead, as sons of God, being sons of *the* resurrection (Luke xx. 35, 36), called in Hebrews "a *better* resurrection" (Heb. xi. 35), and in Rev. xx., "the *first* resurrection," and *so* shall be "they that are Christ's at his coming;" while all other righteous men who, like Lot, have to be saved so as by fire, or, like the foolish virgins who came too late, will at length come forth from their graves in the general resurrection, to find their faith, however little it may have been, acknowledged in their names written in the Lamb's book of life.

Digitized by Google

Let us then "so run as to obtain," so "stretch toward the goal unto the prize of the upward calling of God in Christ Jesus," which we understand to be, a glorious part in the resurrection from among the dead; or changed in a moment, if among the living remaining over at His coming; for, "*Many* are called, but *few* are chosen" thereto.

I'm waiting for the morning,
When shadows flee away,
And Jesu's bright appearing
Turns darkness into day;
For I know that He is coming,
I listen for the sound,
I long to hear Him calling
His saints to gather round.

I'm waiting for the morning,
When all the saints shall rise,
Caught up at His appearing,
To meet Him in the skies.
My eyes shall then behold Him
In all the glory bright,
Shall gaze upon His beauty
With wonder and delight.

Till then with joy and gladness,
This still shall be my lay:
I'm waiting for the morning,
That bright and happy day,
When I shall dwell in glory,
Close by my Saviour's side—
Resplendent with His beauty,
And welcome as His bride.—G.D.S.

Devonshire Road, Hackney. NATHANIEL STARKEY.

SHEOL AND THE REVISED VERSION OF THE OLD TESTAMENT.

ONE of the most important words in the Old Testament is the Hebrew word sheol. It occurs very frequently, and refers, as all allow, to the state of the dead.

Any one acquainted with religious controversy, knows what a great amount of discussion there has been, and continues to be, upon this state. While to us, who are ever losing those dear to us, the subject must be ever one of the deepest interest. It is therefore well that all English readers of the Old Testament should be able to judge from their English translation what the Bible really teaches upon the subject.

As it is by no means the case that all students of Scripture are agreed upon the meaning of the word sheol, we think that it should be treated by revisers and translators in one of the two following ways: They should either leave the word always untranslated, or should translate it always by the Greek word Hades, which is the invariable translation

Digitized by Google

of it in the Septuagint, and which is, in the opinion of all, its equivalent.

With either of these ways we should be satisfied. According to the first of them, the English reader, for whose benefit all English versions are especially designed, would know how often and where this word was used; he would have no sense of it forced on him by a translation which might possibly be incorrect; he would see for himself all that Scripture said about sheol, and would be perfectly qualified to draw for himself a sound conclusion as to what Scripture meant by it, and which of different meanings attached to it was most agreeable to the mind of God.

We should be perhaps even more satisfied if the second way were taken, and sheol were invariably translated by the word hades. In the first place, many think a translation preferable to the original word itself, which no doubt it is in most cases. Again, sheol is always translated by hades in the Septuagint, which is no small recommendation. Again, we have the inspired approval of the New Testament for this translation; for the Apostle Peter twice, in an inspired discourse, translates sheol by hades (Acts ii. 27, 31). If neither of these two ways be adopted, we, at all events, contend that, as sheol always means one and the same thing, it should always be translated by one and the same word; or, at least, if by different words, then by words of the same sense in the common understanding of English readers.

The most confusing and improper mode of treating this important word, would be by translating it by words of different senses. In the first place, this would prevent the mere English reader from knowing how often and where sheol was spoken of; and even if sheol were inserted in the margin, this would not, in many cases, draw sufficient intelligent attention. While to English readers, aware that sheol was intended, the use of words of differing or opposing senses would convey the idea, that the revisers or translators thought that it had different meanings in different places. This is most injurious, for no one can maintain, with any show of reason, that sheol in the Old Testament has any but one and the same uniform meaning.

Now here is a grave error in the Authorised Version of the Old Testament. It translates sheol by three different words, "the grave," "the pit," and "hell." What is the effect? It is one or other of the following, to very many English readers. To some it would seem as though there were three different words in Hebrew for the three expressions, and so they would be prevented from comparing together all the places where sheol occurs, and thus arriving in the only true way at its sense. To other English readers, aware that all three words were put for sheol, it would appear as though the translators of the Authorised Version of 1611, considered sheol to have two or three different, or opposing senses.

Let us consider the words, "grave," and "hell." Every one understands what is meant by "the grave." Webster defines it as "an excavation in the earth, as a place of burial." But when people come to the word "hell," as a meaning for sheol, do they attach to it this meaning? A few perhaps may know the original German sense of "hell" as equivalent to the "grave," but they are comparatively few. The vast majority understand "hell" as the place of those condemned

Digitized by Google

in the final judgment, and so it is explained in the best English dictionaries. And hence those varying translations lead the ordinary English reader to the erroneous idea, that the Authorised Version attaches two most opposite senses to a word, sheol, which has certainly but one sense. A similar confusion arises from the use of the term "pit" as a translation for sheol.

Now what has the "Revised Version" of 1885 done to end these misunderstandings? The revisers might have left the word sheol untranslated. No one could fairly fault this. It could lead to no mistakes. Every one, with common care, could see what the Bible taught about sheol. Or, they might have adopted the Septuagint translation, and given us "hades." There could be no mistake and no misleading here. Every one could examine the various places where hades occurred, and see what the Old Testament taught about it, and see how far it coincided with, or differed from, the Greek idea of hades. What have they done? Neither of the above! On the contrary, they have, in one most important respect, *added* to the confusion of the Authorised Version. The latter was satisfied with giving us three translations of sheol. Its revisers have retained these three, and have in the "poetical parts" "most commonly" left sheol untranslated, so that we have what we may call *four renderings instead of three!*

What is the effect of this? It has the evil effects which we have seen to spring from the variety of renderings in the Authorised Version, and adds to them other and very serious ones. To these latter we will now refer.

From the Preface of the Revised Version our readers will learn, that while sheol is often left untranslated in the "*poetical writings*," it is sometimes translated even in them (Preface vii.). It seems very strange that when our revisers saw their way to leave sheol *in general* untranslated in the poetical writings, they did not also see their way to leave it *always* untranslated in them. But so it is, and what will frequently be the effect? It will be that many readers, aware of this difference, will suppose that the revisers thought that sheol has different senses in different places of the "poetical writings." That is a very natural inference. What else indeed could be the meaning of giving different renderings to the word in works of the same poetical character?

But there is another similar effect. In the "poetical writings," sheol is "most commonly" left untranslated. In the historical narratives, it is always translated. What inference would many readers draw from this? They would suppose that in the judgment of the revisers, Sheol had, generally at least, a different meaning in the prose and poetical writings of the Old Testament. For such an opinion, we assert that there is not the smallest ground; but, most undoubtedly, the revisers would, by their treatment of the word, lead many of their readers to suppose that such was their idea.

We are, then, most dissatisfied with the manner in which our revisers have treated the very important word sheol. In our opinion, it adds strongly to the objection felt by many to put the "Revised Version" in the place of the "Authorised Version." We contend that one or other of two ways of treating this word should commend itself to all, viz., either to leave it always untranslated, or always to translate it by the Greek word hades.

HENRY CONSTABLE.

Digitized by Google

A CONCORDANCE TO "HADES" (INCLUSIVE OF "SHEOL" IN THE REVISED OLD TESTAMENT).

Showing at a glance all the occurrences in the Bible of Sheol in the Hebrew and Hades in the Greek, with a suggested Uniform Rendering in English.

1. Gen. xxxvii. 35. I will go down to *hades* (A. & R. the grave) to my son mourning.
2. „ xlii. 38. Bring down my grey hairs with sorrow to *hades* (A. & R. the grave).
3. „ xliv. 29. Bring down my grey hairs with sorrow to *hades* (A. & R. the grave).
4. „ „ 31. Bring down the grey hairs of thy servant our father with sorrow to *hades* (A. & R. the grave).
5. Num. xvi. 30. And they go down alive into *hades* (A. & R. the pit).
6. „ „ 33. So they, and all, &c., went down alive into *hades* (A. & R. the pit).
7. Deut. xxxii. 22. For a fire is kindled in mine anger, and burneth unto the lowest *hades* (A. hell, R. pit).
8. 1 Sam. ii. 6. He bringeth down to *hades* (A. & R. the grave), and bringeth up.
9. 2 Sam. xxii. 6. The cords of *hades* (A. hell, R. Sheol) were round about me.
10. 1 Kings ii. 6. Let not his hoar head go down to *hades* (A. & R. the grave) in peace.
11. „ „ 9. Shalt bring his hoar head down to *hades* (A. & R the grave) with blood.
12. Job vii. 9. So he that goeth down to *hades* (A. the grave, R. Sheol) shall come up no more.
13. „ xi. 8. Deeper than *hades* (A. hell, R. Sheol); what canst thou know?
14. „ xiv. 13. Oh that thou wouldest hide me in *hades* (A. the grave, R. Sheol).
15. „ xvii. 13. If I look for *hades* (A. the grave, R. Sheol) as mine house . . . (v. 15) where then is my hope?
16. „ „ 16. It shall go down to the bars of *hades* (A. the pit, R. Sheol), when once there is rest in the dust.
17. „ xxi. 13. And in a moment they go down to *hades* (A. the grave, R. Sheol).
18. „ xxiv. 19. So doth *hades* (A. the grave, R. Sheol) [consume] those which have sinned.
19. „ xxvi. 6. *Hades* (A. hell, R. Sheol) is naked before him, and Abaddon [Destruction] hath no covering.
20. Ps. vi. 6. For in death there is no remembrance of thee: In *hades* (A. the grave, R. Sheol) who shall give thee thanks?
21. „ ix. 17. The wicked shall return to *hades* (A. hell, R. Sheol).
22. „ xvi. 10. For thou wilt not leave my soul to *hades* (A. hell, R. Sheol).
23. „ xviii. 5. The cords of *hades* (A. hell, R. Sheol) were round about me.
24. „ xxx. 3. O LORD, thou hast brought up my soul from *hades* (A. the grave, R. Sheol).
25. „ xxxi. 17. Let the wicked be ashamed, let them be silent in *hades* (A. the grave, R. Sheol).
26. „ xlix. 14. They are appointed as a flock for *hades* (A. the grave, R. Sheol).
27. „ „ „ And their beauty shall be for *hades* (A. the grave, R. Sheol) to consume.
28. „ „ 15. But God will redeem my soul from the power of *hades* (A. the grave, R. Sheol).
29. „ lv. 15. Let them go down alive into *hades* (A. hell, R. the pit).
30. „ lxxxvi. 13. And thou hast delivered my soul from the lowest *hades* (A. hell, R. pit).
31. „ lxxxviii. 3. And my life draweth nigh unto *hades* (A. the grave, R. Sheol).
32. „ lxxxix. 48. That shall deliver his soul from the power of *hades* (A, the grave, R. Sheol).
33. „ cxvi. 3. And the pains of *hades* (A. hell, R. Sheol) gat hold upon me.
34. „ cxxxix. 8. If I make my bed in *hades* (A. hell, R. Sheol), behold, thou art there.
35. „ cxli. 7. Our bones are scattered at *hades'* (A. & R. the grave's) mouth.
36. Prov. i. 12. Let us swallow them up alive as *hades* (A. the grave, R. Sheol).
37. „ v. 5. Her feet go down to death; her steps take hold on *hades* (A. hell, R. Sheol).
38. „ vii. 27. Her house is the way to *hades* (A. hell, R. Sheol), going down to the chambers of death.
39. „ ix. 18. That her guests are in the depths of *hades* (A. hell, R. Sheol).
40. „ xv. 11. *Hades* (A. hell, R. Sheol) and Abaddon are before the Lord.

Digitized by Google

41. Prov. xv. 24. That he may depart from *hades* (A. hell, R. Sheol) beneath.
42. ,, xxiii. 14. And shalt deliver his soul from *hades* (A. hell, R. Sheol).
43. ,, xxvii. 20. *Hades* (A. hell, R. Sheol) and Abaddon are never satisfied.
44. ,, xxx. 16. *Hades* (A. & R. the grave); and the barren womb [say not, enough].
45. Eccl. ix. 10. No work, nor device . . . in *hades* (A. & R. the grave).
46. Song. viii. 6. Jealousy is cruel as *hades* (A. & R. the grave).
47. Isa. v. 14. Therefore *hades* (A. & R. hell) hath enlarged her desire, and opened her mouth.
48. ,, xiv. 9. *Hades* (A. & R. hell) from beneath is moved to meet thee at thy coming.
49. ,, ,, 11. Thy pomp is brought down to *hades* (A. the grave, R. hell).
50. ,, ,, 15. Yet thou shalt be brought down to *hades* (A. & R. hell), to the uttermost parts of the pit.
51. ,, xxviii. 15. We have made a covenant with death, and with *hades* (A. & R. hell) are we at agreement.
52. ,, ,, 18. And your covenant with death shall be disannulled, and your agreement with *hades* (A. & R. hell) shall not stand.
53. ,, xxxviii. 10. I said, In the noontide of my days I shall go into the gates of *hades* (A. & R. the grave).
54. ,, ,, 18. For *hades* (A. & R. the grave) cannot praise thee, death cannot celebrate thee.
55. ,, lvii. 9. And didst debase thyself even unto *hades* (A. & R. hell).
56. Eze. xxxi. 15. In the day when he went down to *hades* (A. the grave, R. hell) I caused a mourning.
57. ,, ,, 16. When I cast him down to *hades* (A. & R. hell) with them that descend into the pit.
58. ,, ,, 17. They also went down into *hades* (A. & R. hell) with him unto them that be slain by the sword.
59. ,, xxxii. 21. The strong among the mighty shall speak to him out of the midst of *hades* (A. & R. hell).
60. ,, ,, 27 Which are gone down to *hades* (A. & R. hell) with their weapons of war.
61. Hos. xiii. 14. I will ransom them from the power of *hades* (A. & R. the grave).
62. ,, ,, ,, O *hades* (A. & R. grave) where is thy destruction?
63. Amos ix. 2. Though they dig into *hades* (A. & R. hell), thence shall my hand take them.
64. Jonah ii. 2. Out of the belly of *hades* (A. & R. hell) cried I.
65. Hab. ii. 5. Who enlargeth his desire as *hades* (A. & R. hell) and he is as death, and cannot be satisfied.
66. Mat. xi. 23. Capernaum . . . thou shalt go down unto *hades* (A. hell, R. Hades).
67. ,, xvi. 18. My church . . . the gates of *hades* (A. hell, R. Hades) shall not prevail against it.
68. Lu. x. 15. Capernaum . . . thou shalt be brought down unto *hades* (A. hell, R. Hades).
69. ,, xvi. 23. And in *hades* (A. hell, R. Hades) he lifted up his eyes, being in torments.
70. Acts ii. 27. Because thou wilt not leave my soul in *hades* (A. hell, R. Hades).
71. ,, ,, 37. Neither was he left in *hades* (A. hell, R. Hades).
72. Rev. i. 18. And I have the keys of death and of *hades* (A. hell, R. Hades).
73. ,, vi. 8. His name was Death; and *Hades* (A. hell, R. Hades) followed with him.
74. ,, xx. 13. And death and *hades* (A. hell, R. Hades) gave up the dead which were in them.
75. ,, ,, 14. And death and *hades* (A. hell, R. Hades) were cast into the lake of fire.

*** N.B.—1 Cor. xv. 55 is not given because of the various reading which repeats "death" instead of giving *hades*.

[The foregoing "Concordance to Hades" can scarcely fail to be useful to those who wish to judge for themselves what the Bible itself teaches concerning Hades. Here the reader has all the passages in which Hades is mentioned by either of its names; and if he will consider the several contexts wherein the word is found, and bring to bear on the subject any side-lights supplied by related topics, it may safely be said that he will have before him *all the evidence* available for judgment, and will be in an advantageous position for drawing his own conclusions. It is not pretended that the subject is without difficulty. It may not be easy to trace through all the passages a single consistent view, nor to suggest a theory which shall do justice to

Digitized by Google

all the evidence. But, meanwhile, here is a convenient and solid basis for mutual study. If any of our readers should be pleased to suggest briefly how to harmonise and clear up the various passages above given, their communications shall receive respectful attention, and be inserted in the RAINBOW if judged worthy. It is only needful to add that the general wording of the passages is from the Revised Bible, except only that, instead of its various renderings of "sheol," *hades* has been uniformly inserted, the readings of both A. V. & R. V. being in all cases given in parenthesis for comparison.—ED.]

WHEN IS "ETERNAL LIFE" FIRST GIVEN? A REPLY TO MR. CONSTABLE.

I AM neither surprised nor displeased to find an article from Mr. Constable's pen in the last number of the RAINBOW, in reply to my strictures—which appeared in the RAINBOW for May—on his article on "Eternal Life," in the RAINBOW for April. By all means let the question he has raised be thoroughly discussed between us, so that the truth of the matter may be fully elicited for all among our readers who are in doubt, and anxious to have their minds at rest about it. The question is very interesting and important, not only in itself, but also in its connection with the kindred question as to whether when men "kill the body" they also "kill the soul," or whether the soul survives the killing of the body in the first death until the second death in the case of the unsaved, and to all eternity in the case of the saved.

Mr. Constable's position is, that though "eternal life" is now in a true and real sense given to the children of God," yet it is not "now actually given," not "a thing bestowed." It is "given" now, but not "bestowed;" it is given "in a true and real sense," but not "actually" given. These are very fine distinctions. The questions suggest themselves: Why are they made? and, How are they justified?

I think I may say, in all fairness to Mr. Constable, that they are *made* under stress of a difficulty which Mr. Constable and others make for themselves by their denial of soul survival as taught to me and others in Matt. x. 28, and in many another passage of Scripture. Of course they cannot reconcile their opinions on this subject with a belief that the children of God get eternal life in a new birth, which takes place in the course of this mortal life. They are *justified* (1) by an urgent and exclusive reference to certain passages of Scripture which speak of eternal life as given in the future, and (2) by assigning a proleptic sense to those passages of Scripture which speak of it as a present possession of the children of God.

Mr. Constable considers that in my *May* article I did not "make any serious reply to his argument from Scripture, as to the time when eternal life is first actually given by God to His sons." Especially he complains that "I do not refer at all" to his contention that the passages of Scripture which speak of eternal life as our present possession, may be and are to be taken proleptically, in the sense of promise merely; and to his reference, in support of this, to Rom. iv. 17, and 1 Cor. iii. 21, 23. I do not think our readers will agree with him in all this. However, I shall try and satisfy him more fully, while happily I can do it briefly as well.

In the first place, I admit all he argues from Scripture as to eternal

Digitized by Google

life being given in the future; that, as I said in my former article, it is "a thing of the future even more than of the present." And all the Scripture that he quotes on the subject states and proves only this, and nothing more. There is not a line of Scripture which either states or goes to prove that "eternal life is first actually given by God to His sons" in the future, or that "eternal life is now only given in promise, and will not be actually bestowed until the resurrection." While on the contrary there is abundant proof from Scripture that, as Mr. Constable admits, "eternal life is now in a true and real sense actually given to the children of God," and, as I maintain, it is theirs in possession now, as well as by promise in respect of the future.

In the second place, I quite admit that prolepsis is a figure of speech, not unfrequently used in Holy Scripture, as well as in ordinary literature; but I deny that, therefore, everything or anything that is plainly stated as a thing of the present may be pushed on into the future by the aid of prolepsis. The use of that or any other figure of speech is only to be supposed where it is necessary for the sense, or where the passage in question obviously requires it. Besides, I have insisted on the distinction between the assertion, "This is yours," which might mean, "It is promised you, and you will have it in due time," and the assertion, "Verily, verily, you have it now."

Mr. Constable considers that I "endeavour to evade the force" (of his argument, which I have just answered for the second time) "by drawing attention to other points that do not bear upon the question;" the "other points" being, in fact, my argument against his whole position, founded on "these three things"—(1) the being born, (2) the being and being called the children of God, and (3) the being given eternal life—"taking their place together either in the present or in the future"—I leave it to our readers to judge whether or not they "bear upon the question" before us. One of our brethren, and he, I imagine, a representative man in some sort, with perhaps no small following on the extreme left of the Conditionalist army—I mean Mr. G. A. Brown—will reply, I venture to say, that they do bear very strongly indeed on the question. Mr. Constable meets my argument by denying that there is the smallest necessity for the first two of these blessings taking place together with the last. But Mr. Brown considers that the first and the last go so necessarily together, that, putting the last altogether into the future, he does not hesitate to put the first there also. What even he would do with the second, I do not know. But I am sure that, if he made it also a blessing of the future only, he would be all the more logically consistent, while he would be only a very little more unscriptural. And I am sure that where Mr. Constable differs from him as to the first and third taking place together Mr. Brown is far more reasonable and consistent and courageous than Mr. Constable, while Mr. Constable is only somewhat less rash and unscriptural than Mr. Brown.

As it is, Mr. Constable admits that believers have been born again, and are God's children by that new birth; but he denies that they have got eternal life. That new birth is not the beginning of any new life in them, or at least of any eternal life. If any new life began in them at their new birth, it is a life which will come to an end at the first death, when men kill their bodies. They became children of God in that new

Digitized by Google

birth; and what was then born of the Spirit in them, by reason of God's seed remaining in them, cannot sin, being born of God. But though for that reason it cannot sin, it can die notwithstanding, and will die with the body. I think Mr. Brown is more reasonable in denying all these things together, than Mr. Constable is in admitting some of them and denying others.

Again, Mr. Constable (I suppose) admits that believers "have passed out of death into life" (John v. 24; 1 John iii. 14). But the life they have passed into is not eternal life. They must pass back again out of it into death and then back into life again at the resurrection. It is only "after the judgment that the righteous go into life eternal." I think he would be more reasonable to make that passing into life spoken of in John v. 24, proleptic as well as the having eternal life spoken of in the same verse. I am sure Mr. Brown would do so at once. And yet, as I have shown, St. John in his epistle reasons about it plainly as a thing of the past, evidenced as having taken place in the past by works of love done in the present.

And here I may remark how St. John (in 1 John iii. 15) alludes to the self-evident fact that "no murderer hath eternal life abiding in him." Now this plainly implies, *per contra*, that "he that loveth"—having "passed out of death into life"—"hath eternal life abiding in him." Otherwise people might have answered St. John as they read his words (as I suppose Mr. Constable and Mr. Brown would do, if not restrained by their reverence for the Apostle's inspiration):—"No more have you. None of us have eternal life abiding in us any more than the murderer you speak of. He has it promised to him in the future if he repents and believes the Gospel. We have it promised us in the future if we attain unto the resurrection from the dead. That expression, 'abiding in him,' is far too strong. It is utterly misleading. It passes the power of prolepsis to make it any way consistent with the truth which we hold that we shall not actually get eternal life till we have passed out of death into life at the resurrection." Really I do not see how Mr. Constable can avoid holding some such language as this about 1 John iii. 15, if he continues to hold that believers have not eternal life *abiding* in them. I invite his particular attention to this point.

But, as regards our being now the sons of God, Mr. Constable challenges me to point out anything in Scripture "to make us regard this privilege as given yet in promise only." I should be very sorry to find myself in a position to do so. I find nothing in Scripture to make us regard this privilege, any more than the privilege of having eternal life, as given us in promise only. But what I think Mr. Constable should, and probably intended to, have required of me instead, is some Scripture proof that the privilege of being the sons of God is like that of being given eternal life, a matter of the future as well as the present. So he asks somewhat more pertinently, "Are belivers ever told that it is at the Second Advent of Christ, or in the age to come, or at the judgment day that they are to become sons of God?" Let me modify this sentence so as to suit the case before us, before I answer it. I put it thus:—"Are believers ever told that at the Second Advent, or in the age to come, &c., they shall become sons of God?" Now, before I answer this, let me also say that, even if I could not answer it, my failure would

Digitized by Google

not in the least affect my argument; for it was founded on the facts and the nature of the case as regards "these three things," not on the mere language of Scripture concerning them. But, as it happens, I can answer it quite sufficiently. Our being and our being called the sons or children of God, are, according to Scripture language, privileges to be given in the future as well as already given in the past. It is one of our Lord's beatitudes in His Sermon on the Mount (Matt. v. 9), containing, like all the rest, not only a blessing in the present, but a promise of blessedness in the future, "Blessed are the peacemakers for *they shall be called the sons of God.*" They shall be called the sons of God when the meek shall inherit the earth, and when the pure in heart shall see God; when the kingdom of heaven, which is theirs now by promise, shall be given them in possession. Dean Alford explains, "'shall (not only be, but also) be called,' *i.e.*, recognized, in the highest sense, both generally and by the Highest Himself as such." Again, in Luke xx. 36, we read in our Lord's own words, of "those that are accounted worthy to attain to that world" (or "age") that "they neither marry nor are given in marriage;" that "they cannot die any more;" that "they are equal unto the angels;" also that they "are sons of God, being sons of the resurrection." And yet, evidently and unmistakably future as this is, "even now are we the sons of God," being children of the regeneration, being "born of God." I am obliged to Mr. Constable for giving me the opportunity of strengthening my position against him by not only suggesting, as in my last paper, but drawing out this interesting parallelism which he has challenged me to produce. Indeed, I might say it would be strange if it were not forthcoming. The Eternal Son of the Father is called the Son of God because of the incarnation as well as because of His eternal generation—He is also called the Son of God because of the resurrection. It would be strange if we also who are sons of God being sons of the regeneration, were not to become sons of God by a new and added title when we become sons of the resurrection, when, having got eternal life in Christ at the new birth, we get that life "more abundantly" at the resurrection.

At the close of my *May* article, I mentioned several parallel cases of blessings being now given in some measure, and the same blessings being also objects of hope and subjects of promise for the future. I mentioned the adoption, redemption, salvation, the kingdom of God; also our regeneration, or spiritual resurrection in relation to our resurrection or our bodily regeneration. All these I mentioned as in this respect parallel to eternal life being, as we contend, given us and abiding in us now, and yet also a matter of hope for the future. Any one of them would have sufficed for my purpose. But Mr. Constable singles out one—the adoption—and answers what I say about it in this fashion: "Is this, we ask, a fair argument? Is it of the *same adoption* that the passages of Scripture here referred to speak?" &c. I answer it is as much the *same adoption* as the eternal life we hope for is the *same eternal life* as we contend we have. It is the adoption or the son-making of the same persons to the same Person as their Father. It would be very strange if it were a different adoption; though it is the same adoption in two phases of it, just as we have and we hope for eternal life in two phases of it. But if Mr. Constable had considered

Digitized by Google

the passage we allude to (Rom. viii. 23) in the original before he wrote, he could not, I think, have made such mistakes about its meaning as he has. Υἱοθεσίαν ἀπεκδεχόμενοι, is literally "*waiting out* the adoption." Dean Alford *translates* it "awaiting the fulness of our adoption:" and he *explains* "απεκδ., as above, ver. 19, but even more strongly here, 'wait out,' 'wait for the end of.' Our adoption is *come already*, ver. 15, so that we do not wait for *it*, but for the full manifestation of it, in our bodies being rescued from the bondage of corruption and sin. This, which in Greek is expressed in the verb, in English must be joined to the substantive." What he says further on about "the redemption" is worth quoting also. He says it is "in apposition with υἱοθ. (our adoption), or rather with the fulness of sense implied in υἱοθ. απεκδ. (waiting out the adoption), *q.d.*, 'expecting that full and perfect adoption which shall consist in . . . .'" Our readers will see how completely my argument is borne out, not only by Dean Alford's critical explanation of the passage, but by the strict and full meaning of the original.

But let me push my argument a little more closely as to the word, "salvation," which is admitted to be a thing we have in some measure, but also a thing we hope for in its fulness. There are some Christians—I am sure Mr. Constable is not one of them—who deny that salvation is a present possession of the believer, exactly as Mr. Constable denies that eternal life is. How easy for such to adopt Mr. Constable's line of argument, and say, after quoting such passages as 1 Pet. i. 5; Rom. xiii. 11; Heb. ix. 28: "There, you see it is in the future, after Christ's second coming, that salvation is to be given. It is evidently not 'now actually given,' not 'a thing bestowed.' Christians *have* it indeed but in promise only, not in possession as yet. The passages you quote, which seem to speak of it as their present possession, may, and must be explained, according to Rom. iv. 17, and 1 Cor. iii. 21, 22, on the theory of a prolepsis being employed." Now, as Mr. Constable would answer such, I answer him; or rather, the answer I have given him will serve (*mutatis mutandis*) for such, if he is at a loss to know what to say to them.

Mr. Constable is very severe—and somewhat sarcastic as well—upon the "comparisons" which I and others use to illustrate the truth we maintain in this matter. After all he has said, I do not feel at all ashamed of any "comparisons" I have used; though of course, I am by no means wedded to them. Mr. Barnett can, I dare say, make a decent defence of his own expression, an "experimental portion," as applied to the eternal life which is given us in the new birth. But I stand up for its being "an instalment" of what is to be given in its fulness hereafter. I think it also very suitable to compare it to the "bounty" given to a soldier on his enlistment, while I compare eternal life in its fulness, as given in the resurrection, to the "prize" given to the same soldier at the end of the campaign. But when Mr. Constable goes on to ask, and to say, "Can we imagine eternal life to be doled out in first instalments, or in any number of instalments? Can we imagine eternal life divided into parts? No, we cannot. Eternal life is a grand whole, and must be all of it given when it is given at all"—when he speaks thus, we must remind him of what he must surely have

Digitized by Google

forgotten—those words of the Good Shepherd about His sheep, "I have come that they might have life, and that they might have it more abundantly," which, beyond any doubt, imply two instalments whenever they are each given; or else, those who have it less abundantly now, can never, either in this life or the life to come, have it more abundantly. I would ask him, why it could not as reasonably be argued against salvation being given in instalments, as he will admit, or the adoption being so given, as I have proved to him:—"Can we imagine salvation (or the adoption) doled out in instalments, or divided into parts? No, we cannot. Salvation (or the adoption) is a grand whole, and must be all of it given when it is given at all." For my part, I would answer Mr. Constable's argument here just as he would answer this, by saying, Pray, why should it not be divided into parts and given in instalments? Why must it be given all of it at a time as a grand whole, or not at all?

In his *April* article, Mr. Constable, alluding to John vi. 40, 53, says: "Our Lord connects eternal life (there) with His 'raising up' His people 'at the last day.'" Undoubtedly He does; but just as unmistakeably He distinguishes between the two. They are distinguished and connected just as regeneration and resurrection are distinguished and connected. Eternal life is evidently in John vi. the immediate result of eating His flesh and drinking His blood; just as the life that was not eternal was the immediate result to the Israelites of their eating the manna in the wilderness. Whenever it may be said of a man, He shall not die, He shall never perish, it may be said of him, He hath eternal life; even if there were no further promise given him, as there is, of a bodily resurrection to eternal life hereafter. But in the next sentence Mr. Constable goes on to say, in reference to St. John's assuring his readers that they have eternal life, "Surely if they were then in actual enjoyment of it, they would need no assurance of the kind at all." But I am quite sure that Mr. Constable, as a believer, has eternal life, and yet he evidently needs to be assured that he has it. Perhaps there were some in St. John's day who were exactly in Mr. Constable's position. Much more likely, however—for to tell the truth, I do not think Mr. Constable's views are so ancient as all that—St. John is alluding to the very common case of believers having the life so low in them as not to know that they have it abiding in them at all; or, in other words, being saved in Christ, but being without the assurance of their salvation, which it is so desirable for them to have. What would Mr. Constable say to me if I rebuked him for trying to re-assure some doubting saint as to his being saved in Christ, and said: "Surely if he is in the enjoyment of salvation, he has no need of such assurance at all?" I think he would answer: "Quite so; but the pity is, that though he has it, he has not the enjoyment of it. If he had it as some have it, or as all will have it in the future, he would need no words from me to assure him that he has it." But surely I might well retort on Mr. Constable, and say, as to his understanding of 1 John v. 13: "Surely if they then enjoyed the promise of eternal life, they would need no assurance that they had such a promise. Surely no one ever (in St. John's day, at any rate) heard the Gospel of Christ, without knowing that it contained a promise of eternal life for all believers in Him; and no believer needed to be assured that he had such a promise."

Digitized by Google

I venture to quote, in conclusion, a few words of a letter, full of thankfulness, from a lady, a clergyman's wife, for my *May* article. She says: "I never saw before reading your article, that to accept Mr. Constable's doctrine about death, is to explain away our Saviour's words, 'shall keep it (the life, or soul) *unto* life eternal'—'shall never perish.'" I confess I had never seen the force of those words in John xii. 25, and their plain bearing on this whole question so clearly, before I read my unknown correspondent's letter. I venture to ask, Has Mr. Constable weighed them? According to him—and I agree with him here—"unto life eternal," means, until it is given in its fulness in the resurrection. Well, then, our Lord promises, that those who are ready to lay down their lives for Him, shall *keep* their lives (or their souls) till then and for ever. Mr. Constable holds (if I do not mistake him), that their lives are extinguished and their souls killed at the first death; certainly not that they keep their souls or their lives, through the first death and on through the intermediate state, "unto life eternal," i.e., unto the resurrection from the dead.

July, 1885. W. T. Hobson.

[H. M. Barnett, B.A., writes (too late for his letter to appear this month), complaining that Mr. Constable has inadvertently misrepresented his phrase "experimental portion" as used of the believer's "present possession" of eternal life; which phrase, understood in the light of Psalm xvi. 5 and Psalm xvii. 14 and of the context in his letter, Mr. B. submits could, by no possibility, be fairly regarded as conveying the idea that eternal life is "'doled out' in anything like a fragmentary mode of disposal." "What Mr. C readily admits concerning the bodily part of our redemption ('the adoption') is the real key to the futuristic passages which he adduces."—Ed.]

CORRESPONDENCE.

CAN CHRIST BE AT HAND?

Dear Sir, — As a constant reader of the Rainbow, and noticing the special query of "Enquirer," page 321, may I be allowed to call the attention of "Enquirer" to two passages of Scripture which will fix with tolerable accuracy the chronology of certain events attending the Lord's second coming. The special query is this: "Is there anything in the Scriptures negativing the opinion that the rapture of the Church may take place *many more than seven years* before the manifestation of Christ to the world?" My answer is, Yes! the two following passages negative that opinion.

1st. The 1 Epistle of Paul to the Thessalonians, iv. 15-17, the apostle states by the "word of the Lord" that the living saints shall not prevent (or go before) them which are asleep; but the dead in Christ shall rise *first*. *Then* we which are alive and remain shall be caught up together *with them* in the clouds, to meet the Lord in the air. This passage is conclusive that the resurrection of the dead in Christ precedes the rapture.

Digitized by Google

2nd. The twentieth chapter of Revelation, 4 to 6 verses, is a passage that *fixes very definitely the period* of the resurrection of the saints. It is *subsequent* to the *seven years' reign* of Antichrist, and for this reason: The Apostle John in vision sees "the souls (or persons) of them that were *beheaded*, for the witness of Jesus and for the word of God, and which had not worshipped the *beast*, neither his image, neither had received *his mark upon their foreheads or in their hands* and they *lived and reigned* with Christ a thousand years. This is the *first* resurrection." . . . "*Blessed and holy is he that hath part in the first resurrection.*"

We have it therefore on the highest authority that the *first* resurrection is *subsequent* to the reign of Antichrist, and that the rapture is *subsequent* to the first resurrection, for if this is the first resurrection no other can have preceded it, the resurrection and rapture are truly the work of a moment or the twinkling of an eye (see 1 Cor. xv. 52), and immediately on meeting the Lord in the air, they return with Him to take part in the destruction of Antichrist, the beast and his followers. See Rev. xix. 11-21, also 2 Thessalonians i. 6-10.

Why should believers be robbed of their greatest glory in being called to *suffer* with and for Christ? To be a witness during the tribulation and to bear testimony for God in the *darkest period of this world's history* must indeed be an honour; the true soldier always likes to be in the thickest of the fight. "For unto you it is given in the behalf of Christ not only to believe on him but also to suffer for his sake" (Philippians i. 29). Christians, like Israel in Egypt, will indeed escape the *judgment* poured out upon the kingdom of the beast, but not the tribulations or persecutions of the man of sin (see Rev. vii. 14). "These are they which came out of great tribulation (*the great tribulation*), and have washed their robes and made them white in the blood of the lamb." "For the Lord *knoweth how* to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished" (2 Peter ii. 19).

Yours very truly,
CHAS. UNDERHILL.

NOTE FROM MR. PETTINGELL.

DEAR EDITOR, — I cheerfully accept your criticism of my use of the compound words "*psuche*-life" and *zoe*-life," in the RAINBOW for May, and of your reply to my rejoinder in the number for July, just received, as well taken and as dialectically sound. The only question between us on this point is, as to the expediency of conforming my phraseology to the requirements of a false psychology so far as to make the point I wished to emphasize fairly understood.

Let me say again, that I felt myself driven to this resort by the very capricious and vacillating way in which this word *psuche* is translated in our Scriptures.

I thank you for calling attention to the point, and for your kind words. And now that we seem to understand each other, and our readers cannot fail to apprehend the point in question, I am quite willing to relegate this matter of expediency to the consideration of those who may think it worth while to discuss it further, and to offer nothing more in self-justification.—I am, very sincerely yours, &c., J. H. PETTINGELL.

Digitized by Google

LITERATURE.

Grammatical Analysis of the Book of Psalms. By ROBERT YOUNG, LL.D. Edinburgh: George Adam Young and Co.

THOSE acquainted with Dr. Young's Biblical Works will anticipate finding in this admirably conceived production painstaking labour and sustained accuracy; nor will they be disappointed. Here we have the Hebrew of the Book of Psalms entire, given bit by bit; followed by a literal English rendering, in correspondingly small portions answering to the Hebrew; and then a grammatical account of the piece of Hebrew so quoted and rendered. Thus step by step—the Hebrew, the English, and the parsing of the original, regularly succeeding each other—the whole Book of Psalms is gone through. The work is the product of immense labour, and is likely to be very serviceable to learners, as well as interesting to scholars for comparison with their own independent conclusions. The English rendering is naturally quite literal—only once in a way could we have wished it had been more literal; but on the other hand the phrasing is so conveniently manipulated that the separate bits of English easily fall into place and coalesce with each other, so as offer a continuous version merely for the picking out. Thus, to indicate the place of the Hebrew by a dash and that of the grammatical analysis by points, the first verse of the first Psalm shows in the English thus: "—Happinesses of . . .,—the man . . .,—who . . .,—has not walked . . .,—in the counsel of . . ., wicked ones . . .,—and in the way of . . .,—sinning ones . . .,—has not stood . . .,—and in the seat of . . .,—scorning ones . . ., has not sat. . ." The student of Hebrew can easily imagine how minute and constant is the help thus afforded him; and if he will beware of falling into the mistake of allowing Dr. Young's literal renderings and constant parsing to divert him from grappling with the unbroken Hebrew for himself, he may derive unmixed good from the help here offered. We have only space to quote a few of Dr. Young's translations of passages to which the Revised Old Testament has called especial attention. Psalm viii. 5: "And causest him to lack a little of God." Psalm ix. 17: "Turn back do the wicked to sheol, all nations forgetters of God." Psalm xxxvii. 37: "Observe the perfect one, and see the upright; for the latter end to the man (is) peace." But would not a better rendering here have been (from R. V. margin): "for there is *a future* for the man of peace"? If so, then we should naturally get as a following couplet:

"As for the transgressors, they shall
[be destroyed together;
"*The future* of the wicked shall be
[cut off."

The word *acharith* gets scant justice, as we presume to think, from most translators. Psalm civ. 4: "Making his messengers winds: his ministers a fire flaming"; 29, 30: "Thou hidest thy face, they are troubled: thou gatherest their spirit, they expire. Thou sendest forth thy spirit, they are created: thou renewest the face of the ground." Psalm cx. 8: "Thy people are willing-offerings in the day of thy strength." In conclusion we may remark that, while we give Dr. Young ungrudged praise

Digitized by Google

for his painstaking and suggestive works, we are more and more impressed with the crying public need for a version of the Old Testament which, without being technically literal, shall be for practical purposes more thorough-going and exact than the "Revised."

The Father Revealed, and Christ Glorified. By HENRY H. BOURN. London: Partridge and Co.

THIS is a volume of sermons, expository of our Lord's great Intercessory Prayer in John xvii. It is not difficult to believe that, as the preface assures us, these discourses, "at the time of their delivery, were appreciated by many intelligent Christians," notwithstanding that they strike us as not being up to the mark the reaching of which would have rendered their publication a public boon. The preacher commends himself to our regard as a godly man, a thoughtful student of the Bible, and a dilligent collector of the opinions of others; but he lacks expository insight and grip, so that his numerous and lengthy extracts from such different writers as Westcott and Winslow, Schaff and Scott, Farrar, Parker and McMillan seem, to a large extent, to hang unappropriated on the outside of his sermons, while his mild and partially veiled but pervading Calvinism stands sadly in the way of robustness and independence in the treatment of the sacred text. The loss of Judas seems to have perplexed Mr. Bourn, as, from his point of view, well it may; and hence it is not surprising that he finds satisfaction in having Dr. Parker with him in the conclusion that our Lord only meant that Judas was lost out companionship and fellowship for the impending crisis —a view, however commended, which strikes us as exceedingly superficial. But how Mr. Bourn can have persuaded himself that Judas "was the only disciple who was not called," in the face of such passages as Luke vi. 13-16 (where, by the way, we ought surely to translate ὃς ἐγένετο προδότης "who *became* a traitor," not "which *was* the traitor"), is more than we can divine. We name this defect partly to show that what is probably the most readable sermon of the series is by no means satisfactory. Still, when every abatement is made, it must be allowed there are many weaker sermons than these preached every Sunday; and to those who never come within telescope distance of such an exposition of the Fourth Gospel as that by Westcott, we can quite believe this goodly volume, discreetly used, may bring welcome help and suggestiveness.

Number in Nature an Evidence of Creative Intelligence. A Lecture delivered at New College, London, by EDWARD WHITE. Boston (U.S.A.): Hastings. London: S. Bagster and Sons.

No wonder that our enterprising brother, Mr. Hastings of Boston, has included this Lecture in his "Anti-Infidel Library." Those who know the author's fulness of information, power of marshalling facts, and incisive logical faculty can imagine that this is a brilliant and telling production. If they purchase it under that impression they will not be disappointed. This handy little book should be scattered by thousands through the land. Every Mechanics' Institute should have a copy. Every young man should read the lecture; yea, and every young woman, who has the smallest ambition to be worthy to rear sons.

Digitized by Google

SINGER'S SEWING MACHINES

(HAND AND TREADLE).

THE PUBLIC VERDICT IS THAT THEY ARE UNEQUALLED FOR
SIMPLICITY, DURABILITY, SUPERIORITY OF STITCH, AND VARIETY OF WORK.
GOLD MEDAL, INTERNATIONAL HEALTH EXHIBITION, 1884.
(HIGHEST AWARD).

PRICE FROM

£4 4 0

Ten per cent. Discount for Cash.

On Hire

AT

PER **2/6** WEEK,

With Option of Purchase.

INSTRUCTION FREE.

PRICE LISTS GRATIS.

OVER

5,850,000

OF THESE

CELEBRATED

Sewing Machines

HAVE NOW BEEN SOLD.

AND THE

ANNUAL SALES

EXCEED

600,000.

TO AVOID DECEPTION,
Buy no Machine unless the Company's Trade Name—"SINGER," is upon the arm.

THE SINGER MANUFACTURING COMPANY,

(Formerly I. M. SINGER & CO.)

MANAGEMENT FOR THE UNITED KINGDOM:

39, FOSTER LANE, CHEAPSIDE, LONDON, E.C.

And 403 Branches throughout Great Britain and Ireland.

THE REVISED BIBLE,

THE BEST SELECTION IN LONDON
CAN BE SEEN AT

ELLIOT STOCK'S RETAIL DEPARTMENT,
62, PATERNOSTER ROW.

Twenty-five per cent. Discount for Cash allowed on all Orders.

PRICES FROM 3s. 6d. TO TWELVE GUINEAS.

Prospectus Post Free on Application.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Price 1s., in limp binding, for carrying in the covers of a Pocket Bible.

THE COMPANION CONCORDANCE TO THE HOLY SCRIPTURES.

Is specially prepared for carrying inside the covers of a Pocket Bible, and, though small enough to be used thus, it gives all the principal words found in the Bible, and contains reference to no less than 25,800 Scripture passages. The size is only 4in. broad by 5¾in. long and one-sixth of an inch thick, being the smallest Concordance ever published. Besides the Concordance, it gives at the end an Index to the Bible, Tables of Scripture Coins, Weights and Measures, &c., &c.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

20 GOLD WATCHES
And £100 Free.

WE offer the above number of GOLD WATCHES and ONE HUNDRED POUNDS in GOLD to the first 220 persons answering the following Bible question correctly, on or before September 1st: WHERE IN THE BIBLE DOES IT SAY "HARNESS THE HORSES." Mention Book, Chapter and Verse. The persons sending in the first twenty answers will receive ONE GOLD WATCH EACH. The persons sending in the next 200 correct answers will receive TEN SHILLINGS EACH. If you are not the first you may be second, third or tenth, or even the twentieth, so you have a good chance to win a beautiful Gold Watch; or even if you are the 200th to answer you receive Ten Shillings in Gold. Who would not try for so desirable a present. Each person who answers the question must send the answer and a Subscription for THE GOLDEN ARGOSY on the following terms: One Year, 7s.; Six Months, 4s.; Three Months, 2s. As our wish is to please the bulk of our Subscribers we offer the following

CONSOLATION REWARDS.

The last 90 persons answering correctly will receive 7s. 6d. each. THE GOLDEN ARGOSY is a Finely Illustrated Family Story Paper, finely printed, containing the choicest reading matter, embracing Serial and Short Stories, Sketches, Poems, Useful Knowledge, History, Biography, Wit and Humour, &c. You will be delighted with it.

Don't wait. Send your answer at once. Remit by Postal Order, P.O.O., or Registered Letter. Address—E. LEWIS, Manager, The "GOLDEN ARGOSY," 13a, Salisbury Square, Fleet St., London, E.C.

Just published, in 8vo, cloth, 5s., post free.

SUBSCRIPTION and BELIEF.
By the Author of "The God Man."

In crown 8vo, cloth, price 8s. 6d., post free.

THE GEOLOGY of GENESIS.
An Inquiry into the Credentials of the Mosaic Record of Creation. By E. Cozpitts Robinson, Fellow of the Edinburgh Geological Society.

"Reverently, but most tolerantly written, and often exhibiting a considerable amount of ingenuity in its argument."—*Knowledge.*

In crown 8vo, limp cloth, price 2s., post free.

SUNRISE in the WILDERNESS.
Twelve papers on the Jewish Tabernacle. By C. Oliphant.

In demy 8vo, tinted wrapper. price 2s., post free.

THE MORAL UNITY OF HUMANITY. The Key to the Evangelic Theory; or the way to conscious Union with God through Faith in Christ, rationally indicated. By R. Brown.

In crown 8vo, sewed, price 2d., post free, 2½d.

DARWINISM REFUTED out of Darwin's Book. By Henry Walduck, Author of "The Papers of the Eclectic Discussion Society."

London: ELLIOT STOCK, 62, Paternoster Row, E.C.

BOOK SUPPLY—EXPORT DEPARTMENT.

MISSIONARIES and MINISTERS in FOREIGN LANDS and the COLONIES are supplied with Miscellaneous Books, Magazines, and Stationery both for Educational and Personal use, at the FULL DISCOUNT by Mr. ELLIOT STOCK.

All Commissions are executed with despatch and exactness, and Catalogues and Lists are forwarded on application to ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

ESTABLISHED 1835

WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.
Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by post to the United Kingdom, for 8, 14, or 33 stamps.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.
Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY
150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.
Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the Birkbeck Building Society, 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the Birkbeck Freehold Land Society, as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!.

HOLLOWAY'S PILLS & OINTMENT

These excellent FAMILY MEDICINES are invaluable in the treatment of all ailments incidental to every HOUSEHOLD. The PILLS PURIFY, REGULATE and STRENGTHEN the whole System, while the OINTMENT is unequalled for the removal of all muscular and outward complaints. Possessed of these REMEDIES every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 and 4, or by letter.

Digitized by Google

Will last a Lifetime

5,000 Testimonials. Write for Copies.

Price 21/- Post free.

DR CARTER MOFFAT'S

AMMONIAPHONE

HARNESS' PATENT

REDUCED FACSIMILE OF AMMONIAPHONE.

RECOMMENDED BY THE BEST PHYSICIANS. HAS WON ITS WAY TO ROYAL FAVOUR.

The AMMONIAPHONE is invaluable in all PULMONARY AFFECTIONS. It is a tube about 25 inches long, constructed of a specially prepared non-corrosive metal, with handles, having patent spring valves. It is charged with a chemical compound, combined so as to resemble in effect that which is produced by the SOFT BALMY air of the Italian Peninsular when inhaled into the lungs, hence the term—ARTIFICIAL ITALIAN AIR.

DR. CARTER MOFFAT'S AMMONIAPHONE

Should be used by Vocalists, Clergymen, Public Speakers, Parliamentary Men, Readers, Reciters, Lecturers, Leaders of Psalmody, Schoolmasters, Amateurs, Church Choirs, Barristers, and all persons who have to use their voices professionally, or who desire to greatly improve their speaking or singing tones.

AMMONIAPHONE

Has proved of the utmost value in the treatment of COUGHS, COLDS, CLERICAL THROAT, BRONCHITIS, ASTHMA, CONSUMPTION, APHONIA, or LOSS OF VOICE, AND ALL AFFECTIONS OF THE THROAT AND CHEST.

5,000 *TESTIMONIALS have been received, from which the following are selected:*—

Very Rev. Dr. VAUGHAN, Dean of Llandaff, writes:—"Nov. 5, 1884.—Dear Sir,—My voice has now nearly recovered its tone, and I have certainly derived benefit, though not suddenly or rapidly, from the use of your Ammoniaphone."

Rev. W. HAY M. H. AITKIN writes:—"33, Lansdowne Road, Bedford.—Will you kindly recharge my Ammoniaphone? I have derived much benefit from its use; *it certainly does clear the voice* in a remarkable way, and enables me to get through my work, preaching two or three times a day, and sometimes oftener, with much less trouble and fatigue."

NOTICE.—Dr. Carter Moffat attends daily at the rooms of The Medical Battery Company, 52, Oxford Street, London, W., to demonstrate the extraordinary utility of the Ammoniaphone. Write for *The History of the Ammoniaphone*, 80 Pages, Post Free.

DR. CARTER MOFFAT'S AMMONIAPHONE (Harness's Patent) will be sent free by post to any part of the United Kingdom on Receipt of P.O.O. or Cheque for 21s., crossed London and County Bank, and payable to C. B. HARNESS, The Medical Battery Company, Lim., 52, Oxford Street, LONDON, W.

In Two Volumes, post 8vo., handsomely bound, price 4s. 6d. each, post free.

Biblical Things Not Generally Known.

A Collection of Facts, Notes and Information concerning much that is Rare, Quaint, Curious, Obscure, and Little Known, in relation to Biblical Subjects; supplying valuable and out-of-the-way Information on Science, History, Government, Arts, Religion, Domestic Life, Agriculture, Trades, Travels, Obsolete Words, Difficult Passages, Biblical Antiquities, Botany, Natural History, Eastern Habits, Geography, Ancient Religions, etc., in illustration of the Scriptures.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works

PATENT BORAX COMPANY, BIRMINGHAM.

THE "LOUIS" VELVETEEN.

GENOA FACE, FAST WOVEN PILE.

Every Yard of the Genuine bears the name "Louis," and the Wear of

EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & Co.,

HOLBORN VIADUCT, LONDON, E.C.

Digitized by Google

SEPTEMBER, 1885.

Vol. XXII. No. 9.

THE

RAINBOW

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
Signs of Progress	369
The Rule of the Saints. By HENRY DEACON	374
POETRY:—"Even as He is Pure"	381
Will the Saints be Raised in Mortal Bodies? By T. BASSNETT	382
From Darkness to Light. By L. F. T.	390
The Final Salvation of All.—A Review. By THE EDITOR	395
The Revised Bible. By WILLIAM KER	400
When is Eternal Life First Given? By H. M. BARNETT, B.A. No. II. By J. WAYLEN	404
Infidelity. By H. L. HASTINGS	406
Incorruptible Seed	408
From the Front—The Far West	409
CORRESPONDENCE	411
LITERATURE	413

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

∴ A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

Digitized by Google

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAINBOW BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.

Responsibility for the sentiments of articles rests upon the individual Writers.

CONSUMPTION AND ASTHMA in all stages are instantly relieved by

DR. LOCOCK'S PULMONIC WAFERS

Which Taste Pleasantly, and Effect a Rapid Cure. In *BRONCHITIS, PAINS in the CHEST, SHORTNESS of BREATH, COLDS, WHOOPING COUGH, WHEEZING, PHLEGM,* and all disorders of the Breath, Throat, and Lungs, *Hysterical and Heart Complaints, Rheumatism and Nervous Pains,*—"*they act like a charm.*" Nothing else gives such a sound refreshing night's rest.

Asthma, Consumption, Coughs, Colds, and Bronchitis, Rapidly Cured by Dr. Locock's Pulmonic Wafers. Nurse Shoesmith, Chilmark, Salisbury, writes:—"I don't like being without the Wafers, and only wish every other nurse, as I do, could keep a store in hand, they would save much suffering in life; let alone the boon of having a reliable medicine in need. I could send you some particulars of cures, &c., &c.

TO SINGERS AND PUBLIC SPEAKERS.

DR. LOCOCK'S WAFERS are invaluable; in a few hours they remove all hoarseness and wonderfully increase the power and flexibility of the voice.

Full directions in English, French, Spanish, and German are with every box.

SMALL BOOKS of many thousand Cures, may be had from every Agent.

DR. LOCOCK'S MEDICINES are prepared only by DA SILVA & Co., 26, Bride Lane, London, E.C. Sold by all Druggists and Medicine Vendors. Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per box.

FOR THE BLOOD IS THE LIFE."

CLARKE'S WORLD-FAMED BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 6d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 30 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

Complete in Fifteen Vols., Roxburgh binding, 5s. each, with copious Indices. Any volume can be bought singly.

THE BIBLICAL MUSEUM. A Complete Commentary on the Holy Scriptures; consisting of Critical, Homiletic, and Illustrative Notes on an original plan. By the Rev. JAMES COMPER GRAY, Author of "Topics for Preachers and Teachers," &c.

*** *A Detailed Prospectus free on application.*

"The great worth of this work is its singular adaptedness to meet the requirements of preachers and teachers."—*Study.*

"To Sunday-school teachers and local preachers with a scanty stock of books, and scantier leisure to consult them, we know of no publication so suitable; it is worth much more than it costs."—*Wesleyan Sunday School Magazine.*

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured, without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from

E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER, 1885.

SIGNS OF PROGRESS.

(*Being an Article in "Words of Reconciliation," Edited by L. C. Baker, Philadelphia, on Drummond's "Natural Law in the Spiritual World."* *

FEW books of recent date have attracted more attention and been more widely read than this. It was an added pleasure, upon reading it, to find clear and strong statements of some distinctive truths to which we had been testifying for years. Anyone who has read "the Mystery of Creation and of Man" will see that some of its leading ideas correspond with those of this book, although Prof. Drummond's wider readings in the field of Science enables him to state them with a freshness and felicity of illustration to which we can make no claim.

We do not propose to enter upon any extensive review of this book. We shall call attention to but one of its principal features, and point out also one of its defects.

1. The argument of the book culminates in the chapter on "Eternal Life." Its leading proposition is that eternal life is not a mere perpetuation of existence. It is life of a new and higher order, and from a new source. "He that hath the Son hath Life, and he that hath not the Son hath not Life." But in elaborating this argument the author contributes a powerful support to that view of human destiny known in our day as the theory of conditional immortality. He appears, indeed, now and then to shrink from what is called "Annihilationism" (p. 117). But his whole argument is without force except as it bases itself upon this fundamental principle, that there is no immortality or eternal life for man except as he receives this as a new gift from God through Christ. The reading of the whole chapter on "Eternal Life" will confirm this. We have room for but one or two brief extracts.

* There is so much in this article with which we heartily agree, that, without endorsing every word of it, we gladly transfer it to our pages.—[Ed. of RAINBOW.]

Digitized by Google

"The theory of Christianity is not that thought, volition, or emotion, as such, are to survive the grave. The difficulty of holding a doctrine in this form, in spite of what has been advanced to the contrary, in spite of the hopes and wishes of mankind, in spite of all the scientific and philosophical attempts to make it tenable, is still profound. There is no secular theory of personal continuance, as even Butler acknowledged, which does not equally demand the eternity of the brute . . . When we turn, on the other hand, to the doctrine of Christ, we find ourselves in an entirely different region . . . Instead of attaching immortality to the natural organism, He introduces a new and original factor which none of the secular, and few even of the theological theories, seem to take sufficiently into account. To Christianity, he that hath the Son of God hath Life, and he that hath not the Son hath not life. This, as we take it, defines the correspondence which is to bridge the grave. This is the clue to the nature of the Life that lies at the back of the spiritual organism. And this is the true solution of the mystery of Eternal Life" (p. 227).

On page 236 he quotes approvingly a remark from Reuss that the apostolic doctrine of immortality is one which "far surpasses any that has been expressed in the formulas of the current philosophy or theology, and resting upon premises and conceptions altogether different. In fact, it can dispense with the philosophical thesis of the immateriality or indestructibility of the human soul, as altogether foreign to the religion of the Bible."

These quotations sufficiently show the drift of the author's thought upon this subject. His book, therefore, will exert a powerful influence in favour of the growing tendency to abandon the old doctrine of the inherent immortality of the human soul, and to substitute for it the view that Eternal Life reaches us only as we come into union with Christ, the source of it.*

* An evidence of the increasing favour with which this view is regarded is seen in the recent election of the Rev. Edward White, the foremost representative of it in Great Britain, to the Presidency of the Congregational Union of England and of Wales. It is not to be denied that this view contributes a very important element to the complete doctrine of man's destiny. We shall mistake, however, if we suppose that it furnishes sufficient basis for the whole of it. There is too much yet to be learned, both from Science and from Revelation, concerning Man's place in Creation, for us to be dogmatic here. We suspect that there is a still undiscovered path of reconciliation between the prevalent view of man's inherent immortality and the doctrine of immortal life in Christ alone. It will very likely be found in the admission on the one hand, that no life, out of Christ, can abide forever, and, on the other, that, as all men have received life from the Spirit of God, an immortal Spirit dwells in all and strives in all to lift them out of the animal condition into one which is spiritual and eternal. But this divine Spirit creates for itself an *abiding* habitation only in those who yield to it and in whom Christ is formed. Only such come into the personal consciousness of a divine Sonship and into an individual possession of this eternal life. From this point of view

Digitized by Google

There is a growing conviction among thoughtful Christians that Sin is necessarily self-destructive. No organism in which Sin resides can have in it the elements of perpetuity. *Death*, therefore, must be the final end of incorrigible sinners. This view best accords with the dictates of reason, the facts of science, and the words of Scripture. This book will greatly strengthen this conviction. We accept, without hesitation, the primary proposition of this doctrine of "Eternal Life only in Christ." We part company with it, however, in its usual explanation of the meaning and scope of the promised resurrection of the dead. Scripture teaches that such is the relation into which the Christ has come to all mankind, and such the nature of His redeeming work, that He has procured a renewed gift of life for all. This cannot be Eternal Life to such as die in their sins. Their resurrection does not lift them above the region of judgment and liability to a second death. And yet, as it is the result of redemption, it must bring with it some possibility of future good. It cannot be solely for retributive ends. For the condition out of which the unjust are raised is essentially the retributive condition. The doctrine therefore of "Life in Christ" while essentially true, becomes an error if pushed to the point of the denial of any future life except for a limited class of saints. Before all there is a life beyond the grave. Not, however, an eternal life, but one which may end in a second death. And it is an error also to assume that this gift of life is only a torment and curse to all who are not saved in this life. The same judging and redeeming Christ reigns in all the the realms of Life. And therefore both judgment and redemption must follow it through the future stages of its manifestation. It is with pleasure that we observe a distinct recognition of this principle in a recent Symposium article by the Rev. Edward White. He there puts himself in advance of other less distinguished advocates of the doctrine of "Life in Christ," and on to ground where many who have more or less sympathy with his views, but who have been standing aloof, may become reconciled. His language is:

"Man is a fallen but redeemed creature. Towards him God has purposes both of mercy and judgment. His eternal life includes both body and soul, and both are rendered immortal only through the power of the Divine Christ—by the Holy Spirit—a prospect restricted to those who are born of God. But the spirits of all mankind survive in the first death, either for purposes of awful judgment and retribution; or in many cases, probably (1 Peter iii. 18), for purposes of further education and salvation. The instinct of survival is in various forms, therefore, very widely

we may regard man as a creature in whom an immortal Spirit dwells, but not as yet himself a spiritual being endowed with immortality. For this high rank of being he is as yet only a candidate. See Genesis vi. 3, R. V.—[Ed. of "Words of Reconciliation."]

Digitized by Google

diffused, and is misinterpreted only when it is converted into argument for the natural and absolute immortality of all souls."

This extract does not fully express our own views. It confuses processes of divine dealing which pertain to the resurrection state with those which characterize the intermediate state. The disembodied state itself is retribution.* It is the resurrected state which puts the creature again in the line of discipline and possible salvation. And yet we are pleased to notice it as a "word of reconciliation" between theories of human destiny heretofore regarded as irreconcileable. And so also we welcome this work of Prof. Drummond, as not only a brilliant defence of Christianity from the ground of inexorable Natural Law, but as also preparing the way for a view of human destiny, which is sure to come, better than that which views each individual man as inherently immortal and hence capable, if destitute of Christ, of suffering through countless ages the agony of an endless hell. His argument throughout tends to remove from beneath this doctrine all basis of Scriptural support, in that it makes the wages of sin to be *death*, and denies to men an eternal life, except as they receive it as a gift from God through Jesus Christ our Lord.

2. But connected with this excellence in the book there is a serious defect. It lies in the meagre view the author takes of redemption. The argument moves so much in the region of inexorable *law* as to leave little place for the gospel. And hence in answer to the question, "Are there few that be saved?" the answer this book compels is "Yes, there are but few." Among its closing sentences we read as follows:

"The broad impression gathered from the utterances of the Founder of the Spiritual Kingdom is that the number of organisms to be included in it is to be comparatively small. The outstanding characteristic of the new Society is to be its selectness. 'Many are called,' said Christ, 'but few are chosen.' And when one recalls, on the one hand, the conditions of membership, and, on the other, observes the lives and aspirations of average men, the force of the verdict becomes apparent. . . . The analogy of Nature upon this point is not less striking—it may be added—not less solemn. It is an open secret, to be read in a hundred analogies from the world around, that of the millions of possible entrants for advancement in any department of Nature, the number ultimately selected for preferment is small. Here also, 'many are called, few are chosen.' The analogies from the waste of seed, of pollen, of human lives, are too familiar to be quoted. . . .

* This is perhaps open to question. It might with more truth be said that the disembodied state is the direct result of redemption, since the penalty of sin is simply death, which, with no mercy to stay its course, would, so far as we can see, have been death absolute, and involved utter extinction of being.—[Ed. of RAINBOW.]

Digitized by Google

A comprehensive view of the whole field of nature discloses the fact that the circle of the chosen slowly contracts as we rise in the scale of being . . . . *Quantity decreases as quality increases.*"

This will illustrate our meaning when we say that throughout the book the author is so hampered by fidelity to its leading purpose, which is to state the operations of God in the spiritual world in such terms of law as define for us His operations in the world of Nature, that he overlooks the fact that there are features of the *gospel* which cannot very well be stated in terms of *law*. They are not indeed opposed to law. Indeed we believe there are deep laws in Nature by which she redeems and restores even where she seems to leave Death master of the field. And therefore it is with some surprise, as well as regret, that we miss from this otherwise splendid argument those analogies which one so well acquainted with Nature might easily have drawn between the redeeming processes in these two realms. The Natural world is certainly not destitute of prophetic forecasts of the gospel. Nature is all the time and everywhere repairing blight and defects, removing ugliness and deformity, turning decay into beauty, throwing off excrescences, improving the type, evolving higher forms, raising living forms out of corruption, and bringing life out of death. Her waste and worthless forms are never lost. They are wrought over. It may be said indeed the individual perishes in the process. So it does in the lower types of life. But in the higher human type this analogy must fail, because in man we reach that point in the development of life where it touches and is linked in with the life of God. If our knowledge of Natural law cannot enable us to bridge this gap, it yet suggests enough analogies to show that it can be spanned. While revelation shows that it has been forever bridged by the resurrection of Jesus Christ.

This potential fact, which our author with us confesses, is prophetic of a far wider reach of redeeming grace and power than he conceives of in his closing chapter. He places before us such a picture of redemption as leaves this grand Universe crowned with but a few of "the fittest" who survive to reach the summit. And therefore we decline to rest in the conclusion to which he leads us, and turn with joy and gratitude to the conclusion the Bible gives. It closes indeed with solemn forebodings of an inexorable destruction of all low and evil types of life and character out from the holy city of God's abode. But it also tells us of a multitude which no man can number, outside the first-fruits company of chosen ones, and of "nations" outside the city, who yet walk in its light and bring their glory and honour unto it. What if Prof. Drummond's chosen few be after all not the only company of the saved, but a special company, chosen as channels of blessing to many more who do not reach their height, but to whom they shall reach down a helping hand, and who, first saved, become the saviours of others? What if his view of the kingdom of God be

Digitized by Google

right in but this aspect of it, in that few rise to its princely dignities as heirs of God and joint heirs with Christ, and yet wrong, in that he supposes that only kings can constitute a kingdom? A kingdom must have subjects. It must make room for all ranks and degrees of life below the highest. Prof. Drummond's view is right only as it takes in one order of saved ones and that the highest. It is this defect which accounts for the striking contrast between his surviving few and the redeemed hosts as seen by St. John. And therefore we are forced to admit either that his study of Natural Law has not been able to tell him everything about the spiritual world, or else that there are regions of its operation which he has not yet explored.

THE RULE OF THE SAINTS.

EXQUISITE thought! that the powers and principles and righteousness of Heaven itself should come down upon earth, and exhibit themselves in the government of men. Such is the hope to the realization of which this age draws nigh; for the kingdom of Heaven and the rule of the saints is at hand. Paradise is populous with their spirits now, processes of perfecting and rectification are proceeding there; some few have worn crowns, but all have become qualified for rulership by first having served so well. It is the same here with the heirs expectant: some wear the insignia of princedom, the brows of others have only been pressed by burdens; more stand at the workman's bench than sit on the magistrate's; none are, at any time, to be found of set purpose competitors with the worldly.

Some smiling member of the Young Men's Christian Association may entertain the conviction that the saints of the age to come must, of necessity, be after his own pattern; that is, irreproachably got up and gushingly concerned for the welfare of "dear sinners," in proximity to whom he would not live on any account, his hands unused to labour, and his heart's enthusiasm fed by recollections of Punshon and Farningham, of Samuel Budgett and of Samuel Smiles—whose Heaven would be wanting in its highest attractiveness if it lacked a perceptible odour of tea and Moody. It would be a mistake to suppose that the rulers of the great age to come will be all of this type: we shall have some, of course, and also some members of the Young Women's Christian Association; but in glorified humanity sex will disappear, and the saints will be differentiated only as their earthly lives have added to, or diminished their inheritance.

But, besides these irreproachable young men and women, we shall want some red Indians, hermits, monks, cobblers, soldiers; quite a bevy of persons ostracised and exiled, black slaves and white, nuns, reprobates reclaimed, made criminals unmade,

Digitized by Google

flagellants, mystics, missionaries, Christian philosophers and heathen legislators, poets, rebels, kings; and an innumerable company undistinguished by any thing but a godly conversation, who were neither thrown to lions, nor chained to stakes, but walked in fires prepared for them by the Refiner and Purifier, and were dear to God, who kept company with them, though unknown to men.

The great men who lived to realise great ideals and died worsted in their efforts; the kings, thought absolute, who could not advance the most urgent and just reforms because of interested and insuperable opposition from the supporters of the throne; the legislators, whose enthusiasm for the people was so true as to seem unreal, and brought down upon them the enmity of their friends and the suspicion of the multitude, who reaped opprobrium for their reward from the classes they effectually served, and desired to serve further; the sons and daughters of the people themselves, who wore with a proud content the shackles from which they might be free, that happier circumstances might not estrange them from the many—all such captives to evil circumstances will be freed, and find in their loftier stations that fair and unhampered field for the realisation of their noblest passions and that ceaseless opportunity for beneficent action, for which their natures ever craved. They will be the Teachers, the Administrators, and the Executors of Justice—an exotic, imported from Heaven, which will then become indigenous.

It is the peculiarity of the Rule of the Saints that it will be from the air—that seat of the dominion of the god of this world, who is the prince of the power of the air: his principalities and powers will then be forcibly overthrown, and with their master enchained, while into the places of their former sway will step the army of the risen saints.

The most of glory and of purity that the universe can show is in the air. Its depths are purer than the sea, and white-robed children of the cloud continually worship round the sun, or wash their robes in the blood of the winepress when at eve he treads his vineyards. But the air is a deceiver. Its very colour in the heavens is due to the dust frays we fail to see, and the very cause of the ethereal blue is also the occasion of the city fog. Mingled with its atoms of oxygen and ozone are the ova of bactria and the spores of vegetable growth. Dead tissues find it a messenger of death, and living tissues, while profiting by its good, have to maintain a defensive warfare against its evil elements.

The gaping lips of a wound must be pressed to exclude the air, while if a lung be wounded, the atmosphere that bears it life may also sow the seeds of incurable disease. We are constantly in danger from the *little things* in life. Granite mountain masses only afford us a ladder upon which to climb to the heights where greatest purity and health are gained; but let us pound a cubic

Digitized by Google

foot of rock to powder and scatter it in our dwelling, and it is a messenger of death to our vital organs. And this is true in the human relationship. It is not humanity in the mass, not the conduct of great men, or the occurrence of great foreshadowed crises in our history that are competent to unship our anchorage in Christian peace; but the swarm of petty worries put into circulation by the little men and women, who have rubbed their microscopic souls to powder, and breathe forth the insoluble petrified particles—it is these that, as they go about, strike with horror and dismay the nobler of mankind.

And as the air is thus a reservoir of disease as well as life, so is it the abode of evil spirits as well as the pathway of angels. There must really be constant warfare between the two. When the wind is at work and leaves his ends of thread upon the azure vault, they may signify to us torn frays from white-robed spirits; and when the broad expanse is flecked with feathers, have they not fallen from great pinions which struck in thunder as over the bodies and souls of men the hosts of Michael wrestled with the Destroyer? What must be the effect of the rapture of the saints and of the descent of our Lord, with the matchless pomp of irradiated cloud?

Amid the haunts of dim mortality the germs of death swarm thickest, in the country they are fewer, and on Alpine heights are scarcely known. It is mortality that supports them, and around mortality they hover. The rains of heaven carry them downwards, but only to be lifted again by the sun, or to find in stagnant waters an opportunity for rapid propagation. But when, through the densest strata of these death-germs, there shall pass a shower of immortals, ascending to meet the Lord in the air, will it not be the destruction of its deadly elements, whatever function in the economy of nature they formerly fulfilled being otherwise provided for, or no longer required in that age of longer and happier physical existence?

Beelzebub and his hosts being dethroned, the earth will be purged of its destructive parasites and will "answer" the corn and the wine and the oil; while the salutation of the saints to the world, "Peace be unto you," will seem to have gone to the heart of the earth,—which, returning after tremendous convulsions to a cycle of rest, will "answer" by profoundest calm.

The crowning mercy to mankind, however, in the dispensation that shall follow, will be the deliverance of the air from the usurped dominion of the evil one. At this stage of his history man will enter upon a probation essentially different from any that has preceded it. Hardness will be exchanged for ease, disadvantage for advantage. Formerly subjected to unseen influences and adverse circumstances tempting from the path of rectitude a weakened and corrupted will, then, by the banishment of spiritual foes and fundamental changes in the social economy, he will be solicited to a free obedience to Heavenly laws and moved to emulate a Heavenly

Digitized by Google

example. The peril to pride, self-dependence and God forgetfulness, which such plenty of good will entail will be guarded by the inflexible execution of justice day by day. The Powers of the World to Come will have come; Iniquity (*in æquitas*) will never prosper for twenty-four hours together; the number of offences, indeed, will bear no proportion to those that now occur—all the happy changes tending to make them rare; but moral freedom will find its margin for divergence, and the summary execution of justice will overtake offenders. No righteous cause will be overborne with a mute appeal for the vindication of Heaven in some far off future. Justice will prosper from day to day, and every day's sun march through a heaven purged of evil powers and round a world rid of unavenged iniquities. And at the close of such a dispensation, what then? A new revelation of the inability of the creature man, however circumstanced, to save himself. His career cannot close with a demonstration of failure when circumstances seemed all against him: proof has to be afforded of his culpability with circumstances all upon his side—his incurable proneness to choose evil, even after an age-long experience of good. The millennial dispensation will complete the demonstration of the need of sovereign grace. Every mouth is again stopped, all boasting excluded, and the whole world brought in guilty before God; so that, as the final outcome of the many trials of the race, the universe may glorify God, because that man, instead of that justice which he dare not ask, shall get mercy without asking.

The physical conditions of the world we have said are likely to be greatly improved when the Prince of the Power of the Air is withdrawn. Changes still more beneficial will have taken place in the social economy. The self-sought weal of the individual which is the basis of all communities at present will be replaced by the reign, equally universal, of brotherly and family responsibility; and this will be the more readily inaugurated because many nations will be still uncivilized and the political economy of savages is much nearer the Christian ideal than that of advanced evangelized peoples. The misery and crimes that spring from poverty, the vice and unhappiness that come from wealth, will disappear with the extremes that produce them. The sorrowful and scandalous history of labour will be closed. No longer will the duties most burdensome, indispensable and perilous be rewarded by the minimum of wages and the maximum of scorn. They will rise enormously in estimation from the moment that none will be permitted to shirk their share of them, and that the two great Christian rules, now reversed, shall have become practically operative: viz., that the labourer must first be partaker of the fruits, and that he that worketh not neither shall he eat. Men will have ceased to be concerned most of all to hide their poverty: what they would then really be ashamed of would be, detection in the adoption of those principles and practices by which wealth is at present accumulated.

Digitized by Google

What then would supply in such a society the incentives to labour that now exist,—the pleasure derivable from the chase after private advantage, and the high satisfaction that is felt when our neighbour has been "bested" and his misfortune has become our gain? These are the peculiar pleasures of trade, and, when individual trading is abolished as it must be, these satisfactions of the minority will be exchanged for nobler ones, unconnected with the damage and deprivation of others, arising rather from their welfare—and as for the incentives to labour, the lazy will be encouraged by the rod, but such is the universal attractiveness of exertion that the great difficulty will be to prevent people working too hard, since they will have abundant leisure for pursuing their hobbies and indulging in their special capabilities. The lamp of learning will be offered to every hand, and the explorations into the arcana of nature will proceed at such a pace that her treasures and secrets will be disclosed in embarassing profusion. And this indulgence in every man's proper line of things will be sweetened by his previous daily taste of drudgery: for drudgery in its due measure, and not its destructive immoderation, is an essential to culture in duty, and a natural preparation for duty's reward.

As to the pervading character of the saint's rule, we get a glimpse of it in Stephen's address before his martyrdom. The key to the allusions in that address are to be found in the character of the man and the office that he was administering. He was distinguished for his justice, and on that account was elected to the office of deacon; and it devolved upon him and his colleagues to direct the daily apportionment of goods to the Christian community. Stephen was a saint before the resurrection, doing saint's duty before the establishment of the kingdom, and it was because he was a man before his time, of a spirit too lofty and pure to remain unassailed by baser mortals, that the unimpeachable exercise of his functions led to schemes for his destruction. He touches on Joseph, the victim of his brethren, and then on Moses: Moses delays him—the man who anticipated the rule of the saints when, seeing an Egyptian oppressing one of his countrymen, he executed a commission from God, and gave the world a moment of millennial admistration, in smiting him to the ground. He thought his countrymen would comprehend that he was to rescue them from the dominion of injustice, but they were too sunk to understand. Afterwards he was witness how the victims of injustice allow the poison to enter their own hearts and influence their conduct to one another. Two Israelites strove together: he sought to restore them to harmony by reminding them of their brotherhood; but he that was doing the wrong cried out, "Who made thee to be a ruler and a judge over us?" "Wilt thou slay me as thou didst the Egyptian the other day?" and Moses, instead of inflicting merited chastisement upon the evil-doer, retired for forty years to a land where the devil's kingdom was not so obvious. There,

Digitized by Google

in the maturity of the Saint's experience, his commission was returned to him, and under God he proceeded to repair injustice upon one spot at all events of the world's blood-stained surface. Stephen goes on to speak of the great Leader of the enslaved masses of mankind—Jesus Christ; and, consistently with the cause and drift of his discourse, He is styled "that Just One." He points out that the enmity of the professional teachers, and the exasperation of the influential classes, had ever been excited against the prophets who denounced iniquity, and most recently against the impersonation of Justice—Christ the Lord. That risen Master could no longer forbear encouraging His witness by a smile: Heaven opened before the speaker, and the beauty that the worship of Justice had wrought upon his face shone forth as the Master's glory fell upon it, and Stephen's face appeared as the face of an Angel—a hint, a dim forecasting of the Rulers in the Kingdom. Soon was that radiant countenance brought nearer the ground when a swarming crowd, with ears stopped and faces not angelic, rushed upon the martyr, and made his monument with the broken ribs of earth. The world's crying sin—the murder of Justice—was repeated; but Stephen prophesied its removal when he prayed, "Lord, lay not this sin to their charge," and lay down to sleep until the kingdom came.

The mode of the saints' action and appearance in the exercise of their functions we may venture to gather from the indications afforded by the transfiguration, and by our Lord's appearances between resurrection and ascension. The glorified resurrection bodies will possess a brightness which must ordinarily be veiled, as was the face of Moses, or put away, as was necessary for stuttering Peter. The saints would be able to assume the ordinary appearance of wayfarers, fishermen, gardeners—whatever would facilitate their profitable intercourse with mortals—whatever would best answer the ends of teaching, of education and of justice; but they could assume or lay aside their glory in a moment, and when no longer veiling it, possibly to the carnal hearted it would still be dim, and only the heavenly-minded would—

> —— by the vision splendid
> Be all their way attended.

In preserving intact the constitution of the family, and preventing the upspringing of any remnant of the old mischief-breeding selfishness—in compelling regard to the family obligations, and seeing that each child-nation gets its due and nothing more—in proving to demonstration that there is an over-abundance of the means of life for all, if all are allowed the opportunity of exercising their intelligence and industry upon the resources of nature, and are compelled to withhold from self what was meant for mankind,—these will be the main and onerous political duties of the saints. Their functions as teachers, guardians and spiritual educators will be

Digitized by Google

exercised with the same impartial benevolence and the same success. In these services the effulgence of their persons will assist them: radiating health as well as light, and destroying the poisonous effects of noxious vapours. It would be sufficient for a Ruler to pass through a hospital in order to purge its atmosphere of infection; but in that day sickness will be more obviously allied to sin, and the cure of the flesh will follow the healing of the spirit. Does a professor in the course of his lecture kick over a carboy of nitric acid? Instantly one of man's guardians will be seen in glory standing at his side. It would only hinder man's discipline and growth, were the immortal teacher, to appear by the lecture-table in order to unravel at once the knot that may be puzzling the investigator or even by a psychological influence prevent his kicking over carboys of deadly acid: the point at which with advantage the Ruler intervenes is by the health-rays of his glory to destroy the poisonous fumes and prevent a fatal issue.

The presence and movement of the saints and the absence of the evil powers will surely also prevent anything like a little child standing in the sunshine at its mother's door, finger on lip, absorbed in happiness, being suddenly bitten by a rabid dog and so to die in dreadful agony; or a spot from the foam of a champing horse, communicating glanders to a passing girl—these things belong to the devil's world.

And the same glorious rays which would diffuse life would also detect criminality:—the court of enquiry lost in a conflict of evidence is assisted by the advent of a Ruler whose penetrating effulgence affixes the brand of Cain upon the forehead of the criminal. Night has settled heavily upon the deep, and the fishermen in the track of great ocean steamers have let the lights of their little bark go out—they are sunken in slumber after nights of storm and wakeful vigilance,—and down upon them is bearing the cutwater of a mighty leviathan. The guardians of mankind are overhead, the luminous glory of a passing saint lights up the whole surroundings and the steamer's course is altered just in time. Such interventions being always unexpected and incalculable never interfere with the discipline of self-protection. The fishermen awake only to remember a most happy dream and he that was on watch to thrill at the absent lamps and to think of Gethsemane with prayer. The humbler but not less regarded function of this radiant glory, would be to make the crying infant clap his hands and to give a weary mother sleep. Such light would be almost an inmate in the hospital for sick children; but incurables there would be none.

And so, the blessed functions of each day performed; the saints in streams of glory would ascend to their home and council chamber in the skies. The rest that blesses weary mortals is by them unneeded; and, far in the empyrean, braiding the stars in their snowy skirts, they relieve their work by worship, and prepare for the action of the following day. The writing in the heavens made by these

Digitized by Google

starry hosts is read differently, according to the conscience of the beholder; either as "Vengeance is Mine, I will repay, saith the Lord," or as "The Lord God is a sun and shield, the Lord will give grace and glory." The child retiring to rest, awed by the unearthly glamour, will draw her mother's attention to a dropping star. That mother will know that the cry of affrighted innocence has drawn it down, and that it was followed by the dying shriek of the offender.

Clifton. HENRY DEACON.

"EVEN AS HE IS PURE."

MOST holy Son of God!
Who this dark world hath trod,
The stainless One, the soul of purity!
We, full of guilt and sin,
So dark and foul within,
Would come in humble penitence to Thee.

Low, in the very dust,
Yet still with clinging trust,
We cast ourselves at thy most blessed feet;
Oh! cleanse away our guilt;
Do with us what thou wilt;
But make us for thy holy service meet.

Only the pure in heart
Shall see thee as thou art;
How shall *we*, then, the heavenly vision see?
Thy blood, thy blood alone
Can for our sin atone,
And make us white and pure, and like to Thee.

Search us thyself, O Lord!
The candle of thy word
Flash through the secret places of our soul.
Unveiled before thine eyes,
The hidden thoughts that rise,
Thou, thou alone canst cleanse, and make us whole.

Oh! make us white as snow,
Bright with the roseate glow
Of heavenly love, that wondrous love of thine;
For thee alone to live,
To thee ourselves we give,
Our great Redeemer, spotless Lamb divine.

Christian Leader.

Digitized by Google

WILL THE SAINTS BE RAISED IN MORTAL BODIES?*

THERE is nothing more truly incomprehensible to the natural heart than the mystery of Godliness, and nothing more persistently denied than that any mystery attaches to the question. Equally true is it that true faith cannot be reconciled to man's reasoning powers. Induction and science are opposed to the principle of taking anything on trust, and, therefore, it is not wonderful that God's scheme of salvation became ultimately leavened with human philosophy, producing the final result of engrafting on God's plan a scheme devised by human wisdom for reconciling worldliness in all its phases with obedience to God's laws. To such an outward form, the Scriptures have given the name of the Mystery of Iniquity. And it is by the instrumentality of the shadow of this great tree of the knowledge of good and evil, that the little flock of true believers has been preserved; more especially in these last days, when its diminished numbers and forced obscurity stamp it, in the eyes of the deluded majority, as a factious, fanatical, and over-weening class of nobodies. Yet faith can only read the scriptures in this sense, that the predicted apostacy is upon us. The leaven which was to corrupt the whole mass has already rendered the very existence of faith on the earth at the Lord's coming problematical; all proving that the iniquity of the world was to increase as time went on, and that God's judgments were to culminate in the vials of His wrath poured out upon the race, in its last pre-millennial days. Who can be blind to the fact that the world is fast assuming the same moral condition which characterized it in the days of Noah? This is the testimony of the scriptures. If then this be true, we had better give heed to the words, "Come out and be separate," whatever consequences may accrue to our worldly prospects.

Such thoughts are unwelcomely forced upon those who have learned that, whosoever "will be the friend of the world is the enemy of God." Human nature has not changed, nor the requirements of the gospel been modified since its first promulgation. As it has always been, truth is at a discount. Learning, wealth, power, still arrogate to themselves the right to dictate in religion, as well as in every other department of social life, while the masses are trained by ignorance, apathy, and example, to submit to such dictation, and few have the hardihood to risk being banned by the world with loss of friends, reputation, and equal chances in the struggle for life, by refusing allegiance to the blind leaders who usurp such authority. In nothing is this more especially manifested than in the protean forms under which modern Christianity appears

* We ask our readers to give patient attention to this essay, to which we propose appending a few remarks, regretting that its great length compels us to divide it.

Digitized by Google

in the pulpits of the nineteenth century. From the very multiplicity of those forms, the sincere inquirer feels hopelessly embarrassed. Preaching, and practice, and the press, all drift the same way; so that it rarely happens that a man can hear the truth, or read it, outside the scriptures. It is but honest, then, on the part of any one seeking to excite rebellion against the powers that be, through the periodical press, to acknowledge candidly, at the outset, that he regards those teachings as widely divergent from the true Gospel of Jesus Christ—which is nothing more nor less than a contract offered by God to man—whose terms are the simplest possible, easy to be understood, easy to be observed, easy to be accepted; and, when accepted, the fulfilment (involving consequences of inestimable value to man) is certain, because resting on oath and promise of the Almighty.

One of the consequences of this great delusion, is the natural acquiescence of the people in neglecting the earnest study of the sacred records, and accepting from human learning and priestly authority, that right dividing of the word of truth, which points out the way of salvation, which few ever hear or see. For it is lamentably true, that even the avenues of the periodical press are closed against such testimony, by the dictum of those very men who claim the monopoly of that special branch to which they have devoted themselves.

What after all does this contract amount to? Man disobeyed his Maker, and incurred the penalty of death (the forfeiture of life). His descendants inherited his forfeited estate, and were born into the world, rebels against God's authority. God is a great King, and this little world is but a microscopical province of His great empire; infinite in wisdom, in justice, in mercy, and in power, He is still infinite in His truth, which must be vindicated. If we appeal to worldly analogies, we are justified by the word which expressly recognises the things that are made, as clearly showing the invisible things of God. Here men agree, that rebellion is justly punished by death, which the supreme power may remit without a greater sacrifice than confiscation, or loss of civil rights; but the words uttered were not, thou shalt be punished, but "thou shalt surely die." Here there is no alternative but the shedding of blood, and blessed be God who has so provided a substitute, by which He is enabled to vindicate His truth and justice, and yet be the justifier of him that believeth. In other words, God can now, on simple conditions, not only remit the penalty, but confer, instead of death, the unspeakable gift of eternal life with membership in God's own family, by which the Lord Jesus Christ becomes our elder brother. The simple conditions of the contract are repentance towards God and faith towards the Lord Jesus Christ. What does a non-acceptance imply? The answer is, a want of faith in the existence and veracity of God. How many of the world's good people are exercised about their future; whether they will be saved

Digitized by Google

or not saved. If a believer testifies as he ought to testify, he would tell such, that where there is distrust there can be no true faith. The timid, the fearful, and the unbelieving, head the list of the LOST. God offers, as a free gift, eternal life through His Son. Is God a man that He should lie? What greater insult can you offer your neighbour, than to tell him you don't believe him? and yet every day a man lives in doubt, is an insult to God, by distrusting His veracity; and if a man believe and still refuse to accept a kingdom without price, even a fallen angel would laugh at his folly. If he think he is not good enough to be treated so generously, let him not flatter himself that such an idea springs from humility. It is rather the prompting of a proud and rebellious spirit. The Great God, who is infinitely rich, will accept nothing at man's hands, but simple obedience; but obedience to what? Not to the law, which no man can obey; but to the command "Repent and be baptized," as the best evidence he can give of his willingness to trust Him. If you do this, God will see to it that *He* will not be slack concerning His promises; for He only wants an EXCUSE to be gracious. Why! some will answer, if this be so, moral character has no showing. Well, my friend, so far as the question of salvation is concerned, it has no showing. Let us meet the question honestly. The Lord's words are, "He that believeth in him that sent me, hath everlasting life, and shall not come into condemnation (judgment)." The thief on the cross had this faith, but he had no moral character to boast of; but if the thief had been spared to live, his after life would have been coloured by the gift of the Holy Spirit; for that gift is the only source of ability to live after the Spirit; thus making him a child of God, and an inheritor of His kingdom; for without that Spirit man's best works are but filthy rags. Take the most perfect exemplar of morality which the world can produce, and let him reject God's offers; he will die, perhaps, respected and eulogised, as one of the world's benefactors; perhaps have a monument raised to his memory, but what does this amount to? His unbelief is not denounced, but viewed with charity, and perhaps with expressed pity, by the mystery of iniquity, which consistently gags the truth, calling evil good, and good evil. But this faith, this childlike confidence in God's word, which alone can save, is wanting. That faith is the stumbling block which stands in the way of so many. They want to reason and comprehend. They want to see, and handle, and pierce through the veil, into the holy of holies, before they can place such trust in words. A belief built on such evidence would not be faith; for "faith is the evidence of things not seen." "Faith, which worketh by love, casteth out fear," and if it did not bring positive certainty as to a man's future, it would be utterly inconsistent with God's character, whose gifts and callings are without repentance. Yet, while the elect of God are sealed with a certainty which nothing can invalidate; and therefore there

Digitized by Google

can be no falling from grace for them; yet, of that other class, not justified by faith, nothing but a hopeless uncertainty can be affirmed.

This is plain speaking; would to God that others better able would speak more plainly. The storm-tossed vessel in which we are passengers, is nearing her port after a voyage of six thousand years, almost a wreck. Her spars and rigging worn and strained, leaking in every seam with smothered fire below; while her officers have lost faith in the compass and have become reckless, and her crew mutinous and disobedient; with rocks and quicksands strewing the coast to which we are bound. Is this a time for merriment and pleasure, for eating and drinking and marrying and giving in marriage? Is it not rather a time for fasting and humiliation, for protesting instead of encouraging, and for praying for the Pilot boat to heave in sight? for our only real comfort now is the hope of soon hearing the Pilot's cheery voice upon the deck, "It is I, be not afraid."

In a previous number of the RAINBOW, I was allowed to give my testimony on one or two questions, concerning which, those who call themselves divines are far from being in accord. One of those questions is the one raised by an objector to the doctrine of the resurrection of the body in 1 Cor. xv., "How are the dead raised up, and with what body do they come?" In that article, I did not undertake to discuss the truth of the doctrine, but took it for granted, that the views I advanced presented the only explanation, capable of reconciling the allusions to the subject, scattered through the New Testament. But it appears, exceptions have been taken by some one, who, unconsciously, shows how much more easy it is to see the MOTES than the BEAMS of inconsistency and confusion. That was not the only question however to which attention was called. If Scripture language is to be relied on, there is one fundamental doctrine plainly and emphatically taught, which the Church (in all but the first age) has systematically ignored. That testimony is, that there is no MIDDLE ground for a hope of salvation to stand on. This teaching the Church has ignored, by keeping the first resurrection in the background, and dwarfing that saving faith, by which it is obtained, to the level of an intellectual belief in the office of the Lord Jesus Christ; and, therefore, reputed moral excellence is (when the question is fairly analysed) the only Scriptural portal through which salvation should be preached; whereas the same testimony plainly asserts that such credentials are only the tickets representing the chances in a lottery of very inferior prizes, of which the great majority are known to be blanks. There is no uncertainty, however, in the first-class tickets. Each one is God's promissory note, good to the bearer through eternity, which "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," can annul.

Digitized by Google

But to the question of the resurrection. Let us first ask ourselves what we understand by resurrection (ανασταση). This word, according to Liddell and Scott, signifies "a making to stand or rise up, an awakening." If we want a practical illustration of the way the dead are to be raised, we need only turn to John xi. Evidently this was intended to silence all cavillers; and that its authority was not appealed to in the case of 1 Cor. xv., is an indication that this Gospel, containing this record, was not then known to the Corinthian Church.

According to the general consent of the Church in all ages, this doctrine has been held as a fundamental truth, as it should be; for throughout the New Testament it is put prominently forward by the Lord Himself, and all His apostles. The apostles were chosen, firstly, to testify to the reality of His resurrection, rendering it necessary, when Judas fell, to complete the number of witnesses by ordaining Matthias in his place; and it is recorded that with great power gave the apostles witness of the resurrection of the Lord Jesus. From the day of Pentecost, the apostles published this great doctrine as the foundation stone of their preaching. When the Sadducees arrested Peter and John, it was because they preached through Jesus the resurrection from the dead. But it was not the Jews only who opposed the doctrine, Paul met the same opposition from the Gentiles; "because he preached unto them Jesus and the resurrection;" and no wonder, for no other question could make such demands on the Greek mind as the resurrection of the dead as understood in those days. When Paul stood before Felix, he testified to the general hope of Israel that "there shall be a resurrection of the dead;" the preaching of which hope, he said, was the head and front of his offending. But it is in the fifteenth chapter of 1 Cor. where the doctrine is exalted above every other question by Paul; for, stated in his own words: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain." All have to perish at last, and the atonement has failed. Paul, however, knows the contrary. He believes the evidence of his own eyes, and appeals, with confidence, to a crowd of witnesses, then living, who had seen the Lord after His resurrection, and with their hands had handled. But we do not appeal to this triumphant chapter to vindicate the fact, but in order to examine the scoffer's objection, "How are the dead raised up and with what body do they come?" and to that question, namely, the resurrection of the body, I will confine myself.

This doctrine was one of the earliest formulated articles of the Church, in the creed called the Apostles, or Nicene creed; and has been tacitly held from that day to this. And the fact of its being so held, in its literal signification, in the face of such sweeping destruction of human life, and the millions of bodies unburied and disintegrated, as war surged over the centuries, shows the intuitive way by which the physical conception was reconciled to ordinary

Digitized by Google

experience. But both facts could only be reconciled by believing that such destruction was not fatal to the doctrine of a literal resurrection of the body; and this could only be done by resting the whole responsibility on the will and power of God; for it cannot be essential that each identical atom of oxygen or carbon shall be preserved, seeing that it can almost be demonstrated that no body now living contains a single atom which ten years before entered into its composition. Some think they escape the dilemma by quoting Paul, who tells us, "There is a natural body, and there is a spiritual body;" but we are still no nearer the answer to the great question, "How are the dead raised up, and with what body do they come?" One thing is certain. In the early Church there was never any question of the literal rising of the Lord's body; never any doubt of His identity. If it had been a spiritual resurrection, a putting on of incorruption (as some love to word it), what became of the Lord's dead body? Jesus of Nazareth was, in every respect, a man, the shedding of whose blood proved His body mortal. That same mortal body, just as it was taken from the cross, with its pierced hands and gaping side, was either seen by the disciples, or was not seen. If seen, the invitation to handle it and feel for themselves, was, no doubt, intended as the crucial test by which all incredulity should be dissipated. If that same mortal body was not seen after resurrection, it brands the gospel as a fraud. I say it with the deepest reverence; but I also say it with the strong conviction that whosoever aims to strip this glorious doctrine of any fancied difficulties by trying to harmonize it with current notions of the necessity of founding a new religion, from which faith is to be eliminated, is an enemy of the cross of Christ, and worse than an infidel.

Thanks be to God, it is, nevertheless, a stubborn truth; and by admitting it, we are brought to this conclusion: either, that a once mortal body can be revivified and invested with spiritual functions in union with the natural elements which composed that once mortal body; or, that a change was effected in those natural elements, by which their assimilation and absorption by the spiritual body was rendered possible; or, that it must be attributed solely to the power of God, who "quickeneth the dead, and calleth those things which be not, as though they were." Whichever way we take it, it involves a miracle, just as the final raising of the bodies of the saints will involve a miracle; and happy is that man whose faith staggers not at the promise of God through unbelief, but is fully persuaded that what He has promised He is able also to perform. We are justified, then, by the common consensus of the Scriptures, by the yet popular and ecclesiastical verdict of the Christian world, and by the impossibility of twisting the scriptural language into any other meaning, in holding, that resurrection means the resurrection of the same body, for each individual indwelling soul, in some way which we cannot now comprehend, but

Digitized by Google

which we have had abundantly exemplified in the Saviour's miracles, and in His own resurrection from the dead. It is true, these may be regarded as merely *à priori* impressions, entitled to no great weight; I will therefore attempt to deduce the same doctrine from such passages of Scripture as bear upon the subject.

Reference 1. *Christ both died, and rose, and revived* (Romans xiv. 9).

Here we have three distinct stages represented. In the Textus Receptus from which our version was translated, the words are, *και απεθανεν και ανεστη και ανεζησεν*, the first *και* making the assertion more emphatic; but our revisers, following the two oldest manuscripts (the Vatican and the Sinaitic), omit *ανεστη* and the *και*, and read *εζησεν* for *ανεζησεν*. Now this particular text has given rise to endless theories, for the reason that the critics have been unable to understand it, from their peculiar stand-point of an incorruptible resurrection; and its existence, in many of the old versions and manuscripts, has been attributed to tired copyists, who remembered that *ανεστη* is coupled with *απεθανε* in the same sense in Thess. iv. 14, and 2 Cor. v. 15. But *απεθανε* is never coupled with *εζησεν* in a single instance. It may be that our revisers are better Greek scholars than Robert Stevens and his compeers; but it may be also true, that the translators of our old version understood enough and more of the mind of the Spirit, to make up all deficiencies of learning; for learning without faith, has ever been the bane of the Church; and the time when Arianism and Gnosticism were most rampant, was the very time during which, according to the internal evidence, the Vatican and Sinaitic manuscripts first saw the light.

The rejection of important readings, on the authority of one or two old manuscripts, merely because the words are unintelligible, establishes a dangerous precedent. There is a prominent case of this kind in Luke vi. 1; but in this case there is not a shadow of excuse for omitting the word *δευτεροπρωτω*, except that it cannot be explained. It is not found in any other passage of the Testament, has no similarity to any other word, and therefore its presence cannot be due to the weariness of the copyist; yet our revisers have cast it out, and we read for *εν σαββατω δευτεροπρωτω* "on a Sabbath" when it may be shown, that the correct chronology of the New Testament depends on a right interpretation of this very word. But this is no place for more than a passing allusion to the way in which the mystery of iniquity has begun its attacks on our noble, old Bible; and a precedent has been established to justify future demands for revision, until the wedge, thus entered, is driven home, and a general jubilee is looked for, when the witnesses are slain and lie unburied in the street of the great city, as a byword for the scoffer.

Returning to the text, it is important to bear in mind, that the Receptus reading is no modern interpolation; but is found in one

Digitized by Google

at least of the most valuable and ancient manuscripts; and also in the writings of some of the earliest fathers and versions. This, Receptus reading, however, must be understood as indicating two stages in the process of resurrection—the rising of the mortal body, and its subsequent change to the spiritual body, and, if the Lord was made in all things like unto His brethren, and rose with the same body in which He was crucified—a fact asserted by Himself when He said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have"—then, His brethren have to go through the same experience; and as His body was certainly changed, in essence, during the forty days of His post-resurrection stay on earth, it is fair to presume the lesson was intended to familiarize the disciples with the palpable connection of the natural and spiritual world, and with the nature of that kingdom of God described by the prophets, in which, after death and resurrection, they were to be installed as rulers.

Reference 2. "*And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many*" (Mat. xxvii. 52).

I am aware that, with the great majority of professing Christians, the literal signification of these words is ignored; and the assumed mystical underlying truth is regarded as of trifling import, or it would have been more explicitly revealed. The saints of the Lord do not so regard them; but hold them as a precious ray of the true light, illuminating the path of the just. In this passage it is plainly implied, that the sleeping saints were first awakened after that "Jesus, when he had cried again with a loud voice, yielded up the ghost," and, simultaneously, "the rocks rent, and the graves were opened." In Dan. xii. 2, we are told that at the time of the end, "Many of them that sleep in the dust of the earth shall awake." In John v. 28, we are told that "all that are in the graves shall hear his voice, and shall come forth." There, the awakening or hearing is evidently first in order of time in the resurrection process, and so it is here. AFTER the opening of the graves it is stated that "many bodies of the saints arose, and came out of their graves AFTER HIS RESURRECTION."

Little more need be said about this occurrence to prove the doctrine of an initial stage in the resurrection of the dead, if we fairly adjust the scales of interpretation. Here, nothing is said of the change from the corruptible to the incorruptible; for this could not be effected until after the Lord's resurrection. He was to be "the first-fruits of them that slept," and this also could not be until His resurrection, which was at least two days after the graves were opened, and, for aught we know, not until some little time afterward; which would explain that hitherto unexplained injunction to Mary Magdalene, "Touch me not, for I am not yet ascended to my Father;" the words in Mat. xxviii. 9, to the con-

Digitized by Google

trary notwithstanding (see the conflict of the critics on this passage). This rising of the saints is an illustration of the symbolism of the waive-sheaf of the first-fruits—a sheaf composed of many ears—if so, it behoved the Lord to be accompanied by some of His saints, to preserve the principle of indivisibility between the head and the members—between Christ and His Church. It is also a verification of the Lord's words in John v. 25 (when He first announced the resurrection of the just as a resurrection preceeding that of "all that are in the graves"), "Verily, verily, I say unto you, the hour is coming, AND NOW IS, when the dead shall hear the voice of the Son of God: and they that hear shall live." In this passage the "NOW IS" can only refer to the saints that arose, after his resurrection; so that the interval, from the time when the words were spoken, to THEIR resurrection, could be truly represented, in prophetical time, as occurring in the same hour. No reference can here be admitted to the then LIVING DEAD; for that would imply, that all should live who heard His voice, which we know was contrary to the fact.

(*To be continued.*)

FROM DARKNESS TO LIGHT.

A NARRATIVE.

A GREAT many years ago I was a Methodist class-leader. Three of my members became dissatisfied with Methodist doctrine, and determined to join the Plymouth Brethren. I tried hard to dissuade them from doing so, but all in vain. The chief point of difference between the teaching of Methodists and the Brethren was on the time of the Second Coming of Christ; the latter believing it would be pre-millennial. Many long discussions we had on the subject. I thought much about it, and read all that came in my way, *pro* and *con*. I had taken an interest in public affairs from a youth. When I looked abroad on society, I saw a host of evils; but I saw also a society, or rather a host of societies, to put them down. There was great activity in the religious world. All sects were increasing in numbers, wealth, and influence, all building churches and chapels, and all sending missionaries to the ends of the earth. And there was a number of wonderful scientific discoveries, which have been turned to good account in promoting the welfare of man. Moreover, there was the repeal of bad laws, and the passing of better ones. Great numbers of us thought it only wanted a continuance of these and such like things to bring about the Millennium. Musing on such a future, and doing what little I could to forward it, was to me a source of great pleasure.

The loss of my members forced the subject on my attention.

Digitized by Google

My first feeling was one of gloom and disappointment. It did not seem to me the right time for Christ to come. It would stop the glorious work that was going on. I could not say, "Come, Lord Jesus, come quickly." Then I would lay aside the subject for a while. I found it a very difficult thing to break away from notions instilled in early life. My mind was like the pendulum of a clock, moving to and fro, right and left, shall I or shall I not; and my inclinations were all in favour of the popular view, and against any change. At length the day of decision drew near. Returning home one evening, a book of Lectures on unfulfilled prophecy lay upon the table, and I read it with great interest. One lecture, shewing that all the predictions of Christ's first appearing were fulfilled *literally*, was like the last drop that makes the cup run over; and therefore we may reasonably think and assert, that the predictions of the Second Advent will also be fulfilled literally.

But I am a local preacher as well as a class-leader. If I teach that there can be no Millennium while our Saviour is absent in heaven, will it be permitted? I began by reading portions of Scripture, not making any explanatory remarks upon them. I thought this plan would give least offence. One Sunday night our preacher was a man who had filled some of the highest offices of the denomination. He had been connexional editor, president of the annual assembly, &c. In the course of his sermon, he spoke of the subject of ruling, and said the Scriptures did not inform us of the nature of this ruling. But he said there were some people who pretended to know a great deal about it, and quoted a line of poetry, which says, "*Fools rush in where angels fear to tread.*" Great was my surprise to hear him speak thus. I said within myself, Don't you know that Jesus told His disciples they should sit on twelve thrones, judging the twelve tribes of Israel? Don't you know what Paul told the Corinthians, that the saints shall judge the world? And he said, "If the world shall be judged by you, are ye unworthy to judge the smallest matters, know ye not that we shall judge angels?" Don't you know that it is said in the book of Daniel, that "the saints of the Most High shall take the kingdom, and possess it for ever and ever?" and speaks of the time when "judgment is given to the saints of the Most High? And the kingdom under the whole heaven, is given unto the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Have you not noticed the new song of Rev. v., part of which I quote: "Thou hast redeemed us out of every nation, and hast made us kings and priests unto God, and we shall reign on, or over, the earth?"

When false statements are made upon important religious questions they ought not to pass uncontradicted. From the same pulpit whence came the unsound doctrine, should also come the sound doctrine, and thus send the antidote after the poison, if haply it may be neutralized. The next time I was planned to

Digitized by Google

preach at that chapel, I furnished evidence that I was not in the wrong, and that in the Bible, texts on the subject of ruling were very numerous. I sometimes try to account for the lamentable ignorance that prevails among religious people. My guesses are something like the following:—Each sect has its own magazine, its own literature, publisher, library, &c. The books of the denomination of course have the first claim, and they are studied, and the Bible, which may be called the book of all denominations, is only partially studied. Bible exposition begun at college, ought to be kept up at home, after the student has become a pastor. If the pulpit is to be enlightened, theological books of divinity must not be studied to the neglect of the Bible.

Now for a few words about the angels. I don't read in my Bible of any ground on which angels fear to tread, or any place into which they fear to enter. Peter, in his first epistle, speaks of the resurrection of Christ, the inheritance reserved in heaven, the sufferings of Christ, and the glory that shall follow, &c., and adds, "Which things the angels desire to look into;" and who shall say there is anything wrong in the desire of the angels? But I find nothing about the fears of the angels. But who are the fools that rush in? They are people who read their Bibles, especially the predictions, fulfilled and unfulfilled, and the book of the Revelation. It would appear that the seer who wrote the book foresaw that the students of prophecy would be blamed, instead of commended, and therefore a blessing was pronounced upon them. While popular ministers are saying, "Fools rush in where angels fear to tread," John of Patmos says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand."

My first attempts to diffuse Second Advent views did not give satisfaction. By allowing Scripture to speak for itself, I did think I should succeed; but I was mistaken. One good brother, a very worthy man, said publicly, he thought the devil had got among us. I could not stand that; so the next day I sent in my resignation as a local preacher, and requested my name to be taken off the preachers' plan. I was requested to attend the next quarterly meeting of the preachers. I told them of the change in my views, and that I had an assurance that I was right, that admitted of no doubt. I told them if I were allowed to preach as I believed, I would remain with them. "If not, then accept my resignation." I thought I was a member of a free church, but it is not so; for, although the first rule speaks of the Scriptures as the rule of faith and practice, yet Mr. Wesley's name is some way in the back ground; so the teaching must be according to Wesley, as well as according to Holy Writ. One brother suggested: "Let your name stand upon the plan without appointments." "No, no," said I. "That means, You can pray and pay, but not tell any of the members that Christ will be here before the Millennium com-

Digitized by Google

mences." The question was put to the vote, and my resignation was received. I shook hands with them all, while they said if I changed my views again, they would gladly receive me back again. I then departed.

Many years afterwards a week's special services were announced to be held in a chapel near Old Street. I resolved to go, as there were some good speakers expected, and of course some good speaking. A hoary-headed brother presided, and gave the first address. The expected speakers had not arrived; and the Chairman, giving out a hymn to be sung, said, "Brother so-and-so will speak next." That notice set my heart beating fast. I just looked up; instantly it was suggested, "Open thy mouth wide, and I will fill it." Encouraged by that assurance, I went toward the platform, my heart still beating fast; I just told them that if I had known that I would be called upon to address the meeting unexpectedly, without a moment's notice, they would not have seen my face there that night. "However, now I am here, I should like to say something that will benefit the persons here present, as our voice cannot reach the people outside."

A good man near death, concerned about a son he had, inclined to infidelity, resolved to make a last effort for his salvation. He called him to his bedside to tell him his last and dying wishes. "I want you," he said, "when I am dead and buried, to retire to your room every night for three weeks, and meditate upon two questions every night for fifteen minutes." The son promised to do so. "What are the questions?" he said. "What is eternity? and where shall I spend eternity? they certainly are very serious questions." The subject was a painful one; the minutes of the period of his evening's meditation passed away too slowly; yet he kept his promise. Light broke in upon his mind; good impressions were made upon his heart; and he ultimately became a happy and a useful Christian.

"What is eternity? Where shall I spend eternity?" I am inclined to think an occasional half-hour spent in meditation on two such questions, must be very beneficial. Suppose the earth to remain as it is: no rain falls, no evaporation from the sea takes place, everything that grows ceases to grow, nothing is added to the earth and nothing taken away. There is no decay and no destruction. Suppose an insect carries away to the nearest planet a grain at a time, all the houses on the earth, and the journey there and back takes a thousand years. How long will it take to do that? Then it takes away every blade of grass, and every tree. Then it takes away every grain of sand on the seashore. Then it drains the ocean dry, a drop at a time. How long will it take to do that? Put all these periods together, from the first journey of the insect to the last. How long would that be? It baffles human calculation, but it is not eternity. Eternity would be no nearer an end than when it began. To spend that period in pain

Digitized by Google

and misery is terrible to think of. At the conclusion of the meeting, the people came round me, and I found that the general opinion was that they had a good time. Then the aged man, who presided, said he was disappointed at the first, but not at the last.

This took place many years ago. And some may ask, "Why bring it up now?" When I asserted, plainly and forcibly as I could, that all who died unforgiven would spend eternity in pain and misery, I had not one doubt as to the truth of what I said. I firmly believed it. I have since learned that I was preaching unsound doctrine, dangerous error. In speaking that night, I was greatly helped. I spoke with unusual liberty, with not a word of premeditation. Who helped me? In my speech there was much truth, but there was one of Satan's lies. Did he help me? I have said that I just looked up, and the answer was, "Open thy mouth wide and I will fill it." What was that answer from Satan? I dare not say it was. How God helps a preacher in whose sermons there is much that is good and true, with some evil, is a question I cannot answer. It may be He can help the good without helping the evil. There is one thing clear, there are great numbers of successful ministers, whom God helps and blesses, and yet they are not without blemishes. But I must leave the subject, and wait for further light, assured that what I know not now, I shall know hereafter.

Thus I have changed my views on two important subjects. They are in accordance with what may be termed, The Rainbow Theological Reformation. Briefly they are: Christ returns to earth before the Millennium; and life only in Christ. The soul of man is mortal, not immortal. The wicked will be destroyed in the second death, not tormented for ever. I look back on the process with unmixed satisfaction. I am thankful I live in a day when there is such a diligent search after Christian truth. I no longer libel God, and encourage infidelity by teaching that God will cast the wicked into the lake of fire and brimstone, and keep them alive there for ever. I am amazed that I should be such a fool as to believe that to perish means to live for ever in torment. I rejoice that the utterances of popular teachers are thoroughly sifted, and it is shewn what is false and must be rejected, and what is good and true and must be held fast. There is one strange and remarkable thing: while there was much sung and read and spoken of immortal souls, not once in the whole Bible is the soul said to be immortal. And it was not at all creditable to us, that we were not sharp enough to find that out years and years ago. It seems to say to me: Careless reading, no thorough and honest searching. I sometimes wonder what our Saviour thinks of the conduct of his professed friends and followers, in thrusting out of the Church, or in compelling the resignation of such as have changed their views of the time of the Second Advent. Holy writ makes it clear

Digitized by Google

that the commendation "Well done" will not be spoken to every saint. John says, "Little children abide in him, that when he shall appear, ye may have confidence, and not be ashamed before him at his appearing." There is such a thing as being presented "without spot or wrinkle or any blemish," which implies being presented with spots and defects. And those who strive to silence the teachers of Second Advent truth had better pause, as a rebuke from the Master when He comes is a very possible thing. In the case of fathers and mothers, what a heart-breaking thing to think of their children unconverted, and thus in danger of eternal torment; but on the other hand, what a rolling down of burdens from their backs when they learn that it never entered into the heart of God to do anything of the kind. The sum of human happiness has been largely increased during the last thirty or forty years, as a multitude of people have come to know that the punishment of the wicked is destruction and not eternal life in pain and misery. "But now, once, at the meeting of the ages, hath Christ appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, and after that the judgment, so Christ was once offered to bear the sins of the many, and unto them that look for him, shall he appear the second time, without a sin-offering unto salvation." L. F. T.

THE FINAL SALVATION OF ALL.—A REVIEW.*

TWO sermons on the above subject, by our dear brother David Wardlaw Scott, replete with Scripture, abounding with shrewd and solid criticism, pervaded by an admirable spirit, instinct with the noble aim of glorifying God,—deserve, as we conceive, more than a passing notice at our hands. We will gladly try to do these sermons justice,—for the truth's sake, which is of supreme moment; for our brother's sake, who has been a helper and a succourer to many, and with whom many of us have enjoyed sweet fellowship in days gone by; and for our own sake, who know nothing of any "miserable doctrine" of "Annihilationism" in the Bible, although we have sometimes fancied we knew a style of advocacy of the Scripture teaching as to the destruction of the incorrigable which was too well fitted to bring over that teaching a cloud of gloom which ill-comported with the hopeful outlook opened up by God's joyful message.

This indeed is the very first thing we wish to say. Our gospel is a gospel of salvation and not of destruction. Judgment is our God's strange work, not His delight. Hence we approach the subject of the perdition of ungodly men, with the greatest willingness to find that—in the long run—the irrecoverably lost will turn out to be the few and not the many. And yet—situate as we are, in these days, in the midst of

---

* "The Purpose of the Ages, or The Final Salvation of All." By David Wardlaw Scott. London: Elliot Stock. Frampton-on-Severn: The Author.

Digitized by Google

high-handed lawlessness, and wanton presumption upon the goodness and forbearance of God—we confess to no little solicitude lest we be found weakly toning down the Divine threatenings, and unwarrantably making the impression on the very minds that cannot bear it without harm, that sin never ruins beyond hope. It is one thing for Christians to discuss these things among themselves, and to differ about them: it may even be a comparatively harmless thing to the Christian holder of the conclusion that all men will be finally saved that he should so conclude; but, as at present enlightened, we cannot but deem it to be a matter of great practical concern, whether in dealing with the indifferent, the procrastinating, and the presumptuous, we are prepared on occasion to turn round vigorously upon them with the piercing cry: "Whether many will be saved or few, is, sir, an interesting question at a fitting time; but it is much to be feared, if you persist in your present course, that *you* will never be in the number of the saved. You are trifling with that which may be your ruin: you are hardening your heart against Him who alone can save. It is alarmingly possible that you may not only strike against Him to your own hurt, but so provoke Him that, as a crushing stone falling upon you, He will 'grind you to powder.' Hence, we beg of you: be warned in time!" Such are the general presuppositions—such is the chief feeling—with which we come to our brother's production. It would be folly to say we are absolutely impartial; yet it is just possible that personally we have never entertained the "miserably" narrow sentiments from which (it may be supposed) our author's present sentiments are a recoil; and in any case we will endeavour to be perfectly candid. If brother Scott's artillery can demolish our position, so let it be.

But just here again are we to a very large extent disarmed; for the author of these sermons has much to say with which we perfectly agree. He so frequently passes from "Eternal Punishment," which we do believe in, to "unending torment," which we do not believe in, that ever and anon he is found maintaining a contention for which all of us are heartily pleading.

I. These things premised, we hasten to say that Mr. Scott's first sermon is based on the text, "And I, if I be lifted up from the earth, will draw all [men] unto me" (John xii. 32). By his elaboration of this text it is clear that he regards it as a principal warrant for his conclusion that all men will ultimately be saved. He does elaborate the text. He treats it very much—too much indeed—in the ordinary sermonising style, dwelling successively on the *time* when these words were spoken; the *condition*, "If I be lifted up," &c.; the *drawing;* the drawing by our Lord to *Himself*; and the drawing of *all* to Himself. And yet, while the preacher does elaborate his text, in this analytical fashion, we doubt very much whether he has expounded it successfully. The manifest weakness of his exposition consists in the fact that he has not contextually grasped the drift of the selected verse. He does indeed notice one or two points in the context, such as that the occasion for these words was furnished by the visit and enquiry of the Greeks who desired to see Jesus; and that by being "lifted up," our Lord alluded to the manner of the death by which he was about to die. But the immediately preceding verse Mr. Scott has left wholly untouched; so far

Digitized by Google

as we can see he has never for a moment set his foot on the immediate stepping-stone to his text. In other words, how the attraction of our Lord's uplifting grows out of the casting forth outside of the prince of this world or forms the natural *sequel* thereto no attempt is made to show. This, at once, shakes our faith in Mr. Scott's exposition. Connected with this failure is another, namely, an entire want of appreciation of the reflexive pronoun "myself" (ἐμαυτόν) now happily brought out by the Revised Version. This defect naturally follows that previously named; for in the reflexive pronoun "myself" is undoubtedly contained an antithesis to "the prince of this world." "*He* shall be cast forth outside; and then the power of my cross will take effect in attracting all unto *myself*. I shall fill his place; but in another manner and by other means." It was not contemplated by our Lord that the power of his cross would take immediate effect; but only that there would be stored up within it a power which would be displayed when the present prince of this world should be cast forth outside. "*Outside!*" Outside of what? Clearly, outside of "this world:" "this world" as a moral and governmental organism—as a whole, as a kingdom or principality, within which Satan exercises the rule glanced at by our Lord. Concede a time when all the subjects of this dominion, freed from the counter force and arts of the prince of darkness, will be drawn to him who wields the sceptre of righteous love—and this promise will be exactly and honourably fulfilled. Of course, we dare not presume to speak, save with the deepest reverence and most scrupulous caution, as to what was in our Lord's mind when he uttered this memorable sentence. For this very reason, however, we are bound to heed well the context; and shall be strictly confining ourselves within the limits of careful exposition when we ask, Is there any evidence, from text or context, that the question before our Bro. Scott's mind was before our Lord's mind when He spoke of drawing all unto Himself? We trust we speak with becoming diffidence when we reply, We can discover none. Something to the contrary is in evidence. It is in evidence, that is to say, that before our Lord's mind there passed during the utterance of this very discourse, the certainty that he who is fond of his soul will lose it (*ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν*), while only "he who hates his soul in this world shall guard it unto life everlasting." When a man loses his soul he loses himself: loses himself in another fashion than he is lost in at present. He fails to obtain eternal life. He fails of salvation. This thought being present in our Lord's discourse, and there being no single indication of the presence of a counter thought: in other words, there being absolutely no proof that our Lord, in verse 32, intended to teach that he by his cross would draw to himself all men who have fallen out of this world into the hands of the Living God, we feel called upon to tell our brother that, in our judgment, this celebrated text does not teach what he affirms. All are to be drawn: all who, when the governmental crisis comes, shall be permitted to form "this world." Beyond that our Lord's saying deposes not. We are the more free to decline Mr. Scott's contrary conclusion, feeling ourselves quite open-minded towards any widening and hopeful evidence whenever and to whatever extent it can be adduced.

II. Mr. Scott's second sermon is founded upon Matthew xxv. 46, and

Digitized by Google

is devoted mainly to the answering of objections; at the same time it contains a pretty full examination of the meaning of this passage. The preacher contends that the rendering of this text should be, "These shall go away into age-lasting correction, but the righteous into age-lasting life." In the course of his criticisms, occasion is taken to dwell a good deal on *the ages;* and the definite position is taken that the ages are of the nature of *time*, and *will have an end.* Beyond "the ages" lies "eternity." Hence, although the "correction" may be "age-lasting," and may even in some cases be continued age after age, yet still it will end, and Mr. Scott believes will in all cases end in the sinner's recovery to holiness and to God. And as for the objection, drawn from the balancing of clauses in the text, to the effect that if the correction is only age-lasting and not eternal, then the life must be the same, and the promise here be one of age-lasting life only; his reply is, that *that is true*, so far as this particular promise is concerned; only we know from independent evidence that the life will not only be age-lasting but be also eternal.

Now, we might strike in just here and ask whether it is not singular that the life, which is admitted to be endless, should be so often described merely as enduring for a time? But we prefer to go straight to the root of the matter. And this we do by joining issue as to the termination of all ages. Our brother affirms that the ages will end: we humbly protest that that is not in evidence. That the ages began, we admit; so did creation begin; so did the Church begin; so do believers in Christ begin. But that the ages began is no proof that they will end; otherwise believers must end, the Church must end, creation must end; and nothing but God remain. But as the total cessation of all ages does not follow from their having had a commencement, so neither does it not follow from any express statement to that effect in the Bible. The Holy Scriptures never affirm, that we know of, that the ages will cease. We do not think that there is a plausible assertion to that effect in Old or New Testament. "The consummation of the age," of which our Lord spake in His great commission (Matt. xxviii. 20), may well have been the consummation of the particular age during which His personal absence would leave His disciples in trial and in need therefore of the promise of His spiritual presence. Any number of ages might be designed to follow it. "The ends of the ages" which had reached along to the Corinthian Christians (1 Cor. x. 11), would most naturally appear to be the ends of the foregoing ages,—the patriarchal, the Jewish, &c., pouring forth their waters of instruction from the past into the present. Those past ages, as if the apostle had said, "reach along in their lessons even unto us." Of the absolute ending of all ages, this passage therefore says nothing. As to "the consummation of the ages" in Heb. ix. 26, it would perhaps be a better rendering to say there, "conjunction of the ages;" for Christ most truly suffered and appeared before God at the joint-ending or conjunction of the Jewish and Christian eras. So much as to these passages individually. But now, the conclusion Mr. Scott draws from them collectively is in harmony neither with other Scripture evidence, nor with Mr. Scott's own interpretation of that evidence. For, manifestly, if the whole course of the ages was closing in the apostles' days, there ought to have been no

Digitized by Google

more ages to follow; and yet what is the fact? The fact is that we still read in Ephesians i. 21, not only of "this age" (which ought to have been the last), but also of the "coming one." So, then, the ages as a whole are not ending even now; and according to Hebrews and Revelation there are "ages of ages" yet to follow, as Mr. Scott himself also allows. How then can a total cessation of ages be discovered in the Bible? We are wholly at a loss to conjecture; for of course the "end" spoken of in 1 Cor. xv. 24, is the end, not of ages, but of *the process of making alive the dead*, and ordering and perfecting the Redeemer's kingdom. Not a word is said about ages there.

If the ages were destined to end, their course would after all be "temporary:" how then could the apostle Paul speak of the "age-lasting" in 2 Cor. iv. 18, as opposed to the "temporary?"

The endeavour is made by Mr. Scott, as it had been made by Dr. Cox and others before him, to draw a distinction between the "age-lasting" and the "eternal." God, it is said, dwells in an Eternal Now. God, it is quoted from the English of Isaiah lvii. 15, "inhabiteth eternity." Let us say, in reply to this, that we find no rest here for the sole of our foot. No one knows better than Mr. Scott that this is the only instance in which the abstract word "eternity" occurs in our English Bibles; no one knows better than he that it has no right here. The Hebrew word so rendered, according to Mr. Scott's own shewing, means "time onward, futurity, eternity to come," and is therefore a very insufficient word, to say the least, to denote eternity absolute as *opposed* to "time;" nay, coming from a root which expresses *motion forward* it is quite an unfit word to express the motionless "eternal now" in which metaphysical theologians delight. That the Holy One "inhabits progress," or "futurity" is a sufficiently august designation for the God whom we worship; and we respectfully decline on such evidence as a gratuitous English assumption to affirm the abstraction on which such a gigantic superstructure as the popular one between "Time" and "Eternity" is based, and which is essential to Mr. Scott's especial conclusions. The simple fact is, and the sooner we humbly acknowledge it the better for our progress in these studies, we know nothing of what we *call* Eternity from the word of God than as an indefinite continuance of ages. "Eternal," in its widest ascertained Biblical sense, is neither more nor less than *lasting indefinitely from age to age*. We have no unit of measurement wherewith to go further. All we can do beyond is by negation, by saying "end*less*" "world *without* end," &c.; which very negations shew that our minds are inevitably tied to the notion of progress onward (whereby so many things do end) when we think of futurity. It may be—though the Bible does not say so—that God does dwell in an Eternal Now; but satisfied are we that into that Now our thought utterly fails to penetrate, and we are very much disposed to conjecture that even if in thought we could apprehend it, it would be found to have no relation to finite beings. No: all we can say for the momentous word *aionios* is that it means age-lasting, with a presumption from its usage that it signifies lasting indefinitely from age to age: in other words, this term *may* be applied to that which is known to be terminable with some definite age to which it is tied and with which it must end; but when not so limited it discloses an aptitude to reach

Digitized by Google

forth into indefinite continuance to which no end is known or of which all end is denied.

To apply the foregoing considerations to the matter in hand. This age-lasting *kolasis* in Matt. xxv. 46, may either be an utter and final *excision* from the kingdom of God, after which no restoration is possible; or it may be a *disciplinary correction*, the issues of which are undeclared and unknown. But in neither case can it be held to determine the fate of all the unsaved dead, seeing it is manifestly spoken of living nations alone, brought into crucial relationship with Christ's own "brethren." The universal application of the passage cannot be exegetically demonstrated; and we are still free to give an unbiassed interpretation to those passages which speak of age-lasting destruction and the second death. ED.

THE REVISED BIBLE.

To the Editor of the RAINBOW.

DEAR SIR,—You say, truly, in your notice this month of the Revised Bible, that "it is seriously inadequate to meet the wants of critical English readers." I, for one of its anxious readers, have looked in vain for emendations which appeared to me, as doubtless also to many others, to be much required. As you, I rejoice to see, intend from time to time to show this inadequacy, I trust I may venture to draw your attention, and that of your readers, to one or two passages in which the Revised (identical with the Authorised) Version seems to me open to serious objection. I do so, not to advance any opinions of my own—having myself no pretensions to Hebrew scholarship—but to elicit, if I may, the judgment of yourself and others who are competent to throw light upon such subjects.

1. The first I would note is Gen. i. 2, "And the Spirit of God moved upon the face of the waters." This has always appeared to me to convey the impression of a material bodily shape; nor does the marginal rendering of the Revised Version *(was brooding upon)* by any means remove that impression. That which either *moves* or *broods* must be itself a substance more or less dense, and contained within limits. Can this be said of the Divine Spirit which filleth heaven and earth? It is true we read in the account of our Lord's baptism that the Spirit descended upon Him in a bodily shape like a dove. But the object of this emblematic appearance was evidently to instruct and encourage the beholders; which could not in any way apply to the transaction in Genesis, where such instruction and encouragement were not required. Is it then necessary that *ruach* should be so rendered, as it is in both versions, the only difference being that in the one "Spirit" is spelt with a capital, and in the other with a small s? The Rev. G. S. Faber, in his "Many Mansions," says no, and his reasons have always appeared to me conclusive. The Hebrew *ruach*, like the Greek Pneuma, may signify either "spirit" or "wind," and is just as often rendered by the latter as by the former. Mr. Faber thinks it should be so in this instance. A "wind of God," *i.e.*, according to a common Hebrew idiom, "a

Digitized by Google

mighty wind: "just as in 1 Sam. xiv. 15, "A very great trembling" *(or earthquake)* is in the original *a trembling of God*, and in Ex. ix. 28, "mighty thunderings" are literally *voices of God;* of which idiom also many other examples might be quoted. Now, Mr. Faber supposes that, owing to some cause unknown, but which he afterwards proceeds to conjecture, the earth, which for a long series of ages had been advancing to a state of perfection fit for the abode of man, had fallen into one of utter chaos and desolation. "The earth was waste and void; and darkness was upon the face of the deep." "By the word *theom* or *deep*," he says, "Moses seems to indicate a thick turbid mixture of earth and water, a shoreless ocean of mud: and by the word 'darkness' the state produced by earthy particles floating so thickly in the atmosphere as effectually to exclude all light. Hence, plainly, the first process must be to clear the atmosphere"; and this, he maintains, was effected by the "wind of God," or "the mighty wind" which moved above the face of the waters, the result being "that the thick earthy particles suspended in the atmosphere, and thus producing total darkness, were precipitated into the muddy ocean, so as *to let in* the light which before was excluded." The whole passage would then read thus: "In the beginning God created the heavens and the earth. And the earth was waste and empty; and darkness was upon the face of the deep. And a mighty wind moved upon the face of the waters: for God said, Light be, and light was."

If this rendering be tenable, we are at once relieved from the difficulty of holding, as the translators evidently did, that light was separately created on the first day, whilst the heavenly luminaries were only brought into existence on the fourth. That these luminaries previously existed is, as Mr. Faber justly remarks, demonstrated by the fossil discoveries of modern geology. The petrified remains of extinct animals show that those animals while living had eyes. But without *light* eyes would have been useless. Therefore, the earth, in its condition before it was reduced to the chaotic state of darkness which preceded the work of the six days, must have had the light of the sun precisely as we have it now; and consequently the sun itself, with the other luminaries, must have existed prior to the commencement of the very first of the six days." They were not then "made," in the sense of *created*, as the original translators evidently intended to convey their own believing impression, and which impression our Revisers do nothing to remove, but only then "ordained" or "appointed" to discharge various necessary functions relative to our earth as then and still constituted. This sense of the word, Mr. Faber abundantly justifies by references to various Scriptures where the same Hebrew word is undeniably used in the sense of "appointed," as, *e.g.*, 1 Kings xii. 31, where it is said that Jeroboam "*made* priests of the lowest of the people;" and Ps. civ. 19, where the same Hebrew word is actually so translated, "He *appointed* the moon for seasons."

Now it appears to me that this happy relief from a most erroneous impression follows strictly from the simple rendering of ruach, in Gen. i. 2, by *wind* instead of Spirit. It was not the "Spirit of God" which moved, but the "wind of God" which, at the Divine command, "Let there be light," rushing over the face of the deep with mighty

Digitized by Google

force dispersed the thick and murky vapours that had till then enveloped the earth in a mantle of impenetrable darkness, thereby *letting in* the light of the pre-existing sun and the other heavenly luminaries. I would then ask, Is there any fatal objection to this rendering of *ruach* in this passage? and if not, what good and sufficient reason can be assigned why it should not be so rendered?

2. Another point to which I would briefly call attention, is the story of Elijah and the ravens (1 Kings xvii.), which the Revisers have adopted without alteration or comment. "I have commanded the ravens to feed thee;" "and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening." Here is a perfect complication of miracles repeated twice every day for a length of time. The ravens are compelled to forsake their natural food, which is carrion, and to search for bread and flesh meat twice a day wherever they could find it, unless we are to suppose it was specially created for them on each occasion. They are compelled to convey this, to them, strange food to a distant place, and deliver it to one of the dominant race of men of whom they naturally stand in deepest awe and fear. Then the prophet himself is constrained to forego all his natural and acquired ceremonial prejudices, and receive his daily food from the beak and claws of *unclean* birds, which themselves prey upon the uncleanest of all food. For the raven was unclean by the law of Moses, and carrion, or any dead body of man or animal, might not even be touched without incurring pollution, from which a man could only be cleansed by various ceremonial washings and sacrifices. Such complicated miracles are not in accordance with the usual procedure of Divine Providence, which ordinarily makes use of the simplest and most obvious means of accomplishing its ends, as *e.g.*, in the former instance the agency of a mighty wind was employed in dispersing the darkness so as to let in the light. Of course, if the rendering in this passage be indisputable, we have no alternative but in humble submission to accept the narrative as it stands, and so make the best we can of it. But is it indispensable that the Hebrew word should be so rendered in this instance? Dr. Kitto, who was at least as good a Biblical critic as any of our modern revisers, thinks not, and his reasons are both most interesting, and, at least to my mind, conclusive. He reminds us that, as most of your readers know, all Hebrew was originally written without vowel marks—usage making it easy for those whose native tongue it was, to supply the vowels orally. After the Hebrew text had for many ages remained without vowel marks (or points) they were, in the seventh century after Christ, invented and inserted by the Jewish doctors in order to fix the pronunciation, and with it the sense. But great and noble as was the work of the Masorites (as those Jewish doctors were called), they were not infallible, nor are we bound in every case to submit to their decision. Some, indeed (unwisely, however) reject their authority altogether, and feel at liberty in every case, to take the sense which agrees best with the context. This agreement with the context, all parties allow, the present vowel points do not always afford; and the text now under consideration is one of those on which that question is raised. The word (for raven) consists of only three letters—Ayin (a), Resh (r), and Beth (b)—and may be understood in five different senses, according to the vowels which are

Digitized by Google

supplied. Just as in English the letters g. r. n. may stand for either *grain, green, groan,* or *grin,* so here the Hebrew a. r. b., as differently pointed, may be either ārob, *a gad fly;* ĕrĕb, *the woof;* ĕrĕb, *evening;* orēb, *raven;* or ărāb, *Arabian*—plural, arbim, *Arabians.* The Masorites assigned the sense of "raven" to the word in this case by affixing the points which make it read orēb. "But this," as Dr. Kitto justly observes, "is perhaps the last of all the senses which would occur to any one reading the Bible without points; while, recollecting that these vowel points were added in an age when the Hebrew mind had gone astray after prodigies, and after it had given birth to the monstrous creation of the Talmud, we might expect that in such a case as this, the most marvellous interpretation would be adopted in preference to any others."

Of the above five interpretations, Dr. Kitto, with obvious justice I think, gives preference to the last (ărāb), and renders the passage, "I have commanded the Arabs to feed thee." These wandering tribes then, as now, roamed at will over the desert in which Elijah had taken refuge from the fury of Jezebel. In a time of drought, such as then existed, they would naturally frequent such a place as the brook Cherith, and remain there as long as the water lasted. Finding the fugitive prophet on its banks, God impressed their hearts to shew him kindness; and having once extended to him hospitality, their social laws, the same now as then, and as they have ever been, would constrain them to continue that hospitality as long as their guest had need thereof, and they were in a condition to afford it.

Here then, instead of such a tangled web of marvels as the Authorised Version involves, and the Revised Version sanctions, we have the simplest possible solution of the passage, exhibiting also quite as wonderful an example of divine power. For to so influence the hearts of those savage nomads that they should shew such persistent kindness and hospitality to a stranger, one of a hostile race, whom they would otherwise have been disposed to rob and murder without mercy, was to the full as great, if not a greater, miracle than the feeding by ravens. "I have commanded *the Arabs* to feed thee there." "And *the Arabs* brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook," until at length it dried up and was deserted both by him and his friendly Arabs. Surely, under all the circumstances, this is the more probable, as it is assuredly the more obvious and natural interpretation of the passage.

Some few more examples of a similar nature I had intended to notice, but have already occupied, I fear, too much of your space. I cannot, however, conclude without expressing my deepest regret that your anticipations (in the April Number) of what the Revisers would do with respect to the uniform rendering of "Nephesh" (especially in Gen. i. and ii.), and the giving Hades for Sheol "in all the sixty-five cases of its occurrence" have not been fulfilled. In the latter case, it seems to me, they have made matters much worse than they were before. For the alternately giving *Sheol* in the text and *or Grave* in the margin; and again *Grave* in the text and *or Sheol* in the margin must inevitably lead all merely English readers to conclude that Sheol and Grave stand for one and the same thing—thus "making confusion worse confounded."

Digitized by Google

I confess that to me, and have no doubt I may add to many others, who have been so long looking forward to the Revised Bible with eager and hopeful anticipation, it has proved a very sad disappointment.

Halesowen, July, 1885. Yours faithfully, WM. KER.

WHEN IS ETERNAL LIFE FIRST GIVEN?

MR. CONSTABLE has (inadvertently, I suppose) entirely misrepresented my phrase "experimental portion" by putting it thus: "Can we imagine an 'experimental portion' of eternal life?" I had only expressed myself as follows: "For, obviously, it is strictly impossible that the potentialities of the newly-created life, of the *tendencies* of which believers are *already* conscious, should effloresce and bear fruit in all *amplitude* during the present period; and thus it is entirely in keeping that eternal life should both be set forth as a proper object of hope in regard to the full *fruition*, or *unhindered manifestation* thereof, and yet that it (eternal life) should *also* be taken as the blessed *present* experimental portion of the Lord's dear, saved people" (The RAINBOW, p. 227). And a careful perusal of this my solitary employment of the expression will suffice to convince any unbiassed reader that Mr. Constable has fallen unwittingly into the polemical error of quoting with such extreme brevity as that the purport of the cited phrase becomes sheerly garbled. Indeed, I had read my letter out (previous to despatching it) at my Friday evening meeting for Bible study at home, and not one of the intelligent servants of the Lord present demurred to any part of it, nor even suggested the possibility of an opponent's adoption of so far-fetched (yea, positively inadmissible) a construction of my phrase as that put upon it by your correspondent. Of course, it is to be naturally enough taken in the certainly *Scriptural* sense in which the word (portion) must be understood in Psalm xvi. 5, "The Lord is the *portion* of mine inheritance and of my cup," and in Psalm xvii. 14, where in both versions again the men of the world are characterised as having their "*portion* in this life." So Mr. Constable's objection against one of my two opposed phrases is wholly set aside. Indeed, a little attention to my more than once employed characterisation of "eternal life" as a "*present possession*" might have served to preclude the possibility of my being supposed to hold that eternal life was "doled out" in anything like a fragmentary mode of disposal. So I am not at all chargeable with the notion that "eternal life" is not an entirety. Moreover, Mr. Constable's objection to my (and Mr. Hobson's) employment of the term "instalment" will not bear investigation, nor his mode of citation. The objection vanishes under the power of God's word. For it is "the Holy Spirit of promise" (Eph. i. 14) who was represented in the "Portable Commentary" as "the first instalment paid as a pledge that the rest will follow on account of His having been called in the passage under consideration" (Eph. i. 14) "the earnest of our inheritance until the redemption of the purchased possession," &c.; so that the idea may be seen to be not at all foreign to Holy Writ. For it is competent to Bible students to use fair synonyms, or equivalent terms, in exposition of

Digitized by Google

Holy Scripture (our rule of faith). Let the candid reader compare what I am submitting for arbitration with my published letter and the rejoinder by Mr. Constable in the July RAINBOW, and he will see my point, and how very disjointedly and therefore misleadingly I am cited in regard to this second, and only remaining, object of criticism—the term "instalment" (employed also by Mr. Hobson, who is regarded by Mr. Pettingell as having argued quite conclusively—RAINBOW, 308—against Mr. Constable). I am fully justified in quoting, with reference to my part in the present discussion, Mr. Constable's sentence (p. 298), *mutatis mutandis*: "It appears to me that Mr. Constable has not really made any serious reply to my argument from Scripture, as to the time when eternal life is first actually given by God to His sons" (p. 227). I have, however, gone over the Scripture ground quoted over again this time in the RAINBOW for July by Mr. Constable. Nevertheless, I find that nothing has been brought forward by him that does not admit of the most thoroughly satisfactory explanation on the downright Scriptural principle intelligibly expressed in the paragraph cited above from my letter, and I feel assured that the reason for this utter deficiency of evidence in favour of the theory opposed to ours (*i.e.*, Messrs. Hobson's, Pettingell's, and mine) is to be found in the fact that the exigency (Mr. Constable's) which demands that we should take the very oft-recurring *present* tense of the verb (to have), in relation to eternal life, as if it were identical, in some sense, with the simple *future* tense, receives not the slightest countenance from God's most holy word—our alone court of final appeal, so to speak. Moreover, what Mr. Constable readily admits concerning the *bodily* part of our redemption (termed also "the adoption"), being a phase of the subject (eternal life) which must by Biblical Christians be understood as relegated to futurity (Rom. viii. 23), is the real key to the futuristic passages which he adduces, and which I never heard of anyone's having attempted to press into the unaccountably unique service to which he contorts them. So I protest against the unnatural demand that "we are to interpret those other passages which speak of eternal life as now given to God's people" by means of the verses which contain such a term as hope (p. 299); viz., the comparatively very few passages which he employs as corroborating (to *his* mind) the speciality of doctrine that he propounds. Rather let his few be interpreted in the light of the very many (a few samples of which I named on p. 227) on the contrary side. For I believe I have explained above how thoroughly sound a harmony is maintained by understanding both the "passages which speak of eternal life as now given to God's people" (Mr. Constable's own words) as referring to the more or less undeveloped condition of the already bestowed and experienced "eternal life," *and* the class of texts which predicate futurity, and on which Mr. Constable mistakenly tries to rear the boldly *promissory* theory (against which we are reasoning) as pointing to the *future completion* of what is already operating and advancing towards its heavenly *maturity*. At this stage of the discussion, I close for the present, reserving most important *Biblical* reasonings against Mr. Constable in support of the vital concern of "eternal life" as the actually received and (consequently) *already experienced* "gift of God" (Romans vi. 23) for another number of this magazine.

H. M. BARNETT, B.A.

Digitized by Google

II.

ON this question which has recently been debated in the RAINBOW, Mr. Hobson suggests that the statements made by those who refer the bestowal of the gift to the era of the Resurrection, "are made under stress of a difficulty which Mr. Constable and others make for themselves by their denial of soul-survival as taught to me and others in Matt. x. 28, and in many another passage of Scripture."

Now, this inference seems hardly legitimate. Soul-survival tells neither for nor against Mr. Constable's position. For, what is soul-survival, if it be not the mere prolongation of the psuchical or Adamic constitution, which the Apostle Paul labours to show us, is of the earth earthy, mortal, perishable and terminable, and destined to give place to a new kind of life, the pneumatical or spiritual, the life of Jesus Christ Himself? But will any one take upon him to assert that those who have got no farther than the possession of this Adamic nature are in a condition to apprehend the beatific vision? The Apostle John says, "We shall be like Him for we shall see Him as He is;" but how can the capacity for this be realized by those who have not yet become endowed with the immortal nature? and as this endowment is constantly declared to be the result of the Resurrection, where is the value of trying to anticipate the consummation, by parading passages and expressions which are not necessarily antagonistic because they have other objects in view?

The above, I am well aware, will not satisfy the advocates for intermediate state consciousness; but to others who think that such advocacy has a disturbing and dislocating effect on the simple logic of Pauline revelation, a consideration of the feebleness of the Adamic nature may have the effect of lifting their conceptions of the Resurrection to a dazzling altitude where the rivalry of the psuchean ghost theory will exhale "like morning mists before the rising sun."

J. WAYLEN.

INFIDELITY.

THE next great fight which the church of Christ has on hand is with infidelity. In time past the question has been, "How are we to understand the Bible?" The question now is, "Have we any Bible to understand?" Once it was, "How ought men to worship God?" Now the question is, "Is there any God to be worshipped?"

The sooner we face these questions the better. We must meet the doubts of the perplexed, the queries of the candid, the sneers of the scoffing, the pretences of the scientific, and the blasphemies of the profane; and one thing is certain, most "church members" are not in position to successfully meet the trained and impudent and aggressive sceptics of the day. And this not because sceptics are so strong and wise, but because church members are so weak and so ignorant.

Man are not prepared to defend the Bible, because they themselves *have not studied the Bible* and *do not know what it contains*. They have

Digitized by Google

taken it upon trust, without careful personal investigation, and are not prepared to endure the "contradiction of sinners," nor meet the assaults of sceptics; nor are they ready to give to every man that asketh a reason of the hope that is within them, "with meekness and fear."

It is true that ministers have had some general training in Christian evidences; but many of them were taught in their youth by men who were then already old, and whose instructions were not always abreast of the times. They understand certain standard arguments for the truth of the Bible, which are sound and unanswerable, and which need to be tremendously emphasized and constantly insisted upon; but modern scepticism despises arguments when they are not used, and dodges them when they are used; and modern criticism, in the church and out, assails in flank and rear, many of the positions that the church has hitherto held. There are men in the pulpit playing into the hands of infidels on platforms; and there is not sufficient conscience and Christianity in the sects to which they belong to convince them of their error, or to make them feel uncomfortable in their position. And many who preach the gospel hardly know how to meet the case as it stands to-day; and find themselves at the mercy of men whose arguments they have not investigated, and whose contemptuous sneers lead the unwary to suppose that they are really victors in the case.

Hence it seems needful that Christians should learn how to meet the scepticism of the present day, and to do this they need a present personal experience of salvation, a consciousness of the indwelling might of the Holy Spirit, a far better knowledge of the Scriptures than they now have, and they also need to have their minds refreshed and stirred up by reference to facts which they already know, but do not use, and others which have been more recently discovered, and which should be ready to their hand.

One of the strongest arguments used by primitive Christians in their apologies was the argument from inspired prophecy; an argument which to this hour is unanswered and unanswerable. This has been almost entirely neglected by a large proportion of the church of the present day; while on the other hand, rash and injudicious men have so misinterpreted and misapplied sacred prophecy as to dishearten and disgust many, who should have studied the word of God for themselves, instead of taking their impressions at second hand, from unreliable sources. Nevertheless, after all the mistakes and misinterpretations of men, the foundation of God stands sure, and the sure word of prophecy can never fail.

The early Christians continually reasoned out of the prophets. Our Saviour expounded all things in the Law and in the Prophets and the Psalms concerning himself; and he rebuked his disciples for being slow of heart to believe all that the prophets had spoken. And yet there are ministers who perhaps have never preached a sermon on prophecy in their lives, and there are churches who look upon much of the Old Testament and upon the sure word of prophecy, whereunto we do well that we take heed, as they would look upon an old garret filled with the dead lumber of by-gone generations.

It is no wonder that such persons are unprepared to meet the sceptics of the present day; and it is plain that they need to be recalled from

Digitized by Google

their wanderings amid the endless changes and miry bogs of modern scepticism, to the firm footing of that church which is built "upon the foundation of the *apostles* and *prophets*, Jesus Christ himself being the chief corner-stone."

It is also important that they know something of the amazing blunders, errors, absurdities and ignorant and vain pretences of the scientific boasters of the present day, that they be kept from feeling undue anxiety over the scientific guesswork of learned sceptics, most of which has already been exploded, and the rest of which is quite likely to share the same fate.

In looking over the field of Christian literature it will be found that there are *books* in abundance bearing on the general subject of Christian evidences. A library could be filled with massive volumes, directed against infidelity, and establishing the truth of the Christian religion. But these books are learned, bulky and expensive, and many of them are antiquated in method and often dull in style. Such books are not read, and *will not be read* by the persons who most *need* to read on this subject, and whose minds are attracted and unsettled by brilliant sophistries and bold assertions of men who assail Christianity. Nor are such works adapted to meet the wants of Christains, harassed and vexed by the scoffs and assaults of unbelievers. Multitudes of people do not read many *books*, except perhaps a few novels; newspapers furnish them their mental food. Many have no time to read books through; what they can read at one sitting stands a chance to be read through, but a large book once laid down, may never be taken up again; it is buried up by some new arrival.

Infidels have learned something in their warfare. The ponderous scepticial works of past generations are forgotten; they publish few books at present; but they keep up a constant fusillade of popular lectures and cheap pamphlets, which are scattered by hundreds of thousands, and which do their work through the length and breadth of the land.

On the other hand we see publications in defence of Christianity designed for popular use, but written in a style too learned, diffuse and dull to be adapted to meet the necessities of the case, and instruct the classes who stand in greatest need of them. In view of these facts it seems important that Christian people should turn their attention to the preparation and diffusion of publications, brief, sound, pointed and convincing, which shall meet the wants of the present time. What people need is *facts*, stated in a simple and readable form. There are plenty of such facts, and the sooner Christians awake to see what needs to be done, and undertake to do it, the better it will be for them and for the world.—*H. L. Hastings* (*Christian, U. S. A.*).

INCORRUPTIBLE SEED.

THE vital power residing in a seed is one of the wonders of the world. Seeds long buried in the earth, brought up to the sunshine, grow, bursting forth with a new life. In like manner the good seed of God, the word of truth, retains its vitality to a wonderful degree. An English evangelist says:

Digitized by Google

"I was asked to go to a public-house in Nottingham and see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. 'Reading that,' she replied, handing me a torn piece of newspaper. I looked at it and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion.

"'Where did you get this newspaper from?' I asked.

"She answered, 'It was wrapped round a parcel which was sent me from Australia.'"

Thus, a sermon preached and published in London, an extract of it reprinted in an American newspaper, the newspaper sent to Australia, part of it torn off and wrapped around a parcel and sent back to England,—after all its wanderings and journeyings reached its mark, and carried salvation to a dying sinner.

This is not a solitary instance. A copy of *The Christian*, sent to Maine and read, was wrapped around some clothing and sent back in a case to a Boston clothing-house. There it was unpacked by a back-slider, who read some portions of it, and was convinced of his sins: he and his wife sought the Saviour, and now after many years, are active in His service. That paper went hundreds of miles to and fro, to find its proper destination within a few rods of the place where it was first printed.

Such circumstances encourage us to sow the good seed in faith and hope. It is not probable that any large proportion of the good thus wrought is ever known here: the seed is sown; cast upon the waters, it is to be found after many days. A very great majority of the instances of conversion wrought by this gospel sowing will never be reported in this world. Here and there, now and then, an instance comes to light of a soul saved; but when the day of revelation comes, and the eternal glory dawns, and the sons of God come home rejoicing, bringing in their sheaves, we may then hope to see an ingathering which shall make glad the hearts of God's people, and show that His Word which He has spoken shall not return to Him void.—*The Christian*, U.S.A.

FROM THE FRONT—THE FAR WEST.

AN English evangelist who has spent some months in the Scriptural Tract Repository, writes from a mining camp in the far West:

"I think I wrote you about the special services I was holding at the Y.M.C.A., in D——. These were carried on every night for four weeks, and oh! such blessing as we had. Gamblers, thieves, and drunkards, were there, and the Gospel proved as ever, the power of God unto salvation to them that believed. I *know* you have been praying for us; pray on, dear brother and sister. There is such good material to work amongst in the far West, sons of godly parents, who have strayed away and fallen into sin. Last Monday, at noonday prayer-meeting, an apportunity was given for any one to rise and confess Christ. Immediately a young man arose and said, that seven years ago

Digitized by Google

he left his home in a town in Ohio, a sincere Christian, the son of godly parents. On getting out West he had fallen away, and had been guilty during the seven years of nearly every sin. On the day previous he was led into the rooms, and like the prodigal son of old, came to himself, confessed his sins, and was now rejoicing in the unchanging love of God. He had given up drink, and smoking and chewing tobacco.

"After him another fine, well-built, gentlemanly man arose, and said that he was the son of a minister of the Gospel in Ohio. He came out West some years since, and away from home restraints he sunk deep in sin, and continued thus till the Thursday previous, when he heard me speak on the Ark. He saw his danger, the need of the Saviour, and fled for refuge to Jesus.

"I had never seen either of these men to speak to before, so I shook hands with them, and told them to seek to help each other. In conversation it came out that one attended the ministry of the other's father, both coming from the same town. The minister's son then asked the other if he knew a certain man, when he replied, 'Why, that is me;' and it turned out that they were old companions. They held each other's hands, while the tears ran down their cheeks, and do you know I could not help crying also. Praise the Lord, for is He not worthy?

"I have since spent a week at F——. I worked in the 'Express' office, and then galloped a few miles into the country and preached on two ranches. Oh! what a thirst for the living Word! but where are the workers? I am now in A——, a mining camp sixty miles from L——, from which it is reached by stage over the snowy range of the Rocky mountains, 14,000 feet high. Oh, what a journey! believe me, nothing but love for my precious Saviour and perishing sinners would induce me to cross this range. Have left wife and children in D——, as I could not bring them on such a journey. There is a population of more than three thousand here, and more than two-thirds have come during the last eight months. There is a church in which I am preaching, with only about forty members. Saloons and gambling dens are open night and day, and Sundays. Wickedness abounds, and I have heard several say that there had *never been a conversion in this city*. May God work abundantly here; and may the Holy Ghost glorify Jesus by convincing many of sin, and showing them their need of Him, and leading them to Him. I do so wish that I had a parcel of *Christians*, etc., here to give away. If you could send only a hundred copies *soon*, I believe that they would be used of God. I say soon, because I am afraid that this high altitude will not suit my health, and that I shall have to leave. I now suffer from bleeding of the nose four or five times a day, and the cold is intense at night, and no coal here.

"How I wish the Lord would incline your heart to come to the mining camps of the far West. No need of going to foreign lands to find heathen; we can find them here, well educated, shrewd, common-sense men, but sunk in sin and vice, and straining every nerve to get rich.

"Things are awfully dear, coal 35 dollars per ton, oil 80 cts. per gallon; a small room, twelve by fourteen feet, I am offered as a special favour for fifteen dollars per month. I look to God to supply all I

Digitized by Google

need, while I seek to preach Christ and Him crucified, in this camp.

"Do pray for me; the mission field here is vast, and I desire to do what I can. Yours in the coming Lord, T. M."

We at once despatched a quantity of "ammunition" to the front, and shortly received another letter containing hearty thanks.—*The Christian*, U.S.A.

CORRESPONDENCE.

PARDON NOT IMPUNITY.

DEAR SIR.—I have read in the April RAINBOW, the article "Pardon not Impunity," by Rev. Ed. White, and, with your kind permission, should like to make a few remarks upon it. "It is clear," I think, "by conscience and revelation," as an axiomatic fact in morals, that a man is only responsible in proportion to his powers and opportunities of doing, or not doing, what may be required or forbidden. If, for instance, a man's powers are equal to, say 84 lbs., it would be both cruel and unjust to require of him the exercise of 112 lbs. power, and to punish him for the disuse of it. It is a well-known fact that men are born with tendencies, and are subject to influences, for which they can no more be held responsible than for the colour of their hair or skin. Are such men to be subjected to purgatorial fires to eradicate those tendencies, and atone for the results of such influences on their lives? I humbly think not.

Mr. White tells us, "abundant leisure for reflection will be afforded in the world of remembrance and despair."

What! will the unrepentant be doomed to a longer or shorter period of penal suffering, with the ghastly prospect of a second death? If so, the Romish theory of purgatory is far more merciful and greatly to be preferred to the Protestant Christian (?) doctrine.

But I would pass on to notice more particularly the idea Mr. White has sought to consider and establish, *i.e.*, "The great penalty (of sin) is remitted, but the secondary consequences of sin remain."

I cordially agree and thankfully accept the doctrine laid down in the first part of the proposition, but in opposition to the second part, that is "the secondary consequences of sin remain," I venture to affirm, The secondary consequences of sin remain and affect the faithful injuriously or painfully only during the present life.

"It seems (to us very) proper that careless, commonplace, or self-seeking Christians should be warned against a too confident expectation of rising at death to the level of the glory of the angel Gabriel." It is however a well-known fact that many of God's people, from physical or partial mental infirmity, have gone mourning all their days, and have died, as it were, under a cloud, while it is written in the seventy-third Psalm, of the wicked, "There are no bands in their death: but their strength is firm." Death-beds can therefore afford no certain augury of the future of either good or bad. And if it be so that "This free forgiveness of sins is a pheno-

* This letter has, unfortunately, been crowded out *till* now.—ED.

Digitized by Google

menon more abnormal than would be the suspension of all the physical laws of the universe," and it has pleased God of His goodness to remit the greater penalty of death, is it unreasonable or *unscriptural* to expect that He will find a way of introducing His redeemed ones into a calm and satisfying felicity, and of sustaining them in it? With still the opportunity for the exercise of unenvious, loving devotion in congenial service, and for the fuller cultivation and development of spiritual character and power, and for the attainment to higher honour and nobler service.

The Apostle Paul, while bemoaning the tendency in himself to sin; in response to his own question—"Who shall deliver me from the body of this death?" replies, "I thank God through Jesus Christ our Lord," and looks forward with exultant expectation,—waiting for the adoption, to wit, the redemption of the *body*,—concerning which, in the first Epistle to the Corinthians (xv. 43), "It is sown in dishonour, it riseth in glory; it is sown a natural body, it riseth a spiritual body." Further, in the Epistle to the Philippians (iii. 20, 21), we are taught to expect that, Christ at His coming, "will change the body of our humiliation and conform it unto the body of His glory, according to the power whereby He is able to subdue all things unto Himself." "Christ loved the Church, and gave Himself for it, that He might sanctify it and cleanse it—that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing: but that it should be holy and without blemish" (Eph. v. 25, &c.). *Every* believer may confidently and thankfully say with the Psalmist (Ps. xvii. 15), "I shall be satisfied when I awake with thy likeness." Thus (Rom. vi. 5-7), "For if we have become united to the likeness of His (Christ's) death, surely we shall be also to the likeness of His resurrection, for he that hath died hath been set free from sin." Further, "Thus saith the Lord, I will be merciful to their iniquities, and their sins will I remember no more." If this applies to God's people in the future, I cannot conceive in what other manner the mercifulness and the non-remembrance can be shown and experienced than by the entire remission of the penalty. "And God shall wipe away every tear from their eyes, and there shall be no more death, neither sorrow, nor crying, nor pain; for the former things are passed away. And He that sitteth upon the throne saith, Behold, I make all things new."

True, those who sing the song of "Worthy is the Lamb," &c., do not seem to be persons who have forgotten their earthly history, but the exultant joy of their song arises from the fact that He, the Lamb, has redeemed them by His blood, &c. And I cannot but think that although there may, and doubtless will, be in the "great house" above, as it were, not only vessels of gold and silver, but also of wood and of earth, and some to honour and some to less honour, yet every vessel will be full, to capacity and satisfaction,—as it was with the manna-gathering Israelites. "He that gathered much had nothing over, and he that gathered little had no lack" (Ex. xvi. 18).

We have seen then, that all Christians, will be redeemed from the body of corruption,—that they will be conformed to the image of the Redeemer's glorified body,—that they shall be like Him, as a result of seeing Him as He is, that God shall wipe away every tear,

Digitized by Google

that there shall be no more pain. We therefore conclude that in resurrection life both the primary and secondary consequences of sin, in a sense of pain and loss, will be completely and for ever done away. Where sickness and sorrow, pain and death are felt and feared no more.

H. H. IGNORAMUS.

LITERATURE.

The Gulf Bridged; or, The Everlasting Gospel in the World to Come: with a Note on the Creation of the Universe. London: Elliot Stock.

ANOTHER token of the great upheaval as to the destiny of the wicked. As a protest against the popular teaching, this neat little book is not without value, as it is evidently the production of an educated and thoughtful mind; but its criticisms are, in our judgment, a little crude, and its main argument (in favour of Universalism) quite inconclusive. The author's reason's for declining "Conditional Immortality" are singularly weak. The first is that, "if it is inconsistent with the character of God to punish the wicked with endless torment, it must be equally, or almost equally, inconsistent to punish them, *first with torment for the whole remainder of their existence*, and then with the extinction of existence itself"—as to which we simply wonder whence the author can have got material for the clause we have italicised; and, secondly, "annihilation is unscientific. . . . 'Annihilation' is a term not found in the vocabulary of the man of science, who tells us that in this universe nothing ever ceases to exist,"—regarding which it is sufficient to reply, that "destruction," though not "annihilation," is to be found both in the scientific and in the Christian vocabulary; as L. C. Baker, of Philadelphia, well says in August "Words of Reconciliation: "No substance in nature, either matter or spirit, can be annihilated. But the form or organism it has assumed may be destroyed." To which we may add, as a passing word to Mr. Baker himself, that when the sinful man is destroyed *qua homo*, we lose all interest in him—he is a man no more; and as for the substances that once made the man, that is a very speculative question, far too remote, we opine, to be studied in this world to advantage.

The Moral Unity of Humanity the Key to the Evangelical Theory; or, The Way to Conscious Union with God through Faith in Christ, rationally indicated. By R. BROWN. London: Elliot Stock.

A MOST valuable treatise, written by one who unfortunately does not see the indignity he offers to the common priesthood of all believers by styling himself "a layman." If this be the production of a layman, what are the "clergy" doing? However modestly Mr. Brown may describe himself, we have only to say that his third essay—with which we have been chiefly interested, and which is the gem of this uncommonly thoughtful work—is clear, profound, cogent and convincing. It is on "The Moral Unity of Humanity shown to be the Basis of Vicarious Suffering

Digitized by Google

and Merit." The perusal of it, we presume to think, would prove especially serviceable to all advocates of "Life in Christ," seeing that, without directly touching their position, it puts strongly the undoubted relationshp of our Lord to the whole human race; and, as we humbly think, points to the grand central position from which Conditional Immortality can be most advantageously argued.

Body and Soul: A Practical View of the Relations of Physical and Spiritual Life. By the Rev. Mercer Davies, M.A. London: Elliot Stock.

We like this short essay. It is not Biblical, and does not profess to be. Nor is it deeply scientific; but it is pervaded by the scientific spirit, and in that spirit deals with the Brain, with Conscience, and with the Soul. It is certainly practical, for it warns of the injury the body may receive from a sinful mind, and the hurt that may be done to the soul by a polluted body. Perhaps a key to the author's position may be found in the following sentence:—"I do not say that the soul is absolutely produced or formed from the body itself; but only that it is developed by the action of bodily functions." We regret that the author does not see that the destiny of a lost soul is simply to be lost—to perish.

The New Creature: Its Birth or Origin, Nature, Conflict, and Destiny. By the Rev. C. J. Hamilton, M.A. London: Bagster & Sons.

This handsome little book is just so good that it ought to have been very much better. The distinction between soul and spirit is recognised therein, but is feebly and inconsistently carried out. The author's theological framework kills his book. Speaking generally, Mr. Hamilton unduly, because unscripturally, exalts man unfallen, and unduly, because unscripturally, degrades man fallen. Speaking particularly, Mr. Hamilton goes so far as to say in words that, whereas man unfallen had a spirit and was tripartite, man fallen has lost his spirit and only regains it in regeneration; and so fallen man has lost the image of God. Yet he has not quite lost it. "Some traces remain in man of its former existence." We should have thought *not a trace* could have remained—in short, we are puzzled to conceive how man should have continued *man* without his spirit—he ought to have descended as low as the brute, if not a little lower. We observe that Mr. Hamilton actually thinks that because Adam "begat a son in his own likeness after his own image," *therefore* the human image was no longer after the Divine. We further observe, with even more astonishment, that the author repeats the old, lazy, wretchedly misleading untranslated Hebrew idiom, "dying thou shalt die," as teaching a *progressive* dying. Why do not scholars bethink them of their Hebrew grammars? Why do they not ask themselves whether it be *true* that, in Hebrew, the infinitive absolute set *before* the finite verb denotes continuance? It is too much to ask them to settle that affirmatively before they rear a system of divinity on the ground that it does? We repeat it, with all due respect, Mr. Hamilton's book ought to have been much better than it is. It sins against itself. Of course it has some good things in it; but, viewed broadly and boldly, it is a poor half-way house to nowhere.

Digitized by Google

SINGER'S SEWING MACHINES

(HAND AND TREADLE).

THE PUBLIC VERDICT IS THAT THEY ARE UNEQUALLED FOR
SIMPLICITY, DURABILITY, SUPERIORITY OF STITCH, AND VARIETY OF WORK.
GOLD MEDAL, INTERNATIONAL HEALTH EXHIBITION, 1884.
(HIGHEST AWARD).

PRICE FROM

£4 4 0

Ten per cent. Discount for Cash.

On Hire

AT

PER **2/6** WEEK,

With Option of Purchase.

INSTRUCTION FREE.

PRICE LISTS GRATIS.

OVER

5,850,000

OF THESE

CELEBRATED

Sewing Machines

HAVE NOW BEEN SOLD.

AND THE

ANNUAL SALES

EXCEED

600,000.

TO AVOID DECEPTION,
Buy no Machine unless the Company's Trade Name—"SINGER," is upon the arm.

THE SINGER MANUFACTURING COMPANY,

(Formerly I. M. SINGER & CO.)

MANAGEMENT FOR THE UNITED KINGDOM:

39, FOSTER LANE, CHEAPSIDE, LONDON, E.C.

And 403 Branches throughout Great Britain and Ireland.

THE REVISED BIBLE.

THE BEST SELECTION IN LONDON
CAN BE SEEN AT

ELLIOT STOCK'S RETAIL DEPARTMENT,
62, PATERNOSTER ROW.

Twenty-five per cent. Discount for Cash allowed on all Orders.

PRICES FROM 3s. 6d. TO TWELVE GUINEAS.

Prospectus Post Free on Application.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Price 1s., in limp binding, for carrying in the covers of a Pocket Bible.

THE COMPANION CONCORDANCE TO THE HOLY SCRIPTURES.

Is specially prepared for carrying inside the covers of a Pocket Bible, and, though small enough to be used thus, it gives all the principal words found in the Bible, and contains reference to no less than 25,800 Scripture passages. The size is only 4in. broad by 5¾in. long and one-sixth of an inch thick, being the smallest Concordance ever published. Besides the Concordance, it gives at the end an Index to the Bible, Tables of Scripture Coins, Weights and Measures, &c., &c.

LONDON: ELLIOT STOCK 62, PATERNOSTER ROW, E.C.

Digitized by Google

"CHRIST OUR LIFE."

CONDITIONAL IMMORTALITY ASSOCIATION,

BRITISH AND FOREIGN, FOUNDED 1878.

THE EIGHTH ANNUAL CONFERENCE

Will be held (D.V.) in

THE NEUMEYER HALL, Hart Street, Bloomsbury, W.C., LONDON,

On TUESDAY, WEDNESDAY, and THURSDAY, SEPTEMBER 1, 2, *and* 3, 1885.

DAILY ORDER OF PROCEEDINGS.

10-0 to 12-30 Morning: Business. The Executive and Delegates. *Open to all Members and Auxiliary Members.*

2-30 to 5 Afternoon: Conference. The Executive, Delegates, Members, and Auxiliary Members. *Open to all Friends.*

For Prayer, Papers, Testimony, Addresses, Debate, and Conversation.

7-0 to 9-30 Evening: Public Meeting for Addresses, &c.

VISITORS.

All Members and Friends desiring information as to Hotels and Lodging-houses, should communicate with Mr. Edward Hobbs, 280, Munton Road, New Kent Road, London, S.E.

LIST OF SPEAKERS (*in order of Programme*).

William Mortimer, Esq., Lincoln. James Waylen, Esq., London. Major-Gen. E. Armstrong, Brighton. Henry M. Barnett, Esq., B.A., London. J. B. Rotherham, Esq., London. Rev. Thomas Vasey, Bacup. Charles Underhill, Esq., J.P., Oxford. Mr. John Moulding, Banbury. Mr. Nathaniel Starkey, London. Mr. James Mill, Edinburgh. Mr. Robert J. Hammond, London. Henry J. Ward, Esq., Liverpool. Mr. Cyrus E. Brooks, Salisbury. George W. Winckler, Esq., C.E., India. Mr. Edward Hobbs, London.

N.B.—See September *Bible Standard* for Conference Programme. One Penny. Ready August 21st. Of all booksellers through London agent (F. Southwell, Ivy Lane), or direct from Cyrus E. Brooks, Salisbury, for 1½d.

BOOK SUPPLY—EXPORT DEPARTMENT.

MISSIONARIES and MINISTERS in FOREIGN LANDS and the COLONIES are supplied with Miscellaneous Books, Magazines, and Stationery both for Educational and Personal use, at the FULL DISCOUNT by Mr. ELLIOT STOCK.

All Commissions are executed with despatch and exactness, and Catalogues and Lists are forwarded on application to

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

ESTABLISHED 1835.

WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.

Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., *by* G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by post to the United Kingdom, for 8, 14, or 33 stamps.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.

Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY

150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.

Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the Birkbeck Building Society, 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the Birkbeck Freehold Land Society, as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!

HOLLOWAY'S PILLS & OINTMENT

These excellent FAMILY MEDICINES are invaluable in the treatment of all ailments incidental to every HOUSEHOLD. The PILLS PURIFY, REGULATE and STRENGTHEN the whole System, while the OINTMENT is unequalled for the removal of all muscular and outward complaints. Possessed of these REMEDIES every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 and 4, or by letter.

Will last a Lifetime

5,000 Testimonials. Write for Copies.

Price 21/- Post free.

Dr CARTER MOFFAT'S AMMONIAPHONE

HARNESS' PATENT

REDUCED FACSIMILE OF AMMONIAPHONE.

RECOMMENDED BY THE BEST PHYSICIANS. HAS WON ITS WAY TO ROYAL FAVOUR.

The AMMONIAPHONE is invaluable in all PULMONARY AFFECTIONS. It is a tube about 25 inches long, constructed of a specially prepared non-corrosive metal, with handles, having patent spring valves. It is charged with a chemical compound, combined so as to resemble in effect that which is produced by the SOFT BALMY air of the Italian Peninsular when inhaled into the lungs, hence the term—ARTIFICIAL ITALIAN AIR.

DR. CARTER MOFFAT'S AMMONIAPHONE

Should be used by Vocalists, Clergymen, Public Speakers, Parliamentary Men, Readers, Reciters, Lecturers, Leaders of Psalmody, Schoolmasters, Amateurs, Church Choirs, Barristers, and all persons who have to use their voices professionally, or who desire to greatly improve their speaking or singing tones.

AMMONIAPHONE

Has proved of the utmost value in the treatment of COUGHS, COLDS, CLERICAL THROAT, BRONCHITIS, ASTHMA, CONSUMPTION, APHONIA, or LOSS OF VOICE, AND ALL AFFECTIONS OF THE THROAT AND CHEST.

5,000 *TESTIMONIALS have been received, from which the following are selected:—*

Very Rev. DR. VAUGHAN, Dean of Llandaff, writes:—"Nov. 5, 1884.—Dear Sir,—My voice has now nearly recovered its tone, and I have certainly derived benefit, though not suddenly or rapidly, from the use of your Ammoniaphone."

Rev. W. HAY M. H. AITKIN writes:—"33, Lansdowne Road, Bedford.—Will you kindly recharge my Ammoniaphone? I have derived much benefit from its use; *it certainly does clear the voice* in a remarkable way, and enables me to get through my work, preaching two or three times a day, and sometimes oftener, with much less trouble and fatigue."

NOTICE.—Dr. Carter Moffat attends daily at the rooms of The Medical Battery Company, 52, Oxford Street, London, W., to demonstrate the extraordinary utility of the Ammoniaphone. Write for *The History of the Ammoniaphone*, 80 Pages. Post Free.

DR. CARTER MOFFAT'S AMMONIAPHONE (Harness's Patent) will be sent free by post to any part of the United Kingdom on Receipt of P.O.O. or Cheque for 21s., crossed London and County Bank, and payable to

C. B. HARNESS, The Medical Battery Company, Lim., 52, Oxford Street, LONDON, W

In demy 8vo, tinted wrapper, price 3d., post free, 4d.

THE PURPOSE OF THE AGES;

OR, THE FINAL SALVATION OF ALL.

By D. WARDLAW SCOTT,

Author of "God Misunderstood," "Water and the Spirit," etc.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works

PATENT BORAX COMPANY, BIRMINGHAM.

THE "LOUIS" VELVETEEN.

GENOA FACE, FAST WOVEN PILE.

Every Yard of the Genuine bears the name "Louis," and the Wear of

EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & Co.,

HOLBORN VIADUCT, LONDON, E.C.

OCTOBER, 1885.

Vol. XXII. No. 10.

THE

RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
Adam and Christ. By THE EDITOR	415
The First Hymn to Christ	429
Will the Saints be Raised in Mortal Bodies? By THOMAS BASSNETT	430
Jewish Opinion of the Christ. By HENRY CONSTABLE	439
"They that are Christ's at His Coming." By W. T. HOBSON	444
Comments on "Concordance to Hades." No. 1. By ALBERT HIDE. No. 2. By JAMES HOLDING	446
When is Eternal Life First Given? Reply to Mr. Waylen. By W. T. HOBSON	453
Old Testament Notes.—No. 3.—By THE EDITOR	455
Evolution.—A Query. By ASPIRATOR	456
Intelligence.—The "Conditional Immortality" Conference. By THE EDITOR	457
The Jewish Mission	458
CORRESPONDENCE	458
LITERATURE	460

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

Digitized by Google

*** A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAINBOW BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.

Responsibility for the sentiments of articles rests upon the individual Writers.

☞ SPECIAL NOTICE.

—:o:—

SOUTHALL'S SANITARY TOWELS

(PATENTED)

Are now Manufactured in two qualities—No. 1, The Towel as hitherto sold, 2s. per dozen; No. 2, at

One Shilling per dozen, providing, for One Penny,

(Which is the amount usually expended in washing alone)

The Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcels Post, for 1/3 or 2/3; Six Packets, 6/6, and 12/6; from the Patentees and Sole Manufacturers,

SOUTHALL BROS., DALTON ST., BIRMINGHAM.

Wholesale Agents—SHARP, PERRIN & Co., 31, Old Change, and STAPLEY & SMITH, London Wall, London.

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against useless and injurious imitations, each Packet bears the Signature of the Patentees.

"FOR THE BLOOD IS THE LIFE."

CLARKE'S

WORLD-FAMED

BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 9d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 33 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

Complete in Fifteen Vols., Roxburgh binding, 5s. each, with copious Indices. Any volume can be bought singly.

THE BIBLICAL MUSEUM. A Complete Commentary on the Holy Scriptures; consisting of Critical, Homiletic, and Illustrative Notes on an original plan. By the Rev. JAMES COMPER GRAY, Author of "Topics for Preachers and Teachers," &c.

*** *A Detailed Prospectus free on application.*

"The great worth of this work is its singular adaptedness to meet the requirements of preachers and teachers."—*Study.*

"To Sunday-school teachers and local preachers with a scanty stock of books, and scantier leisure to consult them, we know of no publication so suitable; it is worth much more than it costs."—*Wesleyan Sunday School Magazine.*

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

ULCERS, ABSCESSES, CANCERS, POLYPUS, PILES, POISONED WOUNDS of all kinds,

And every form of ERUPTION and SKIN DISEASE, are effectually cured, without the aid of the lancet or knife by

E. Burgess's Lion Ointment & Pills.

NUMBERS HAVE BEEN CURED AFTER LEAVING THE VARIOUS LONDON HOSPITALS UNCURED.

SEND FOR LIST OF TESTIMONIALS, POST FREE.

Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s., of most Chemists; or post free from

E. BURGESS, Removed to 117, High Holborn, and Kingsgate Street, LONDON, W.C.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER, 1885.

ADAM AND CHRIST:

IN RELATION TO LIFE, DEATH, RESURRECTION AND IMMORTALITY.*

CHRIST is the Antitype of Adam—Christ is the Last Adam—Christ is the Second Man. So affirms our great apostle in Romans Five and First Corinthians Fifteen. These three profound intimations, it is submitted, are sufficient to light up the whole subject which now falls to be discussed.

Christ is the Antitype of Adam.—In other words, Adam prefigures Christ. Less than this cannot be made of the words of Romans v. 14: "Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, WHO IS A FIGURE OF HIM THAT WAS TO COME." That Christ is intended by "him that was to come," is universally admitted, and is evident from a glance through the paragraph in which the verse stands. This intimation, that Christ was prefigured by Adam, conveys the notion of a likeness between the two: Christ must be *like* Adam—Adam must be *like* Christ,—or the former could not be "a figure" of the latter. If we ask wherein this likeness holds good—in spite of ever so much unlikeness between the two—the answer is at once evident from the context in which this intimation is found: Adam and Christ are alike in this, that they represent others, and entail momentous consequences on them—neither of them stands alone; with each of them the fate of others is bound up.

That Adam prefigures Christ seems further to intimate that Christ is greater than Adam—even as the Antitype is ever greater than the Type. It is therefore according to the established relation betweeen Type and Antitype, as well as in harmony with direct and positive teaching elsewhere throughout the Bible, to affirm that Adam exists for the sake of Christ; in other words, that the

* An Address by the Editor, delivered at the Annual Conference of the Conditional Immortality Association, in Neumeyer Hall, Bloomsbury, London, on September 1, 1885. With Additional Notes.

Digitized by Google

very ground and reason of Adam's existence are to be found in Christ. "For Him," as well as "through Him," are all things: He is the First and He is the Last.

This already manifest superiority of Christ over Adam is made even more conspicuous when we call to mind *what* were the consequences which each of these entailed on others. Adam entailed sin and death; Christ entailed righteousness and life. Now righteousness and life are immeasurably superior to sin and death; as superior as light is to darkness; as superior as God is to Satan. Sin is weakness, righteousness is strength; sin is temporary, righteousness is eternal. Oh, yes! Christ, the fountain-head of righteous and life, is immeasurably superior to Adam, the fountain-head of sin and death. God made the world for Christ, not for Adam; and He made men to be righteous and to live, not to sin and to die!

Christ is the Last Adam.—Therefore, of course, there can be no Adam beyond Him. The significance of this intimation becomes evident only when we duly appreciate the fact that He should be styled an "Adam" at all. For this circumstance means more than that He is a man. It means that, like Adam the First, He is a Representative Man—that He is a Head Man—that He is a Fountain Head of humanity—that He is a new Father to the Race. It means that, however much he raises men, He leaves them men still. His mission is not to transform men into beings of another order. He Himself, as the Last Adam, so far ranges with the First Adam, that He keeps within the bounds and capacities and possibilities of the *genus Homo*. But—and this is the special idea conveyed by the adjective "Last" in the designation "the Last Adam,"—He does carry up human nature to its utmost limits. There is nothing for human nature beyond what Christ is and what Christ has.

Christ is the Second Man.—The word "man" here is but exegetical of the word "Adam;" for the word "Adam" exhausts itself in the twin thoughts of the Root Man and the Race—Man. Therefore, to say that Christ is "the Second Man," is essentially the same thing as to say that He is the "Second Adam;" *only*, to drop the word "Adam" and to use the word "Man" instead, gives a freshness to the idea at the same time that it amplifies it in the person of Christ. It compels you to take the word "Adam" generically in the two individuals. There are,—in the world—in the thought of God—in the plans of His government—in the working out of His purposes,—TWO MEN, no more. All others are but repetitions or imitations or continuations of these. The "Last" Adam is the "Second;" the "Second" is the "Last." And what is this but to say that, between Adam and Christ comes no new type of manhood, and after Christ again, comes no new type of manhood?

Combine the three titles: "Christ the Antitype of Adam,"

Digitized by Google

"Christ the Last Adam," "Christ the Second Man." Christ might have been prefigured by Adam without Himself being a man at all. (For if an ox could prefigure a man, a man might have prefigured an angel.) He might possibly (though we cannot conceive how), in some unknown way, have lifted off from the human race its entailment of sin and death without becoming a man in order to do it, without (if I may be allowed to say so) fathering the Race afresh. But put the passages all three together, and they negative such an idea. It is not by remaining above the Race that Christ redeems it; it is not by entering into it for a time and then throwing it off and leaving it behind Him, that He redeems the Race, but quite the other way; namely, by taking it, making it His own, redeeming it, elevating it, adorning it,* and perpetuating it for evermore. To appropriate just here an Old Testament description of the Messiah—namely, that in Isaiah nine ("Everlasting Father"), "Father of *'Adh* (or) 'Futurity'" —Christ becomes the Father of Futurity by becoming the new Father of Humanity. He gives to Humanity its Future. It has no future apart from Him. He—He alone—opens to it the Gates of Immortality. Life immortal can be had alone in Christ.†

Several important questions press in upon us, now that we have set before us, severally and collectively, these three profoundly significant titles of our Lord:—

1. Does Christ, the Antitype of Adam, stand for less than the world?

2. Did Adam by his sin lose his exemplar character and position?

3. Was there, so far as we can learn, in the Divine Mind an Ideal Manhood—after which even Adam was created, and to fulfil which Christ was born and glorified?

4. Moreover, was there in the Divine Mind a fixed order for the development of that Manhood?

5. Were there in the First Type of manhood the roots or germs, the rudimentary hints or the shadowy outline of the Second Type of humanity; in other words, Was the Second Model Man in some sort rudely sketched in the First?

---

* Note that according to Eph. iv. 8, our ascended Lord received gifts, not for His Church merely, but (τοῖς ἀνθρώποις) "for men." The Septuagint in Ps. lxviii. 18 has ἐν ἀνθρώπῳ "in a man," or better still "in man," thereby suggesting the Hebrew bâ-âdhâm, "in Man," "in Humanity," or "in and through manhood." In and through, and so *for* manhood!

† It will come to the same thing if we render ăbhi-'adh "father of perpetuity." There is no *perpetuity* for men except in and through Christ. "In" Jehovah's Messianic "ways is continuance (olam)" or "a future age;" "and we," exclaim penitent Israel, "shall be saved" (Isaiah lxiv. 5).

Digitized by Google

6. At what stage in our Lord's career does He come before us as the fully formed "Second Man"?

Let us as briefly as possible try to answer these questions.

QUESTION THE FIRST.

Out of the superiority of Christ over Adam grows an important question:—Adam stood for the world, for the race, for all men; *does Christ, the Antitype of Adam, stand for less than the world, for less than the race, for fewer than all men?* I mean, of course, here, within the compass and according to the tenor of Romans Five. Only one contextual answer is possible to this question: Christ's constituency is as large as Adam's; for, "the many" represented by Christ the Second "One" are expressly described as being "all men," equally with "the many" represented by Adam the first "One," who are also expressly described as "all men." The eighteenth verse settles this: "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life." No words could be more express—no contrast could be more nicely balanced, or more clearly self-interpreting.

Now, without fear or favour, what does this *mean?* Affirmatively, what does it mean? It means that as all men are condemned to die for Adam's sin, so all men are adjudged to live for Christ's righteousness—and live they must, or it would not be manifestly true, as the apostle deemed it to be manifestly true, that "where sin abounded, grace did abound more exceedingly," and the apostle's repeated and triumphant "MUCH MORE" would have been unwarranted. As a truthful and logical man he could never have said, "WHERE sin abounded;" but must have been contented to go limping on the crutch: "IN SOME PLACES—in here and there a SPOT—where sin abounded, grace did abound more exceedingly." Therefore, as all men die through Adam, all men must come to life again through Christ. A UNIVERSAL RESURRECTION FROM THE DEAD IS A REVEALED, GRACIOUS, LOGICAL NECESSITY.

But now, negatively, what does it not mean? It does not mean that all men must *necessarily* live *for ever*. It is no more necessary to the apostle's argument that men should live for ever than that they should remain dead for ever. True it is that "eternal life" is, generally speaking, within the apostle's contemplation: he is evidently looking on from life to eternal life, hence his closing words: "That as sin reigned in death, so might grace reign though righteousness unto eternal life through Jesus Christ our Lord." This is the grand *design* of the whole twofold constitution of the human race. Still it is couched in the language of design and not of absolute prediction. Besides, the deliverance from death comes through righteousness—"might reign THROUGH RIGHTEOUSNESS unto eternal life through Jesus Christ our Lord;"

Digitized by Google

and though the righteousness which is the basis of eternal life is first and foremost Christ's righteousness,—though indeed no other righteousness than His can correctly be called the basis of eternal life,—yet that is not to say that individual men can in fact live for ever without themselves being made righteous. The reign of grace is on every side a righteous reign; and it must *put us* in every sense RIGHT, if we are through Christ Jesus to live for ever. It is of no small significance that in this very paragraph, namely in verse seventeen, a *reception* of the abundance of the grace and of the gift of righteousness conditions the enjoyment of the reign of life: "For if by the trespass of the one death reigned through the one; much more shall they that RECEIVE the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ." Whether this reception is voluntary or involuntary, or partly the one and partly the other, the apostle does not here stay to intimate. We know, of course, that the whole purpose of gospel proclamation is to induce a voluntary reception of the grace and the righteousness; but we also know that the balanced constitution of things within the limits of which the apostle's mind is at this time moving is not a constitution wholly conditioned by men's individual wills. We are all under the Adamic sentence whether we will or no. We are in this sense constituted sinners whether we will or no. We are subject to death for Adam's one trespass whether we will or no. Which is to say, that the double constitution under which we now live has in it a certain most manifest disregard of men's individual choice.

On the whole, then, we are bold to say that, as all men are related to Adam quite irrespective of their own choice, so are all men related to Christ irrespective of their own choice. Will they, nill they,—they die through Adam; and will they, nill they,—the whole fitness of things, the whole tenor of this Pauline argument (which is expressly founded in gracious equity) seems to require that all men should rise to life. More than this, even gracious equity may not demand; less than this, it cannot, we think, require. Men may, if they please, imitate and homologate the Adamic sin. Men may, if they please, hasten the Adamic death. Men may, if they please, neglect and contemn and defy the Author of life. And, therefore, it is perfectly consistent with known facts, as well as with detailed teaching elsewhere delivered in the Holy Scriptures, to leave scope for the individual voluntary element, as well as for the racial and involuntary element. In fine, then, if on the one hand it be said that Christ Jesus our Lord is not provisionally the Head of all mankind,—that, I submit, is flatly contradictory to the evidence of this Pauline teaching; but if, on the other hand, it be affirmed, on the ground of what is here said, that all mankind will in fact and must of necessity be saved and live for ever,—that I am equally bold to protest is altogether beyond the scope and the requirements of the apostle's argument.

Digitized by Google

QUESTION THE SECOND.

Did Adam by his one fatal trespass lose his exemplar character and position? Whatever theologians have been wont to affirm, we make bold to say, Certainly not. Adam the First remained Adam the First after he trespassed. He did not become Adam the Second. Theologians have invented *three* types of humanity: the first type, Adam unfallen; the second, Adam fallen; and the third, Christ. They either do *that*, or they make Adam unfallen *equal to Christ*. Of course, if they do that, they may confine humanity to two types —the First Type exemplified in Adam unfallen *and* in Christ; the Second Type exemplified in Adam fallen and in his sinful posterity. Such a hypothesis, however, is open to a fatal objection, which will fall to be urged in another moment. Meantime we repeat our assertion that, as a type of manhood, Adam was the same before he sinned as after, and the same after as before. In other words—supplied by our Pauline vocabulary—Adam was a *psychical* man before he sinned, and a *psychical* man after; that is, in homelier words, needed *pro tem.*—Adam was a soul-man before his trespass and a soul-man after: from his creation to his death he remained a soul-man. Whether, if he had not sinned, he could have been transfigured into a spirit-man without dying, may perhaps be regarded as a rather speculative enquiry. Suffice it to know, as we do know from our apostle's teaching, that, however the germs of the spirit-life may have existed in him from the beginning, and may have been saved by Divine favour from perishing altogether by his transgression, nevertheless Adam remained essentially a soul-man to the end of his nine centuries of days; and to become a spirit-man he, with us, must be indebted to Him whom he so significantly prefigured.

We conclude, then, that (with whatever modification owing to his one great trespass) Adam remained the same essentially unanged type of manhood from the beginning to the end of his ys. He begat sons in his image—and that image was, and is in , essentially the same as it was in him at his creation.

QUESTION THE THIRD.

Was there, as far as we can learn, in the Divine Mind an Ideal Manhood, after which Adam was created, and to fulfil which Christ was born and glorified? The whole tenor of our exposition requires us to answer this in the affirmative. If we were asked to point to the especial words in Scripture which appear to convey this idea, we should cite the apostolic assertion, "There is a soul-body, and there is a spirit-body"—THERE IS, that is, in the Divine plan. But the position here taken seems to me to be set at rest by the reply we must give to our fourth question.

Digitized by Google

QUESTION THE FOURTH.

Was there, in the Divine Mind, a fixed order for the development of our Manhood? The Apostle Paul teaches us there was. "Howbeit," he says, "that is not first which is spiritual, but that which is psychical;" in other words, "That is not first which is spirit-penetrated and spirit-ruled, but that which is soul-penetrated and soul-ruled." In still fewer words: The soul-man comes first; and the spirit-man follows after: not the reverse—the reverse is not and cannot be; it is not God's way to set the spirit-man first. So then, God has a plan, and *this is it.*

And this it is which, as we hinted a little ago, decisively condemns much popular theology as unapostolic. That theology says: The spiritual was first, for Adam was created spiritual. Paul says, No; "that is not first which is spiritual, but that which is psychical; then that which is spiritual." I am not for a moment denying that a great change passed upon Adam in consequence of his disobedience, a change in his feeling, a change in his conscience, a change in his character, a change in his destiny: I am prepared to go any reasonable and Scriptural length in emphasising the magnitude of that change. But I humbly submit that the change, how great soever it may have been, did not affect the radical constitution of Adam's manhood. This is already distinctly in evidence, and will be still further made appear as we proceed.

QUESTION THE FIFTH.

Were there in the First Type of Manhood the roots or germs, the rudimentary hints or the shadowy outline of the Second Type of Humanity? Now to this question I must beg respectfully to give an affirmative answer. I grant that Adam was a psychical man and not a spiritual—that is, in the constitution of his manhood;—but for all that, I am prepared to maintain, with all due deference to other students in the same field, that Adam had within him the germ of a spiritual nature. The enquiry may here be reduced to a single point: Had Adam a spirit? Was he tripartite? Was he body, soul, and spirit? If he had a spirit as well as a soul, then, although for the time it was the soul and not the spirit which ruled him—at least which gave stamp and character to his bodily frame and to his appetites and passions—no one can reasonably deny that he had within him a spiritual matrix fitted to receive and burst forth into a heavenly and immortal life.

This question can, in our judgment, be settled only by Scripture testimony; but that testimony appears to me to be decisive. In briefly summarising it there is no need to stake anything on Gen. ii. 7; because only when the point has been already gained by the pressure of other evidence do I expect any one to agree with me that, all things considered, the very best rendering of that verse would be: "And the LORD God formed man of the dust of the

Digitized by Google

ground, and breathed into his nostrils a SPIRIT of life; and man became a living soul." I am quite aware that the word there is *neshamah* and not *ruach*; nor am I for one moment forgetting the specification of the "nostrils" as the apertures whereinto the *neshamah* was breathed; but, for all that, I am of opinion that the rendering above-named would be the better one. For no one can deny that *neshamah* and *ruach* are synonyms: and no one can, I think, give a really valid reason why, under the symbol and cover of the breath which is sufficiently obvious, a spirit of life imparting permanent breathing power should not have been mainly intended. But I am well aware that this must for the present—with some at all events—be left an open question. Let us therefore hasten on to other and more conclusive evidence; premising only this further, that the texts I am about to cite are selected in view of the opinion of some, entitled to great respect,—but expressly for the purpose of humbly offering a negative to that view,—to the effect that, though there is in man a spirit of life yet that spirit is *not human but Divine*. My contention is that even the psychical man has a spirit as a part of his very nature.

Prov. xx. 27: "The spirit (*neshamah*) of man is the lamp of the LORD, searching all the inmost parts of the belly (or inmost motives of the mind)." The point is that it is the spirit of man that is this divine lamp.

Isa. lvii. 16: "For I will not contend for ever, neither will I be always wroth: for the spirit (*ruach*) should fail before me, and the souls [nay, not souls, but spirits, only it is the other word, the same as in Gen. ii. 7: the *neshamoth*] which I have made." There are two points here. It is not in the nature of the Divine Spirit to fail or faint away: therefore the human spirit must be intended, and man *has* a spirit. That is one point. The other is that these *neshamoth* are said to have been "made" by God. Therefore they are human spirits: they are not divine. Neither are they mere human "breaths." God does not *make* "breaths." God does not *make* His own Spirit. The word "make" is decisive.

Zech. xii. 1: "Thus saith the LORD which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Here it is the *ruach* of MAN, which is further described as being "within him:" therefore, man has a spirit within him. Not only so: it is a "formed" spirit—shaped, moulded, fashioned; the very same word being used here that is used of the body in Genesis ii. 7. Man's spirit is not identical with God's spirit. It is formed—individualised—made to be a constituent part of man himself.

To these passages may be added that from 1 Cor. ii. 11, so well put the other month in the RAINBOW by Mr. Cocorda (p. 284). It is "the spirit of man which is in him" "which knows the things of the man."

Other evidence to the same effect might doubtless be adduced,

Digitized by Google

but this may suffice, being precise and to the point. These passages all refer to the first or Adamic type of humanity and they are perfectly sufficient to settle the question whether the psychical man has a spirit as well as a soul and body. They settle it in the affirmative. Thereby they determine our further enquiry. The psychical man has within him that which,—when quickened in regeneration into holy fellowship with God, and when by the Divine Spirit made to take triumphant dominion of his body in resurrection or transfiguration,—shall reconstitute him, after the Model of the Second Adam, a spiritual and heavenly man.

QUESTION THE SIXTH.

Can we name the point at which our Lord Jesus emphatically became the Second Man and the Last Adam? Well, we would speak to a question like this with the greatest reverence and sobriety; but a careful study of this whole paragraph in 1 Corinthians Fifteen makes a very distinct impression upon the mind. It is, that it was in resurrection that the Son of Man became the New Man. It was then that He became—unlike the First Man—"a life-giving Spirit." It was then that His entire humanity became ἐξ οὐρανοῦ, "of heaven," and was no longer ἐκ γῆς, "of earth."* It was then that He became, with especial reference to His body, ὁ ἐπουράνιος, "the heavenly one" in contrast with His type "the earthy one." We have said—using the apostle's own words—that our Lord on becoming, in the full sense of the word, the "Last Adam" became *a Spirit* ("a Spirit making alive.") Of course not a disembodied spirit! No more than Adam became by creation a disembodied soul! As Adam became, in the sum total of him, "a living soul;" so our Lord became, in the sum total of Him, "a life-giving Spirit"—a Pneumatikos, a Spirit-Man.

In point of fact, however startling to some minds it may be, there can be no doubt that our Lord Himself followed, in the development of His humanity, the great law of the genus homo—"That is not first which is spiritual, but that which is soulical; then that which is spiritual." Jesus Himself was unquestionably first psychical—from the cradle to the Cross: He too, equally with ourselves, first bore "the image of the earthy one," first was a Son of Adam; and then, when He took upon Him "the power of an indissoluble life," became "the princely-leader of life" into a nobler manhood than the world had ever seen—incorruptible, immortal, powerful, glorious, spirit-penetrated, heavenly.

I have thus endeavoured to answer the six questions which, to my apprehension, grow immediately out of the three great titles of our Lord which relate Him to Adam.

* In like manner the glorified body of the believer is a habitation which is ἐξ οὐρανοῦ, "of heaven;" and hence its eternal home is "in the heavens" (2 Cor. v. 1, 2).

Digitized by Google

THE UNIVERSALITY OF 1 COR. XV. 21, 22 CONTENDED FOR.

In my answer to the first question, relative to the *extent* of Christ's headship, wherein the position was taken that it necessarily included all men, it may have been shrewdly conjectured by many of you that my conclusion concerning another very remarkable verse in the Fifteenth 1 Corinthians was pretty certainly intimated. I refer to the celebrated passage:

1 Cor. xv. 21, 22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."

This quotation, however, is far too important in itself and much too intimately bound up with the present investigation to make it proper that the view taken of its meaning by the speaker now addressing you should be merely conjectured. I, therefore,—with no real misgiving, though with some reluctance and with great trepidation,—at once candidly acknowledge that I am utterly unable to content myself with the exclusive view of the passage adopted by some most able brethren, from whom it is a pain to differ, and towards whom my unaffected sentiments are those of a regard which falls nothing short of positive veneration. The chances lying on the surface are, no doubt, nine to one that they are right and I am wrong. Nevertheless, as we are nothing in this great controversy with our age if we are not free, and as truth the more 'tis rubbed the more it shines,—I must even take up my cross and say: A thousand times no—the exclusive view cannot be correct. The "all" who are made alive are equal in number and identical in person with the "all" who die. And as for the assumed limiting force of the phrase "in Christ," it is submitted that the immediate context is the first and chief indication of the force of the phrase: in other words, "in Adam" and "in Christ" answer to each other; and "in Adam" does not mean seminally contained in Adam—all men once were so contained but are so no longer; nor does it mean incorporated into Adam by any proposed, accepted, and elective process—men are not brought into Adam by any voluntary steps of their own. "In Adam," means merely "in and through the agency of Adam," "in consequence of the representative position of Adam;" in one word, "owing to Adam." The first law of interpretation asks that the same phrase should mean the same thing in the contrasted clause. Hence, whatever "in Christ" may mean elsewhere, in this place it ought to mean, "in and through the agency of Christ," "in consequence of the representative position of Christ,"—in one word, "owing to Christ." The which critical determination lands us in this undeniably just conclusion: "As owing to Adam all die, even so owing to Christ shall all be made alive." Will it not be so in fact? There ought surely to be no *critical* difficulty in resting in this conclusion, when there is a

Digitized by Google

most real and Scriptural sense in which all things whatsoever are "in Christ," for our apostle assures us that "in him all things consist," or, "are held together" (Col. i. 17). From the demands of the verse itself, proceed we to the context, and what do we find? This is what we find—that the very next word pulls us up from general ground to particular; the "But" of verse 23 clearly showing that verse 22 deals with men of all ranks: "But every man in his own rank;" as much as to say, "But, though all men universally are to rise owing to Christ, yet not all shall rise at once; on the contrary, 'they who are Christ's' are simply the first rank of the whole number of those whom He will raise." And this suggests a final remark in express reply to the appeal sometimes made to the general tenor of this chapter. Granting that the ultimate amplification of the chapter is directed to the resurrection of believers in Christ, yet it is not even plausibly accurate to say that the chapter is from the outset confined thereto. These epistles are not common epistles; some of them are partly of the nature of profound treatises, and it is not only true in fact, but philosophically it is nothing to be wondered at, that the especial edifice of the Church should, in these epistles, be based upon the broad and solid rock of general redemption truth. The gospel for all men is here, as well as particular instructions to and for believers; and the gospel for all men stands at the head of this chapter, where it is formally rehearsed in the very words in which it had been preached among the Corinthians as unbelievers for the purpose of making them believers. This being so, and the transition from universal ground to limited not having yet (in this 22nd verse) been so much as glanced at, but the first token of it falling just beyond this point, the plea of the general drift of the chapter, I respectfully submit, utterly breaks down. The manifest drift, up to this universal statement about the resurrection, is the universal gospel for all men. Hence there is no strait-jacket ready, to put on the "all" of the second clause of verse 22, when that stage of the apostle's exposition is reached. I conclude therefore that the "all" therein are literally all mankind—whoever and as many soever as die in Adam.

A RETROSPECT AND AN ANTICIPATION.

Here let us pause a moment to look back over the ground we have trodden, and forward to the goal we have in view.

Looking back, what do we see? We see Adam and Christ—*alike* in being men, in being representative men, in each standing responsibly at the head of the race; *unlike* in that Adam was the pattern of human nature on its first and lower level; whereas Christ, though entering human nature at that level, speedily and redeemingly rose to the height of an incorruptible and heavenly manhood, of which He became the model and the fountain-head. We see Adam, by his one disobedience, bringing a reign of sin and

Digitized by Google

death over the race: Christ, by His one obedience, bringing over it a reign of righteousness and life. We see offending and condemned humanity, though indeed totally unable to redeem itself, yet still in its constitution redeemable, being susceptible to the saving action of Him who is emphatically a life-giving Spirit; our nature, notwithstanding Adam's trespass, being possessed of a spirit, having a conscience, retaining unquenched rational powers, having the gift of foresight, being capable of hope, and fear, and gratitude under the appeals of generous Divine Love, holding in its lingering kinship to God the capacity to receive from Christ the Spirit of regeneration and glorification. This we have seen. We have seen that in any case Christ will raise all men from the dead, though we have not seen reason for believing He will confer immortal life on any without their saving acceptance of the immeasurable boon.

Looking forward, what is the goal we have in view? This—that God has announced no intention, has made no provision, to immortalise human nature on its lower level, in its earthly, psychical type; that it would be premature to immortalise human nature in the merely introductory and educational stage of its existence; and therefore gratuitously monstrous and abhorrent to represent God as making sinful human nature interminable.

This is our position, in which we would seek for a few moments to entrench ourselves by rapidly taking

A WIDER SURVEY:—

First, as regards Adam. Adam was not created immortal. To this it may be objected that he was undeniably created "in the image of God." We have now more than one reply to make to this. We have not only the well-used but unanswerable reply that what proves too much proves nothing, so that, as Adam's being made in the divine image does not prove him to have been omniscient or omnipotent, it cannot prove him to have been eternal; but we have this further consideration to submit—that there are images and images,—the dull shadow, the sketchy outline, the uncoloured likeness, the lively but effaceable tints, the finished and permanent resemblance,—that it is irrational and unbiblical to suppose that Adam could in the nature of things be as complete and resplendent an image of God as could the patient and loyal, the tried and victorious CHRIST; that Adam was "very good" as an earthy and psychical image of God, but that the heavenly and spiritual likeness revealed in the perfected and exalted Jesus is immeasurably more striking, adequate, and complete. Man is immortal in Christ, not in Adam. In Christ not in Adam is the image of God perfected.

Having gone back to the early story in Genesis for one purpose, we beg to linger there for another. The Tree of Life—is that to be forgotten? What does the name of that Tree import? Espe-

Digitized by Google

cially what does the Divine haste to get the disobedient one away from that tree disclose? "And now, lest he put forth his hand, and take also of the tree of life, and eat, and life for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life." Here we have a broken sentence, followed by urgent action. The broken sentence and the instant action, together, speak volumes. Man was in danger of immortalising himself in sin; and this a wise and merciful God must at all costs prevent! I much marvel that the full significance of the divine speech and action combined in this episode so slowly makes its way into the theological mind. What does this account shew? Why, it shews that Adam had never yet once taken of the tree of life:—I know not for what reason; whether because of its concealed position amidst the trees of the garden, or simply because nothing had yet attracted Adam's attention to it, or merely because the man could not at once eat of the fruit of all the trees in the garden; or whether because some safely guarding mystery surrounded it—I know not; but certain I am that so much is really in the evidence. It is there in the word "also"—"lest he put forth his hand and take ALSO of the tree of life;" therefore he had never taken of it as yet. This is rendered certain by the Divine action coupled with the Divine word. For why so prompt in removing man from the tree? If the action of the participated fruit was only to replenish life—to ward off disease and so forth—manifestly a less prompt removal would have served the purpose indicated. But, as though he had never yet in fact eaten of that tree (notwithstanding that it had not been formally forbidden); as though there would be no danger of his living for ever if only banished before actual participation; as though, once let him eat, and he must, in the established order of things, live for ever:—therefore he was abruptly removed, and access effectually prevented. Now all this not only proves that man had not been created necessarily immortal, but it wonderfully well harmonises with the twofold procession of human nature which I have tried to unfold from the New Testament. To immortalise man by creation is not only not in the fact, but it is not in the plan. Immortality comes not by creation but by elevation; when our nature is made heavenly, then is it made immortal. The soul-man was never designed to live for ever; the *pneumatikos*, the spirit-man, takes the crown. Immortality by creation is premature. This, then, is our widened view as regards Adam.

But now as regards Christ, what new Scripture material is it necessary to bring in? for to that I must resolutely confine myself. There is but one passage which I covet to place alongside of those already submitted. It is that in Hebrews ii. 14, which I presume

Digitized by Google

to give in an adaptation of the Revised Version. "Since then the children are sharers of blood and flesh, he also himself became a partner in the same, that through death he might bring to nought him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their life-time subject to bondage." Partnership in our blood and flesh: partnership therefore in the primordial elements of our humanity; therefore Christ a partner with all men; and so the constitutional head of all: that, a little amplified, is the thought for which I desired to cite this passage. Christ the provisional new head of the whole human race, is what I take to be the fundamental conception. But precisely because this entering into partnership is initial and one-sided, a first grasping hold of our nature (by Christ) on its lower side, therefore therefore does the passage suggest, as its counterpart, another side of the partnership before it is savingly complete. Christ takes our blood and flesh; we take His spirit and life. "He that is joined to the Lord is one spirit." "Whom he foreapproved, them he did predestinate to be conformed to the image of his Son; . . . whom he justified them he also glorified" (Rom. viii. 29, 30). God does not approve to immortalise men in sin. He will glorify only those who love Him.

CONCLUSION.

Life—Death—Resurrection—Immortality. *Life*, as we know it in our race, falls between Adam and Christ. Derived (in part, at least) from Adam by transmission, it is expressly patterned after the type of our nature given in him; but it also comes from Christ and points to Christ—comes from Him as the Creating Word, and points to His Incarnation and Glorification, but for which the successive generations of the human family would have never seen the light. *Death*, also, as occurring in the race, falls between Adam and Christ. Adam's sin introduced it; but that is not a complete account of the matter: but for Christ, the race would have perished as it sinned—in its first head; the sons of Adam had to be born before they could die, and they were born not merely under threatening, but also under promise. Adam, it is true, could bequeath nothing beyond death; but then death could never have been extended beyond the original offender save for the promise of life. Therefore the Adamic death suffered by the children of Adam is necessarily a *mitigated* death: whether more or less mitigated, is a question on which [in their views of Hades] men near to each other, in general conviction, differ. But, in any case, death is so far mitigated as to leave the resurrection of the same individuals who died a possibility. In any case, the darkness of Hades has disappeared; for in that direction we can see nothing but the Glorified

* Thus rendered to suggest the significant connection of *metecho* with *metochos* in Heb. i. 9; iii. 1, 14; vi. 4; xii. 8. Christ became partner with us that we might become partners with Him.

Digitized by Google

Form of the Son of Man flooding the future with glory. Of Resurrection and Immortality I have already spoken with some little detail. The chief thing that remains is to sound aloud the joyful news of Immortal Life in Christ alone, and to impress on all men the *crime* they will commit if they count themseves unworthy of eternal life, and put the word of God from them.

THE FIRST HYMN TO CHRIST.

From the Greek of Clement of Alexandria, by Edward P. Weston.

CHRIST! of tender lambs the Leader,
Shelter of each nestling bird,
Of our young the Guide and Pleader,
Let our song to thee be heard;
While sweet praises each voice raises
To the everlasting Word.

King of Saints, the all-prevailing
Message of the Father's grace,
Lord of wisdom, grief-assailing
Saviour of our mortal race;
Shepherd Jesus, guide and lead us
To thy heavenly pasture-place.

Fisher in the sea of mortals,
Whom Thy grace alone can save,
Luring us from death's dark portals,
Luring from the hostile wave;
With Thy life so sweet and tender,
Save Thy saints, O Christ, we crave.

Lead, O King, to life eternal,
In the footsteps thou hast trod,
In the heavenly way supernal,
Strength of those who worship God;
Fount of Mercy, virtue's Author,
Lead us with Thy staff and rod.

For thy lowly life of teaching,
Find thou here thy blest reward,
While the children, heavenward reaching,
Sing the praises of their Lord;
Children tender, their Defender
Praising in divine accord!

The hymn here translated is claimed to be earlier than the time of Clement, in whose writings it is recorded. Many modern hymns to Christ are richer in the graces of sacred melody; but there is much in this to interest the readers, as the earliest hymn of praise to the Divine Redeemer known to the Christian world. The translation is as nearly literal as the exigencies of English verse allow.—*The Alliance* (*in The Christian, U.S.A.*)

Digitized by Google

WILL THE SAINTS BE RAISED IN MORTAL BODIES?

(*Concluded from p.* 390.)

REFERENCE 3. "*And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them*" (Rev. xx. 13).

Still confining our remarks to those who have discovered that grave error of the soul's necessary immortality, and who by patient continuance in well-doing, are seeking for honour and glory and immortality, through faith in Jesus Christ, the above text is offered as another indication of the truth of our position, that the bodies of the saints are not raised incorruptible.

In that great day of complete restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began—at the closing scene of this world as now constituted—we are ushered behind the scenes, and see the dead small and great stand before God, and no doubt the vision is to represent a dread reality. The earth cast out her dead, as death and hades, while the sea gave up the dead which were in it. But what does the sea give up? Can spiritual bodies be imprisoned in the sea, waiting for that great day to be summoned from its depths, or are they not rather the bodies of the dead to which the words refer? Certainly the Lord's words in John v., that "all that are in the graves shall hear his voice and come forth," refer to this very time, and must be taken literally. Besides, in this very chapter, there is a second death mentioned, which those only escape whose names will be found written in the book of life. Now it is very plain to an unsophisticated mind, that even common sense requires us to understand this second death as similar to a previous one experienced by the same individual, for there cannot be a second death without a first; and (as nothing is said to the contrary) the second is like the first, and consequently the first is like the second; but the second is represented as final and complete, therefore the first was complete and final also. Further, a second death implies a second life, and that life a life similar to the first, and no sophistry nor unscriptural interpolation will deliver us from the dilemma which a garbled quotation from 1 Cor. xv. 52 entangles us in; for if we leave out the initial process through which *all* the dead must pass, according to the preceding verse, before being changed from corruptible to incorruptible, then it follows that the wicked dead—the subjects of the second death—are also raised incorruptible, or immortalised, which brings us back to the old doctrine of the second death being a state of endless torment in fire and brimstone, and THAT death no death at all. The cavillers against this conclusion will surely not seek refuge from it by contending that, while the saints are to be raised incorruptible, the UNJUST, both good and bad, are to be raised corruptible; for if so, those whose names are written in the book of life—the reprieved remnant of the unjust—must needs be changed to the incorruptible,

Digitized by Google

as is here affirmed of the elect—the saints of the first resurrection. In fact, there is no solid ground to stand upon, except that laid down by the apostle, that "this mortal must put on immortality."

Reference 4. "*If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.*"

The assertion, that Paul's words, "shall also quicken your mortal bodies," cannot be accepted literally, because the raised saints are neither doomed to death, nor liable to death, is no argument at all, as we shall presently be able to show. Those who think they are doing God service by dissociating the natural body from the spiritual, are blind to the innumerable analogies with which we are surrounded, which bind the spiritual and natural worlds into one glorious and indivisible unit, and which sanction the conception that a spiritual being without a material framework is altogether mythical. The planet on which we live is the same planet on which the antediluvians lived, yet Peter refers to it as the "world that then was," and the present world (the same world) the heavens and the earth which are now, are "reserved unto fire and perdition of ungodly men;" consoling us, however, with the additional assurance, that we should, "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Paradise restored on the SAME FOUNDATIONS, which foundations the Psalmist says, "shall not be removed for ever;" "for the heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Such teaching, corroborated throughout the Scriptures, inculcates Paul's doctrine of the natural and the spiritual body exemplified by the grain of wheat, which, in dying, gives birth to a new body by change of substance, and not by mere destruction. Without a body, we have no right to suppose that even an angel can manifest life; but a spiritual body is not an immaterial, but a material entity, transformed by the operation of a new vital force implanted by the Spirit—a transformation inscrutable to us, but still a transformation to be effected in the matter of the psychical body by the power of Him who works of course either with or without created adjuncts; but who nevertheless has manifested Himself both in nature and revelation as a Being in whose image man was originally created, of which He has given us a sample, in taking six days to create the world.

It is every one's duty to testify to the truth according to the measure of the light given him, and by that measure I hold, that the "body without the spirit is dead," and man has no existence when the two are separated. The spirit, after death, the Scriptures teach us, is not in man's keeping; it goes to God who gave it; who also can restore it. And from man's dead body, as the germ, can evolve a more glorious body, even as the living plant with its leaves, and flowers, and fruit, is more glorious than the apparently

Digitized by Google

lifeless kernel from which it was evolved. This is Paul's teaching, that the spiritual is an emanation from the natural, and without the natural body as the seed, there can be no spiritual body as the plant. There is, therefore, no incongruity in the resurrection of the same psychical body, which has lived and died, being clothed upon by a more perfect and enduring and ethereal organization than it first possessed. This great principle of harmony, between the visible and the invisible things of God, the intimate union of natural and spiritual, and the gradual evolution of the plant from its germ, pervades the whole created universe of God, so far as it comes within the grasp of human ken. Sometimes, indeed, the fiat of Omnipotence is all we are permitted to know; at other times we are favoured with a glimpse of successive steps in the development of a mystery, as in the case in point; but we must be content to leave that part of the scoffer's question unanswered, "How are the dead raised up?" and confine ourselves to the other part, "With what body do they come?"

Against the plain signification of the words of Paul, "shall quicken your mortal bodies," it is objected that the word quicken ζωοποιεω is strictly to make alive, and is unwarrantably taken by me in the sense of "change or immortalize." Granted; but why unwarrantably taken? It certainly betrays "confusion of thought" to extract from such a sense, "shall be made alive, and then afterwards changed." Paul's words convey no such meaning, and certainly no such idea can be extracted from any words of mine. If the mere making alive—the revivifying the mortal body—had been intended, why did not Paul use the word εγερει, so that we could read εγερει και τα θνητα σωματα ημων to correspond with ο εγειρας τον χριστον εκ νεκρων; so that our translation would read, "that raised up Christ from the dead shall also RAISE UP your mortal bodies, by his spirit that dwelleth in you."

This whole chapter is devoted to the true relation of the flesh to the spirit, showing that if "Christ be in (us) you, the body is dead because of sin; but the spirit is life because of righteousness." The words then "shall quicken" (ζωοποιησει) refer to a more exalted process of making alive than the εγερσιν of the Lord, because that refers to a rising from the dead, the revivifying of the same body which was buried. Paul, in this passage, is speaking of the final change which is to come on the revivified mortal bodies of the saints. It is, indeed, needful "to pay some regard to the known facts of the case, to give some play to common sense, and some scope for the customary and very needful flexibility of language." If we attribute to Paul the meaning our critic endeavours to fasten on the passage, we make the question read, "Shall make alive your dead mortal bodies," which would be absurd. On such questions, lying at the very root of our faith, deference to worldly codes can have no place, and every one is bound to speak plainly what he believes. Surely, it is but common

Digitized by Google

sense to insist, that a mortal body cannot, at the same time, be a dead body. But suppose we accept the new reading, proposed to obviate the "assumed necessity" of construing 1 Cor. xv. in accordance with this passage in Romans viii. 11, which is thus given, "Shall make alive (in transformation or resurrection) your bodies now mortal: doomed to death now, then liable to death no more." Here we have our material bodies emphatically designated by the condition "NOW MORTAL." The words, therefore, assert that He that raised up Christ from the dead, shall also make alive, in resurrection, those same bodies, then dead, thus exhibiting the resurrection process incomplete, on the critics own hypothesis; for those *same bodies* are not spiritual bodies, and therefore require to be changed; and it is this change Paul describes as a quickening of the mortal body, already supposed to be raised as Christ's was. The quickening or changing of Christ's body, after His resurrection, is not the idea Paul undertakes to impart. Christ was Himself the quickening spirit, with power to lay down His life, and power to take it again; and it is by His Spirit, dwelling in us, that God will QUICKEN our mortal bodies, after resurrection; so that the logical conclusion drawn from the proposed amendment, is a confirmation of our interpretation of the apostle's words. "Such inconsistency is not a little surprising."

Reference 5. "*Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.*"

In our exposition of the meaning of these words, it is truly charged that the words, "WE shall all be changed," "are pressed to mean THEY shall be changed, that is, the dead shall all be changed after they rise, therefore they must rise mortal, in order to leave room for them to be changed after they have arisen from a mortal to an immortal state;" but the last sentence is a coin from the critics own mind, not from mine. The αναστασις of the dead, is simply the rising or standing up of the dead in their earthly bodies, in order to be "clothed upon, that mortality might be swallowed up of life" (2 Cor. v. 4); "and this mortal put on immortality" in order "that death may be swallowed up in victory." Ordinary language conveys the idea that the putting on of anything additional, as clothing, implies the existence of an entity on which to put it, and therefore, in this case, the presence of a natural body to be clothed upon with the spiritual body, which is from heaven, is presupposed. The above misstatement of my position is another gratuitous inference, arising from the murkiness of the anti-scriptural atmosphere, which so many sincere inquirers are forced by circumstances to breathe. The exclusion of the then living from the change arises in the critic's mind from sacrificing

Digitized by Google

the spirit to the letter. If we turn to 1 Thess. iv. 15, we read that "we which are alive and remain unto the coming of the Lord," shall not precede the dead in Christ who shall rise first; and, building on this foundation, it is inferred that Paul believed that he himself would be included in that remnant. No doubt it is very pleasant to dwell on the prospect of the final rapture of the saints in a time like this when persecution is powerless; but there is another side to the picture. The Scriptures testify to its being a time of "great tribulation, such as was not from the beginning of the world to this time, no nor ever shall be." That day, thank God, is yet far off, so far, that few now born will live to see it. The leavening of the lump is not yet complete. Truth is not yet quite crushed out, nor has all the salt lost its savour: but when the climax is reached, and antichrist rules supreme, sitting in the temple of God as God; then we may lift up our heads for our "redemption draweth nigh." This so called rapture of the saints is only the gathering up of the fragments that nothing be lost. The Lord Himself says, "As it was in the days of Noah, so shall it be also in the days of the Son of Man." There was, then perhaps, only one righteous man left in the whole antediluvian world. Ten righteous men would have saved Sodom; yet Sodom was destroyed; and so it will be when the Lord cometh.

The words, "we which are alive and remain," are an ordinary mode of speech when a man identifies himself with any party or organization of which he is the mouthpiece. Now let us contemplate one of the consequences of such a narrow and partial interpretation. Paul is speaking to the Corinthians, and if the words are to be confined to them, and not to the Church generally, he tells them that he and they, taken collectively, shall not all sleep, "but we shall all be changed," which is an implied contradiction. We shall not ALL sleep was an admission that some would sleep or die; yet he says further, "but we shall all be changed," and as the change is only for the then living (according to the criticism), of course, none of them would die, and the first notice would be unnecessary. But it is questionable whether Paul ever supposed he would remain to the coming of the Lord; and many passages are utterly irreconcilable with such a supposition. His pathetic leave-taking on the shore, near Miletus, when he says, "Behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more," presumes the contrary. When he warns Timothy of the dangers of the latter times, it is to fit Timothy for the responsibilites which will devolve upon him, when he (Paul) will have left the scene. When he said he was ready to die at Jerusalem for the name of the Lord Jesus; when he says, "I am now ready to be offered, and the time of my departure is at hand;" when he writes to Philemon, requesting him to prepare him a lodging, or burial place; as he hoped, through their prayers, he (his body), would be given to them (using the

Digitized by Google

word ξηνιαν figuratively as appropriate to the occasion); all these point the same way, that Paul, when he says, "we shall all be changed," was speaking as the mouthpiece of the universal Church. And when we turn to 2 Cor. iv. 14, and read, "Knowing that he which raised up the Lord Jesus, shall raise up US also by Jesus, and shall present us with you," we find Paul, just as emphatically including himself in the class of those that sleep, and directly contradicting the above narrow application to himself and those to whom he is writing; therefore, it is evident that his words, "we shall all be changed," are of world-wide application.

But it is contended that in the passage, "we shall not all sleep, but we shall all be changed," it is the WE that is to be emphasized. In the same chapter we have a similar expression, "For as in Adam all die, even so in Christ shall all be made alive." Here evidently the ALL is the emphatic word, and also in the passage above quoted, παντες ου κοιμηθησομεθα παντες δε αλλαγησομεθα—the παντες is pronounced emphatic in every respectable commentary. When Paul, in showing us the mystery, says, "we shall be changed" (leaving out the ALL), it is but a brief way of repeating what had been more dogmatically stated in the previous verse—another case where it is needful "to give some play to common sense, and to the customary flexibility of language."

It was not Paul's habit to belittle the glorious truths revealed to him for the whole Church, and for all time, and to restrict their application to a coterie. Such narrow notions appear to me quite the contrary of the apostle's meaning, and what is worse, "very much like a FLAT CONTRADICTION" of the very foundation-stone of our hope—the resurrection of the body on which so much stress is laid by the Lord Himself, and by all His apostles; and my feeble voice shall ever testify, by God's help, against that habit of darkening counsel by words without knowledge in which so many indulge.

But I will pass on to the last part of the quotation, "this corruptible must put on incorruption, and this mortal must put on immortality." In the glorious chapter from which these words are taken, there is a remarkable array of antitheses presenting man in relation to Adam and to Christ. "For since by man came death, by man came also the resurrection of the dead." The natural seed sown is not the perfected body that shall be, but "God giveth it a body;" so that "there is a natural body and there is a spiritual body." Then we have a mystery revealed to us that "we shall not all sleep, but we shall all be changed." As there is an evident progress upwards from the bare grain sown, we are thus brought to the threshold of the last stage in this progress; in which something is referred to as corruptible and something as mortal. These somethings are evidently the sleeping dead and the living remnant. But we cannot, by any sophistry, designate the sleeping dead as mortal, so we must adhere to the prescribed order as written by Paul, both of time and priority of record, and assign

Digitized by Google

the term corruptible to the first class, and mortal to the second class. Now will it be believed that men, labouring in the cause of truth, can be so unconscious of what it is to handle the word of God deceitfully, as to transpose this prescribed order, foreseeing the dilemma in which they would be placed, if they did not jerk over to the living what Paul had appropriated to the dead; and then ignoring all reference to the dead (the sleeping) as belonging to either the corruptible or to the mortal, so that the two classes might be jumbled together in the reader's mind, who might be thus induced to adopt the critic's notion, that THE DEAD WERE EXEMPTED FROM THE NEED OF CHANGE. In order to be able to do this we are treated to a new version of the passage by our reviewer. "It is true (he says) the apostle goes on to say, for 'this corruptible must put on incorruption and this mortal SHALL (*sic*) put on immortality;' but if this language is to be pressed, so as to mean that the corruptible must be in existence at the moment when incorruption is put on, very well, then press it firmly and consistently by confining it to the LAST named class, the WE of the immediately preceding clause, as though the apostle had said, laying his hand on his heart, as a living representative of the living remnant, 'this corruptible,' which WE THE LIVING shall carry with us up to the grand transforming crisis, 'shall put on incorruption,' &c. But do not, while professing to be so very literal, turn 'THIS corruptible' into 'THAT corruptible' and jerk it over to another class JUST PREVIOUSLY EXEMPTED FROM THE NEED OF CHANGE." The last remark is a mere begging of the question, on a par with the idea, that in the apostle's mind the raising of the dead is regarded as equivalent to the change of the living—both suppositions the coinage of the critic's brain. Let the reader then honestly assign the term corruptible to the risen dead at the resurrection, and the term mortal to the living remnant as being in the flesh—each term precisely appropriate to its class—and he cannot escape the conclusion that the dead are to be raised corruptible, and like the mortal—the living remnant—are to be CHANGED to incorruptible, by the power of God at the last day. But it is ever thus, those who depart from the truth, through distrust of God's power and promises, invariably fall victims to their own arguments; for "the wisdom of the world is foolishness with God."

Reference 6. "*How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die.*"

Our last inquiry is one not specially noticed by our opponent; but as it contains the only practical illustration of the resurrection, it is of the first importance in establishing the doctrine of that initial or preparatory stage in the great mystery of the resurrection of the material body, by showing how strictly applicable the

Digitized by Google

sowing of the seed and its germination is to Paul's doctrine of the resurrection, when his words are taken literally.

It is altogether a mistake to regard the present living body as the seed, and death as the sowing; for then the apostle would be teaching the quickening of those dead bodies in the resurrection as corruptible, the very point our opponent will not admit; and if the quickening be the raising of those bodies as spiritual bodies, then those that sleep in Jesus are changed as well as the living, an admission just as strongly objected to. In John xii. 24, the Lord says, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Here the same doctrine is taught. The dying of the grain is not destruction, for IT is represented after death, as bringing forth much fruit; and Paul also represents the dying and the quickening as immediately consecutive events; therefore the dying spoken of in the parable cannot be the dying of our present mortal bodies, but a change of a mortal body after rising from the grave. This change is the quickening which Paul speaks of as accompanying the dying, and is of a far higher order than the raising of the bodies of the dead mentioned in the former verse—ζωοποιειται and εγειρονται being the words chosen to mark the difference; for "if the Spirit of him which raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." In this verse we have the same two words to show the difference between the raising and the quickening, as in 1 Cor. xv. 35, 36.

But what then (it may be asked) corresponds to the dying of the seed? When a corn of wheat is cast into the ground, a change takes place in its structure by contact with the moist earth. By that change, the living principle dormant in the corn (and which might otherwise remain dormant for ever), is energized to appropriate and assimilate its enveloping integuments, to the evolution of a totally dissimilar body, by sending a radicle downwards into the earth, and developing upwards a cotyledon which, in the case of monocotyledonous plants, like wheat, does not emerge generally above the ground. But this is the development of the life of the seed that was sown. Now what becomes of it? It dies and disappears with the shell to which it owes its life, very soon after the sprouting. Yet previous to that death and disappearance, it has afforded a matrix from which another plant is evolved, whose leaves, and roots, and functions, are altogether diverse from the first plant. This is the body which Paul says was not sown, but given by God, and to every seed his own body; but, simultaneously with the appearance of the real plant, the seed-plant decays and dies. And so it is in the resurrection of the body, by the rising up from the grave of a similar body to that which was put into the grave, which is, therefore, called a mortal or natural body. It emerges from the grave (as the seed plant does) in weakness (εν

Digitized by Google

ασθενεια, unable to resist corruption), and in this state it is changed, "clothed upon" with the body which God gives—our house from heaven—and casts aside its chrysalid shell—the matrix to which it was linked before its birth—as the perishable corruption of a previous state, precisely as the radicle and the cotyledon of the wheat, passed away, while the true plant expanded into beauty and fruitfulness, under the genial sun of God's pleasure. Here we have exactly the same mystery taught as the Lord expounded to Nicodemus; demonstrating that the spiritual is born of the natural, and that "this corruptible must [put on incorruption, and this mortal must put on immortality."

THOS. BASSNETT.

Jacksonville, Fla.

REMARKS ON THE ABOVE.

It was, we confess, with some difficulty that we could persuade ourselves to insert the foregoing article in the RAINBOW: 1st, because of its extreme length; 2nd, because of its unlovely spirit; 3rd, because of its unaccountable misundertandings of our single page of counterbalancing criticism in the June number, p. 271; and 4th, because of what appear to us to be the untrustworthiness of its criticisms on the sacred text, and the inconsequence of its argumentation thereon. The "New Testament Note" in June was our own (not signed "Ed." merely because we thought all who cared about it would naturally infer as much), and was inserted, as we may now confess, because we felt a little ashamed to send forth an inference so crude and extreme as that of our contributor, to the effect that the saints will rise from the dead in mortal bodies. We thought then, and think still, that such an inference is in flat contradiction to the explicit teaching of the Apostle Paul in 1 Cor. xv.; although we then stated our judgment as to this in terms studiously moderated so as to wound our contributor's sensibilities as little as possible. In any case Mr. Bassnett might with advantage have spared the opprobrious implications which he has now heaped on the head of his offending critic, remembering how undeniable it is that his own teaching at least *appears* to be directly opposed to that of the Apostle Paul—that the saints will rise incorruptible and immortal. He who says "No" to those apostolic words, should surely be prepared with something better than inferences to show that the apostle's apparent meaning is not his real. Mr. Bassnett's first "reference" is, we submit, a clear proof of his unwarranted confidence as a textual critic, and his feeble grasp of what constitutes proof. When we say that Rom. xiv. 9 in its shorter form, as now represented by the Revised Version, is the form found in the combined copies known as the Sinai, the Vatican, the Alexandrian, and the Ephraem, and is accepted as the true form by Lachmann, Tischendorf, Tregelles, and Westcott and Hort, our readers can form their own judgment of the claims of our

Digitized by Google

correspondent to build an argument on the words so disapproved; and of the argument itself, even if its foundation were not thus worthless, what are we to think when the word "revived" is relied upon as conveying the idea of being immortalised after being raised. As to Rom. viii. 11, one has only to render ζωοποιήσει unambiguously "will make alive," to see how this passage fails of proving what our brother affirms. As regards 1 Cor. xv., it is not needful to say more than that, first, the particular emphasis on which we laid stress—"THE DEAD shall be raised incorruptible, and WE shall be changed"—has not been duly regarded, although the separate nominative pronoun undeniably marks emphasis, and marshals believers into two classes; and, second, that it was nowhere in our thought to speak of Paul as seriously counting on being himself among the living saints at the Lord's coming. The remaining passages are, to our mind, simply and absolutely irrelevant.—ED.

JEWISH OPINION OF THE CHRIST.

CHAPTER I.

THE subject which we propose to discuss in this, and perhaps one or two following papers, appears to us both of interest and importance. That subject is the view entertained by the Jewish Church and people of our Saviour's time as to the character and life and circumstances of one whom, at that period, they expected would arise among them, and whom they called "The Christ," or "Messiah." In other words, our subject refers to the Jewish interpretation of those prophecies of their ancient Scriptures which they supposed to refer to the Christ.

We will not here attempt to make any use of what may loosely be called the Rabbinical writings at, before, or subsequent to Gospel times. We will confine our sources of information to the writings of the four evangelists. In these writings we find from time to time incidental notices, brief but very clear, indicating what was the popular view of the expected Christ, formed, doubtless chiefly, from the teaching of the Jewish Scribes and Rabbis, such as Nicodemus, Annas, Caiaphas, Gamaliel. We do not here take into account at all those descriptions of Himself, as Christ, which He whom we Christians revere as the true Christ of prophecy has given of Himself. We take views formed without any reference to His teaching. We take views formed without any reference as to whether or not Jesus was the Christ of prophecy. For this purpose we take views of men, whether friendly or otherwise to Jesus, only providing that such views should not be formed either from the adoption of, or the rejection, of His claims. To show our meaning we will take an instance.

In the fourth chapter of St John's Gospel we have the meeting of Christ with the woman of Samaria. The effect of that interview with her was that she believed Him to be the Christ (v. 29). This fact of her belief in Him after the interview does not at all affect the force of her testimony given, as her and her people's faith, that when the Messias, or Christ, came into the world, He would teach His people all

Digitized by Google

things (v. 25). This testimony to the Samaritan idea of the Christ of prophecy is in no way affected by the fact, that she and many of her people believed in Jesus as the Christ. That idea of the Christ was formed before she had heard of Jesus or seen Him.

Neither do we in this paper take into consideration at all the correctness or the incorrectness of the Jewish view of the Christ which we are considering. We only want to know what the view was. We believe that view to have been in many respects a very correct one. We consider that the Jewish Church of Jesus' time rightly interpreted a large portion of Messianic prophecy. We also consider that they made a deadly error in passing over altogether, or almost entirely, portions of Messianic prophecy which were just as important in forming a true view of the Christ as those which they interpreted correctly. But with all this we are not at present taking into consideration at all the correctness or otherwise of the popular interpretation. What we want to get at is what was that popular view. We believe that the understanding of this will bear strongly on important matters connected with it. We therefore apply ourselves for this purpose to the incidental notices on this point found in the four Gospels. They are simple, yet full. They are introduced evidently without any design to affect opinion. They always come naturally in, in connection with their context. As expressive of national opinion, they are above suspicion. They are scattered here and there, in various writings, without any mutual connection. Without any regard to the question of the inspiration, or otherwise, of our Gospels, we may take these little incidental notices of the Christ as faithful expositions of what popular opinion thought of Him at that time. Our readers may perhaps remark, as we pass on, that we omit notices of the Christ which might seem of moment in our argument, such as the opinion formed of the Christ by Anna, by Elizabeth, by Simeon, by His mother, by John Baptist. But we do this because, in one very important respect, these testimonies, in our opinion, stand on a different footing from those we are now referring to, viz., in their being inspired. We do not, however, for this reason, suppose they should be set aside in our inquiry. We only consider that they require a separate consideration, and such we hope to be able to give further on.

And in the first place, then, we have to remark that it was the general Jewish opinion that the Christ of Old Testament prophecy was a man, an individual man, as truly and really such as any man that has ever been born. We learn this from the narrative of the coming of wise men from the east, as recorded in Matt. ii. 1-6, 16. Those wise men come to inquire where one, whom they supposed to be King of the Jews, was born. They regard him whom they were in search of as truly a child, like any other human child. Their inquiry plunges Herod and all Jerusalem into much trouble. Both the king, the priests, and the scribes identify the "King of the Jews" as the Christ of prophecy. If there was a king born then entitled to this Jewish monarchy, they had no doubt He was also their expected Christ. But with all this, they allowed the opinion of the wise men to be just and true, viz., that the Christ should be an individual man, born a child like any other child of the human race. And in the concluding part of this extraordi-

Digitized by Google

nary narrative, Herod gave a fearful emphasis to this popular view. In destroying the infant children of Bethlehem, in the hope that he would destroy the Christ among them, he showed his perfect conviction that the Christ was an individual man. The same view was expressed by Martha (John xi. 27). When she expressed her faith in Jesus as "The Christ, the Son of God, which should come into the world," she expressed her long-formed faith that the Christ should be a man; for in speaking to Jesus she was speaking to one whom she recognised as a man.

It may appear to some that considerations of this kind are of little use because none of us have any other idea of the Christ of Old Testament prophecy but that He should be a man such as each of us are. But the object we have in view in these papers is Jewish, not Christian opinion. We believe that the Jewish interpretation of their prophecies relative to the Christ has altered most materially in the times succeeding the Christian era from that which it was in and before the lifetime of Jesus of Nazareth. It is therefore that we insist upon points on which we should not dwell for a moment if we were only taking into account Christian sentiment. Our object is to show, that where Jewish interpretation in the present age adopts an intrepretation of the prophecies adverse to the Christian interpretation of them, it is not only opposed to this latter interpretation, but also, in general, to that interpretation which was held in their church in and before the lifetime of Jesus. We will probably, later on, refer specially to modern Jewish interpretation with a view to show this. We can only mention it here to account to our readers for observations which, at this stage of our inquiry, may appear to them superfluous.

From the visit of the wise men as related in Matt. ii., we gather also that the popular opinion was, that the Christ should be the true and rightful King of the Jews from the time that He was born into the world. They did not expect that He should wait until a great many years had elapsed, or even until He should have grown to manhood, before He should be a king. From His infancy, while in His cradle, they looked upon Him as King, entited to all the homage that was due to any king, if not even to more. Thus, when the wise men come to Jerusalem they inquire, "Where is he that *is born King of the Jews?* They do not speak of Him as one who was afterwards to be a king, but one who was such from the moment of His birth, as Bengel remarks: "He is said to be born a king who from His very birth *is* a king." Now, this opinion of the wise men was the opinion also of Herod and his council. The homage which the wise men came to offer Christ, because they esteemed Him a king, Herod acknowledged to be His due, as king, even though He should be a little child (v. 8). In all probability the Jews expected that He would, in His early years, exercise His royal power through the instrumentality of the chiefs of His people, the high priest and others. But this they certainly thought of the Christ, viz., that He was King of Israel from the moment of His birth into the world. We see in the Gospels abundant confirmation of this. The Roman Governor, Pilate, knew that, *as Christ*, Jesus claimed the throne of Israel (Matt. xxvii. 11). The soldiers knew the same (Matt. xxvii. 29). While also it was the general opinion, supposed to

Digitized by Google

be taught in the law, that the power of the Christ should abide for ever. From the hour when He should assume His dignity of King, His dignity was not to suffer eclipse or interruption.

Of the place where the Christ should be born there was no doubt among the Jews. They universally believed it to be Bethlehem of Judah, where their great king David had been born (Matt. ii. 5; John vii. 42). They based their views upon Micah. v. 2. So convinced were they of this that it was a very principal objection to their reception of Jesus as the Christ that they believed Him to have been born in Nazareth, from the abode of His parents there before His birth, and His own abode there from His infancy to His manhood (John vii. 41).

With the same general belief that the Christ should be born in Bethlehem, it was also believed that He should be the descendant and son of David. Thus when Christ's wonderful cure of the blind and dumb possessed with the devil amazed the people, and made them suspect that Jesus was the Christ, they give to Him at once, as His proper title, "the son of David" (Matt. xii. 23). And when Jesus asked the Pharisees, "whose son the Christ was," they at once reply "the son of David" (Matt. xxii. 42). It was for this purpose that they kept so carefully the genealogy of the royal house of David. Whoever claimed to be the Christ must show his claim thereby. If he could not show it he was to be dismissed as an impostor.

But Jewish opinion gave to the Christ a higher title than "the son of David." It was also universally believed that He who was to come into the world in the character of the Christ, should also be called and be the "Son of God." Thus when Jesus was on His trial before the high priest Caiaphas, the latter asked Him the solemn question whether He was "the Christ, the Son of God" (Matt. xxvi. 63). The high priest evidently supposed, as a matter of course, that whoever was the Christ was also in virtue of that office the Son of God. Such was the universal opinion among the Jews. Mary of Bethany expressed it, when she said to Jesus, "I believe that Thou art the Christ, the Son of God, which should come into the world" (John xi. 26). The people and the priesthood expressed it when, ridiculing the pretension of Jesus to be the Christ, they said, "if thou be the Son of God, come down from the cross" (Matt xxvii. 40).

But it is also of the greatest importance to understand the high meaning which they attached to this term when it was given to the Christ of prophecy. Good men were called by them sons of God. This was a title given in their scriptures to angels (Job i. 6; Genesis vi. 2). But when the Jews gave this title to the Christ, they attached to it a far higher signification than they attached to it when they gave it to the greatest saints of their nation, or to the blessed angels which surround the throne of God. Thus in one of the passages we have already referred to, Matt. xxvii. 39-43, it was evidently supposed, both by priests and people, that the Christ, as the Son of God, could perform by His own and by His Father's power such a miracle as coming down from the cross at His own will. But the conversation between Jesus and His enemies in the temple in Solomon's porch, as related in John x. 22-36, gives an infinitely higher idea of what they meant by this title when applied to the Christ than any miraculous power. In that chapter

Digitized by Google

Jesus calls God His Father, and says that He and His Father are one. The Jews understand him, most correctly, to mean by this that He claimed to be the Son of God in the sense that the Christ was the Son of God. And what do they charge Him with doing in claiming this lofty title? They charge Him with making Himself God, or as they expressed it on another occasion, "equal with God" (John v. 18). Such was the lofty signification which they attached to the title "Son of God," when they applied it to the Christ of prophecy. They supposed it some nature loftier and greater than that of any mere man who had ever appeared upon earth. They supposed it to signify a nature higher than, and of a different kind from, any, the highest of the angels which surrounded the throne of the Eternal. Neither Gabriel, who stood in presence of God, and went upon His highest messages, nor Michael, the archangel, one of the chief princes of the Almighty, could compare in Jewish estimation in dignity of nature with that Son of God whom they expected as their Christ.

As we are here merely bringing forward Jewish opinion, it is not our part to point out whence they derived this lofty opinion of the nature of their expected Christ. We think they derived it from those extraordinary narratives in the Old Testament of the appearances of One who is called God and worshipped, though He was evidently a different person from God the Father. But this inquiry is not now our purpose. We are only drawing attention to Jewish opinion of the Christ, however derived, and whether correct or not. And here we come to a wonderful point. The Christ, the Son of God, whom they expected from their scriptures should be in their opinion a very extraordinary Person indeed. We must couple together another view of theirs already considered by us, namely, that the Christ should be a true man, as truly a man as any man born into the world, in order to ascertain their real estimate of Him. Coupling together their view of Him as man and Son of God, we arrive at a wonderful conclusion. Jewish opinion in the time of Jesus held the great Christian doctrine that the Christ should be God-Man! He was to be a man, a true man. He was also to be God, equal with God. Such was the inevitable conclusion which they must draw from their own premises. Puzzled they might be when they sought to reconcile these two views together. Puzzled they certainly were when Jesus directly asked them how they were to be reconciled (Matt. xxii. 41-5). They denied neither. They confessed both. In denying neither but in confessing both, they held the great Christian doctrine of God the Father and of God the Son. They held the great truth of their scripture of a great Being whom no man had seen or could see. They held also another great truth of their scripture, the coming forth from this great Father of One who was His perfect image, was to be also a man as the Christ of God, and as such was to appear on earth. We see hence, how, in the time of Jesus, Jewish opinion held a great portion of what is called among Christians the doctrine of the Trinity.

HENRY CONSTABLE.

Digitized by Google

"THEY THAT ARE CHRIST'S, AT HIS COMING."

THERE is a question as to the understanding of these words, depending on their punctuation, which is of some importance. It has been suggested to my mind, as very probably to the minds of his other readers, by Mr. Starkey's paper in this month's RAINBOW, of which the words in question form the heading. He punctuates them as they are very commonly punctuated, and evidently reads them as they are too commonly read—"They that are Christ's at His coming." I submit that they ought to be read and punctuated as I have given them above, and as they stand in the Revised Version—"They that are Christ's, at His coming;" the last three words marking not the time when the persons spoken of are or will be "Christ's," but the time when they that are Christ's "shall be made alive."

As to the punctuation in the printing, I do not attach much importance to that; as I believe it is a fair question whether, even on my view of the meaning of the words, there is any need for a *comma* after "Christ's" or any impropriety in omitting it. Accordingly I find that of three Authorised Version Bibles that happen to be in the room with me as I write, the *comma* appears in one and is omitted in two, while in both of two Books of Common Prayer which are at hand, the *comma* appears in that portion of 1 Cor. xv. which is the proper lesson in the Order for the Burial of the Dead. I do not suppose that this difference in the punctuation implies any difference as to the meaning of the words in the minds of the different editors or printers of the differing Bibles and Prayer-Books. It seems rather to imply a difference between them as to punctuation in general, how much or how little is expedient for the guidance of the reader. In the present case, just because there is an ambiguity in the sentence without the *comma* after "Christ's," I think it ought certainly to be supplied in order to remove the ambiguity, and to prevent readers falling into the mistake—for a mistake I hold it to be—which, with all respect to Mr. Starkey, I believe he has made throughout his article, as to the meaning of the sentence on which he dwells.

Mr. Starkey seems to think that "they that are Christ's *at His coming*" are a more advanced class of Christians than "they that are Christ's" *now* or that have been Christ's in all the past centuries. I confess I do not see it; nor do I see how he makes it out. Of course all who have ever been His people will be His then as ever; quite as much as they that feared the Lord, and that thought upon His name, and that spake often one to another in the dark days of the prophet Malachi, and quite as much as they that shall be His people living on the earth in the day of His second coming. I may be wrong, but it seems to me that Mr. Starkey had in his mind, when he wrote his article, that these last were those specially meant by St. Paul as "They that are Christ's at His coming," some more conspicuous among the dead in Christ being classed with them because of their equal eminence in sanctity. But instead of that I believe St. Paul rather leaves out of view, in that 23rd verse, those of Christ's people who shall be alive on the earth at His coming; for they shall not either die or be made alive; they shall not sleep but be changed and glorified at Christ's coming. However this may be, I earnestly protest against St. Paul's words, "they that are Christ's," being

Digitized by Google

explained as meaning only some and the best of them that are Christ's. Believing that St. Paul meant what he plainly said, and said clearly enough what he meant, I am glad to believe that at Christ's coming all who ever have been or will be Christ's up to as well as at that time, will be raised from the dead, if they have died, and glorified whether they have died or not. "To me who am less than the least of all saints," is this grace promised as much as to him who used those words about himself, humbly counting himself the least, but whom I would rank among the greatest. It belongs to the babes in Christ, the carnal Christians who were in Corinth in St. Paul's day, or who are in London or in Douglas in our day, as well as to the most spiritual fathers and mothers in Christ now or then. Aye, it belongs to the infant of days, who was regenerated yesterday, as well as to Mr. Starkey, the Archbishop of Canterbury, or the most venerable saints of their acquaintance. Of course there will be degrees of glory awarded according to works and service. This is revealed plainly enough, though, being so obviously proper and suitable, it hardly needed to be revealed: but it is also revealed that "they that are Christ's" shall all be made alive," "at His coming;" and I submit that "they that are Christ's," means all they that are Christ's. Certainly, as Mr. Starkey notices, the babes in Christ at Corinth had been told in the very same epistle—"Ye are Christ's;" and further back I observe St. Paul thanks God for those same babes that, among other things, they were "waiting for the revelation of our Lord Jesus Christ," while he also guarantees that they shall be "unreproveable in the day of our Lord Jesus Christ."

I venture also to question whether "the end" in 1 Cor. xv. 24, can mean "the end of the dead," or "the rest, residue, and remainder who shared not in the first resurrection." Whether or not the word "*cometh*" is supplied as in our English Bibles, both Authorized and Revised, the sense is the same. "Then the end," is identical in meaning with "then cometh the end," whatever may take place in the way of resurrection at "the end." I consider "the end of the dead," as meaning "the rest of the dead," is very questionable English, and I am sure such usage in the original language would be very bad Greek. Dean Alford explains "τὸ τέλος, 'the end,' κατ' ἐξοχήν; not the end of the resurrection . . . . but *generally*, THE END, when all shall be accomplished, &c.," while he elsewhere explains "then . . . . shall come THE END, viz., the resurrection of the rest of the dead, here veiled over by the general term, τὸ τέλος,—that resurrection not being in this argument specially treated, but only that of Christians." Evidently he means—of all true Christians, including such as Mr. Starkey would leave over for "the resurrection of the rest of the dead."

As to Dean Alford's views about the unwise virgins of the parable being among "them that are Christ's," but reserved for the second resurrection, it is well to know that, in the third edition of the first volume of his Greek Testament, he expresses himself as very doubtful about the exegesis he gave of that and other parts of Matt. xxv. in his first edition.

W. T. HOBSON.

St. Barnabas Parsonage, Douglas, July 11, 1885.

Digitized by Google

COMMENTS ON "CONCORDANCE TO HADES."*

No. 1.—A General View Suggested.

THE concordance to Hades in the August Rainbow is a most valuable help in the consideration of the subject, and very appropriately follows Mr. Constable's timely remarks on the treatment of "Sheol" in the Revised Version.

Many who have given close attention to the discussion on Hades (in which Mr. Constable himself has taken so prominent a part) have doubtless been perplexed by the force of the arguments on both sides, the opposed views being supported by passages of Scripture, which, taken by themselves, seem to establish the point in dispute.

With "all the evidence available for judgment" before us, we may fairly ask if it does not, as a whole, rather prove that the authors of the Scriptures wrote on Death and Hades precisely as our modern poets have done: that their conclusions took shape from their subjective feelings rather than from actual knowledge either acquired or revealed.

In the New Testament we read much concerning the life to come; but the writers all pass over the intermediate state in silence, or at any rate there is not enough to show that they possessed any positive knowledge concerning it.

There appears to be but one passage, in which our Lord refers to the experience of the rich man and Lazarus in Hades, that can be said to speak with authority on the subject; but as it describes a state of consciousness, it seems to bar us from accepting the obscure and gloomy view generally held in olden time. This one statement may suffice to guard us against false conclusions, but it can hardly be sufficient to guide us to any certain knowledge beyond the fact that Hades is not wholly, even if for the greater part, a state of unconsciousness.

Albert Hide.

No. 2.—Passages in Old Testament Examined.

We first hear this word used by Jacob when his sons had made him believe "that an evil beast had devoured his beloved Joseph." He refused to be comforted, and he said, "For I will go down into sheol unto my son mourning." If we had been told in the Book of Genesis

* It is with pleasure that the following responses to our "Concordance to Hades," are laid before our readers, each being, as we conceive, a model in its way, so far as form and style are concerned. Two other short pieces from the second writer are to hand, and will follow in due course, completing his survey of the whole ground. We invite at least two or three further attempts to solve the problem furnished by the Scripture passages themselves. Let each essayist go straight to the fountain-head, and honestly grapple with the difficulty as seen there. Mere fault-finding with what others have said is not what we ask, nor can we promise to insert anything of that sort; but no direct attempt to furnish the key will be declined, whatever the view presented. It is scarcely needful to remind the studious to set open before them pages 357, 358, in August Rainbow before examining these articles.—Ed.

Digitized by Google

what Jacob's faith was as to the state after death, it would have assisted us in dealing with the first of our occurrences of this word sheol; for they have all the same meaning. We may feel that he hoped to meet Joseph in such wise that comfort would come to him from the re-union. And we may ask how such meeting could take place in the grave, if Jacob were buried in a decent manner, and Joseph devoured by some savage beast? And on this amount of revealed light we might conclude, that Jacob and his household looked for a state wherein there would be re-union among friends after death, and spoke of it as sheol, or hades. But there is inspired light in the Epistle to the Hebrews, Chap. xi. 13 to 16. Abraham, Isaac, and Jacob, "confessed that they were pilgrims on the earth." "Now they that say such things declare plainly that they are seeking a country." They never sought to return to Hur of the Chaldees, whence Abram came, or to Haran, whence Isaac and Jacob obtained their wives. But they were seeking a country better than this earth contains, and this country is a heavenly one. To enter sheol was, with Jacob, to go to that better country. There God, in whose house are many abiding places, has prepared a city for the believing patriarchs. In this city, out of sight, (hades), the bereaved father hoped to meet his God-fearing son, Joseph, and in that meeting to lose the burden of his sorrow, and, like the heavily afflicted Lazarus, to be comforted. The above remarks cover the first four occurrences of sheol in the concordance.

Cases 5 and 6, occurring in Numbers xvi. 30, 33, lay open the dark side, to which those who rebelled against the Lord's appointment of Moses as leader of Israel, were hurried by an earthquake of a special and supernatural sort.

Case 7, Deut. xxxii. 22, reads: "For a fire is kindled in mine anger and burns unto the lowest sheol." Read, "to the deepest grave," and what very poor sense, not to say poetry, we make of it. We want just the picture of great depth which Jesus gives when He tells of him who, in hades, lifted up his eyes and saw Abraham aloft, but afar off; and then made the patriarch speak of the great gulf separating those above from those in the lower hades. This fiery wrath of God would reach sinners beyond the limits of the visible world.

No. 8 is part of the song of Hannah under the inspiration of the Holy Spirit. We can read "the grave," but a deeper meaning will suit her song. She has in view the afflicting and healing power of God; and one so sick as to be beyond human help could be described as brought down to hades, and then, if restored to health, as brought up again. Nothing is settled by this case except that he who views hades as far deeper than the grave, gives greater glory to Him who saves from the more fearful depth.

No. 9, 2 Samuel xxii. 6, may be grouped with several others, for they repeat the same facts; for example, Psalm xviii. 6. The sorrows, or cords and power of hades give us about the same conception. If one had been very near to death without a clear sense of acceptance with God, and believed in a state to which Divine wrath pursued the sinner after death, he would speak thus. But what are the pains of the grave in distinction from those of death?

Instances 10 and 11 are cases in the charge given by David to

Digitized by Google

Solomon to execute upon Joab a well-deserved death for two murders of better men than himself, Abner and Amasa, which David had not felt strong enough to carry out, and on Shimei the Benjamite (1 Kings xi. 6, 9). Here, though the grave may read as to sense, yet the deeper meaning will suit both cases.

Nos. 12 to 19 are all in the Book of Job. If number 12 were the only case, it might read grave; and yet a deeper meaning of sheol, or hades, better suits Job's utter despair of his restoration to earth; but number 13 demands some stronger sense of sheol. Zophar is the speaker, and asks Job the following questions: "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? Deeper than hades, what canst thou know?" How it impoverishes the conception to read deeper than the grave. God is set forth as the loftiest subject of study for man or angel. Then the height of this theme is presented as rising up to heaven, but its contrasted depth represented as only greater than the grave, and this followed by a length greater than that of the earth, and a breadth exceeding that of the sea. How it ruins the rhetoric of the passage! Hades must mean more than the tomb with these noted speakers. Number 14 as well as 12 should be ruled by number 13, unless a man will contend that Job used hades or sheol in one sense and his friend in another, in the same high debate. And then cases 15 to 19, since they all occur in the same Book of Job, will require us to look deeper than the grave for their full significance.

Case 20, Psalm vi. 5, is strongly relied on by one school to prove utter unconsciousness in the death state: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" If the deeply afflicted writer of this Psalm could not answer this question, we who have heard Him who brought life and immortality to light, should be able to reply, "Those who, like Lazarus in the higher hades, are comforted after a life of heavy suffering on earth, will give thanks to God for their happy experience." Not only did Jesus bring to light incorruptibility in the first resurrection, but also *life*, beginning in spirit and never perishing anywhere or at any time.

Case 21 is in Psalm ix. 17, and reads: "The wicked shall return to sheol" (New Revision), but "*be turned* into hades" in the A.V., which is better; for to return implies that they have come from hades some time before, and afterwards return to the place from whence they came, which is not true. If we take hades to mean the grave, as the symbol of death which is appointed to men, whether righteous or wicked, whether such as have remembered their Creator from the days of their youth, or have forgotten God all their life through, what becomes of the intended warning? It is utterly lost in such a rendering. But if there be a hades such as Jesus pictured, in which those confined are in torments and cannot escape, then their doom is fearful.

Case 22, Psalm xvi. 10, is the case quoted by Peter in Acts ii. 27, and bears the same weight of meaning in both Testaments. Now since Jesus had taught His disciples that "man could not kill their souls," Peter, surely, would not suppose the soul of his Lord to be weaker than his own. But if not, then he must have meant that the soul of Christ was not left in the unseen state, but was called back to fulness of life in union

Digitized by Google

with his flesh, which was resting in Joseph's sepulchre. In the Peshito we have a very plain contrast: For "flesh" we have "body" "resting upon hope, because the soul is not to be left in hades."

Case 23, in Psalm xviii. 5, is the same as number 9, and needs no separate notice.

No. 24 is an ascription of praise to the Lord for a very great deliverance: Psalm xxx. 3. Now the more serious the danger from which one is rescued, the greater is the glory of the deliverer, allowing always that the evil was real and not imaginary. Here, therefore, the deeper meaning we have asigned to hades is most fitting.

No. 25, Psalm xxxi. 17: "Let the wicked be ashamed, let them be silent in hades." That is, "Doom them to that state where they shall utter no more falsehoods against thy people; but feel their own shame," as he must have done who had proudly passed by Lazarus on earth when he looked up and beheld how he was honoured in the higher hades. To ask God to make the wicked silent in the grave, is to make no real difference between them and the righteous who, as far as the body is concerned, will be as dumb as the wicked. Give to the good, in time and evermore, place and power for the exercise, and they will praise God as long as their being lasts; but the evil are best silenced, and made ashamed, that they may no more blaspheme.

Cases 26, 27, 28 are found in Psalm xlix. 14, 15. Wealthy worldlings are the subject of verse 14. They are compared to sheep gathered to be slaughtered; but here hades is the active agent who deals with them. "Their beauty is for hades to consume." "But God," says the Psalmist, "will redeem my soul from the power of hades." Here we get one who does not hope to escape the grave; but who does feel confident that God will redeem his soul from the power of hades, for He will receive him. He who, at death, is received of God, is safe from the pains or power, not of the grave, but of what is far more to be feared.

Case 29, Psalm lv. 15: "Let death seize upon them, and let them go down alive into hades." Here we need a stronger meaning for hades than "the grave," which even good men cannot escape. And the intense resentment of the Psalmist against these parties is better satisfied by looking at hades as a place of torments, such as Jesus pictured to the sneering Pharisees, in the so-called parable of the rich man and Lazarus.

Case 30 is found in Psalm lxxxvi. 13. This psalm most highly exalts the name of God, and pledges the writer to glorify Him for ever, because of His great mercy. And what is the proof of its greatness? This: "Thou hast delivered my soul from the lowest hades." What fitness is there in the grave to this "lowest hades?" None. But such a place of conscious suffering as Jesus opened to view, well suits the expression.

No. 31 is in Psalm lxxxviii. 3: "My soul is full of troubles, and my life draweth nigh unto hades." Soul and life are here nearly synonymous; but this text settles nothing as to the import of the word; but in verse 5, *keber*, the proper word for grave, occurs. If that would have expressed the Psalmist's meaning, it might have been used in verse 3, instead of sheol.

Digitized by Google

No. 32 occurs in Psalm lxxxix. 48. This case is like No. 28, for in both we get the power of sheol or hades. But the whole verse is instructive. No man can escape death or that hidden state to which it conducts those who die.

Case 33, Psalm cxvi. 3: "And the pains of hades gat hold upon me." The victim of a raging fever, and the terrible thirst which attends it, might well compare his sufferings to the pains of hades, if he viewed it as Jesus describes the rich man as finding it. But whoever speaks of the pains of the grave?

Case 34 is very closely akin to No. 13. In that Zophar is dealing with the nature of God when he says, "It is deeper than hades." In this of Psalm cxxxix., David is showing how vain the attempt to escape from an Omnipresent God. Neither by ascending to heaven, nor by spreading out his mattress in hades, nor by the most distant flight over the sea can God be escaped. The man has no soul for figures of speech who cannot feel that in this Psalm hades must mean more than the still and silent grave. What sense of the presence of God would David feel when sleeping in his grave? None. But he felt sure he would feel that presence if he descended into hades.

Case 35 meets us in Psalm cxli. 7, where we read: "Our bones are scattered at the mouth of hades." The picture here is that of a monster with open mouth, ready to devour the very bones of the Lord's people. We have already had this figure in Psalm xlix. 14, where hades stands ready to consume the beauty of rich worldlings. But it will be said, perhaps, What can the mouth of hades mean? Not surely the open grave, when the Psalmist's complaint is that the righteous are suffering such cruelty and contempt that they are denied burial; but, as the ancients considered the earth to be the cover of hades, to have their bones scattered on its very mouth, meant to be killed and left unburied. So we need not say hades must mean the grave even in this verse.

Cases 36 to 44 are in the Book of Proverbs 36th, chap. i. 12, proceeds from the mouth of bands of wicked men plotting against unsuspicious persons. They say, "Let us swallow them up alive as hades." Does not this proposal seem to allude to some catastrophe known among the Israelities? There is such an one found in Numbers xvi. 33, being case 6 in this concordance. That there was blasphemy in the proposal to imitate that sweeping stroke of judgment need not surprise us, for robbers and murderers would not fear to be guilty of it. Their saying, "Let us swallow them up alive as hades," may be an allusion to what befel Dathan and Abiram, so that what is said on that case will suit this.

Cases 37, 38, 39, have all one force. They describe the doom of those who become the captives of the harlot. Neither the Authorised Version nor the revised Old Testament ventures to use "grave" in these cases. The lower hades, whose pains and torments we read of in other passages, well suits all the three cases.

No. 40, chap. xv. 11: "Hades and destruction are before the Lord, how much more the hearts of men." Are we to entertain the notion that God knows the state of the buried dead, and how they turn to dust, and that it is therefore far easier for him to know the hearts of men? Every grave-digger knows hades and destruction to that extent, and

Digitized by Google

therefore we must seek a deeper meaning for hades in this proverb than the grave. He who sees the whole future history of souls in the intermediate state, and onward to the final destruction of the wicked, must now know their hearts, for He will be their righteous judge.

Case 41, chap. xv. 24, "The way of life is from above for the wise, that he may depart from hades beneath." Are we taught from heaven a way by which we can certainly escape death and the grave? Certainly not. But men had Moses and the Prophets, whose teaching was from above, and would, if followed, have kept them from falling into that hades where they are in torments, Luke xvi. 42.

Case 42, chap. xxiii. 14: "And shalt deliver his soul from hades." This proverb, which begins with the preceeding verse, recommends a course of dealing with a wayward child in order to save him from a foreseen danger. What is that danger? It is something more than either an early grave or death in old age, it is some evil that *character* can save us from, and requires us to understand hades in the punitive sense.

Cases 43, 44, contain just the same thought, and yet the Revisers leave the former untranslated by writing sheol or hades. And then in case 44 they use "the grave" as its fair rendering. Cases 40, 43, doubtless use hades and abaddon with a like meaning, and we may add, in further illustration of them. Let hades in case 43 refer to the condition in death of the human family who are not wholly destroyed in dying. Abaddon does not end them at once: then let abaddon express the end of the multitude of the lower creatures which keep dying daily (mostly by violence) but have no prospect of resurrection, and the sentiment of the proverb will be satisfied.

In case 44, the same view of hades as the receiver of the congregation of the human dead, but ever ready to take in new arrivals, means more than the grave, and yet less than gehenna.

No. 45, Eccl. ix. 10. This passage is thought to be very strong in favour of utter unconsciousness in death. "There is no work, nor device, nor knowledge, nor wisdom in the grave (hades)." Our Lord's picture of the rich man in hades shows him ignorant of the conditions of its upper and lower departments; failing to secure relief for himself though it were but a drop of cold water, and unable to secure a messenger to his father's house, and utterly mistaken as to the effect the message would have had upon his brethren. What he hoped to effect was barred by conditions of which he was ignorant. He might plan, but could not execute. And here the preacher refers to devices which can be carried out, as the connection shows. There is nothing in the passage shutting out of hades thought and effort, but it does assure us that they fail of their end.

No. 46, Song viii. 6, "Jealousy is as cruel as hades." Job would not have felt the force of this comparison if only the grave were meant. He thought of sufferers on earth who rejoice exceedingly when they can find the grave, chap. iii. 22. Nor would Eliphaz have seen cruelty in that grave to which he assured Job that he might come in a good old age, chap. v. 26. But a state of torment, such as Jesus pictured, without the slightest relief, would give the idea of cruelty. This text does not enter into the question why the exactions of hades are made, but apart from that the comparison is a striking one. We use

Digitized by Google

the expression "prison fare" without giving any opinion as to whether the prisoners deserve it or not. Those who have to deal with them are better judges of this question than those who use the comparison. But it might be cruel to treat free men to such fare, and here lies the force of this simile.

Case 47 is the first case in Isaiah, chap. v. 14. "Therefore hades hath enlarged her desire and opened her mouth." This picture of sudden and wide-reaching destruction, reminds us again of the memorable doom of Dathan and Abiram, which the robber-bands in Proverbs i. 12 proposed to re-enact on their victim. Surely more is needed here than "the grave," for when it was fulfilled in Jeremiah's day the bodies of multitudes of Jews had no burial, but their souls which the Chaldean could not kill would descend into hades.

Cases 48 to 50, apply to the daringly profane Belshazzar and his thousand lords, and have a like force in reference to them as 47 in reference to the Jews. Hence hades is made synonymous with the utmost part of the pit, or yawning gulf, such as swallowed up the rebellious Reubenites in the wilderness, Isaiah xiv. 9, 11, 15.

Case 51, chap. xxviii. 15, with which may be classed case 52, verse 18. Here death and hades are personified as kings, with whom the leading men in Judea boasted that they had made a covenant which secured their safety from threatened judgment. The Lord tells them that it shall not stand. He says, in effect, "You think you have provided for your safety, but destruction shall certainly come upon you, and hades shall swallow you up and not spare."

Class 53 and 54 are in Hezekiah's writing when recovered from his sickness and tell how he spoke. "I said, In the noontide of my days, I shall go into the gates of hades:" chap. xxxviii. 10. We have here a picture of hades fenced off, to which admission is given by gates, and we are reminded by it of our Lord's words to John in Patmos, "I have the keys of hades and of death." As a devout follower of David, Hezekiah would surely attach the same profound meaning to hades which he did, as seen in No. 34. As to his plea, "Hades cannot praise thee," it ought to be governed by the following verse, especially the phrase, "as I do this day." We shall then see that he was thinking of the loss of power to do spiritual good among his living subjects on earth, and not unfolding the mysteries of hades.

No. 55: "And didst debase thyself even unto hades:" chap. lvii. 9. We have here an instance of the most intense loathing of the idolatry of the Hebrew people under the figure of a treacherous wife, and this is the crowning charge. The wilful degradation here exposed is far deeper than the grave. It reaches that depth which we have again and again seen contrasted with the height of heaven.

Cases 56 to 60 are in Ezekiel, and ought to be rendered in the same way as cases 48 to 50 in Isaiah. The three earlier cases refer to the downfall of the king of Babylon; but those five in Ezekiel to the overthrow of Pharaoh, king of Egypt. That Ezekiel uses hades in these five instances in the same sense is most reasonable, but the Revisers have not felt justified even once in rendering it by the word "grave," they render hades by the word "hell" in all five cases; and the Authorized Version agrees with them in four of these. This is very bad if they

Digitized by Google

mean by "hell" the lake of fire into which death and hades are to be cast at last; for hades cannot be both the lake of fire and the victim who perishes in it. But there is a state intermediate, not only in time, but also in the degree of happiness or the reverse in the unseen universe. To the lower half of this region tyrants, like the kings of Babylon and Egypt, are sure to be sent at death.

Cases 61 and 62 are in Hosea xiii. 14. In this verse hades is presented as fighting against the Lord's people; but as a foe whom He will conquer and exult over in victory. That bodily resurrection attends their rescue settles nothing as to the meaning of hades. The grave must then give up its charge, as well as hades that which he has so long held.

Case 63, Amos ix. 2, is like several others already noticed, and is ill-rendered by the word "grave:" see cases 13 and 34. It needs a meaning giving a stronger sense of distance than a nine-foot grave or a tomb hewn out of the rock.

No. 64, Jonah ii. 2, Jonah compares his place of confinement in the belly of the fish to hades; but the stronger sense of the word better suits this case than the interior of the grave.

Case 65, Hab. ii. 5, pictures the grasping disposition of the king of Babylon, and is just the sentiment contained in cases 43 and 44, where hades is never satisfied: the stronger interpretation of the word better suits this passage than that of the grave.

JAMES HOLDING.

WHEN IS ETERNAL LIFE FIRST GIVEN? REPLY TO MR. WAYLEN.

MR. WAYLEN seems aggrieved that I should have suggested that certain "very fine distinctions," made by Mr. Constable on this subject, "are made under stress of a difficulty which Mr. Constable and others make for themselves, by their denial of soul survival as taught to me and others in Matt. x. 23, and in many another passage of Scripture." The "fine distinctions" are between eternal life being "now in a true and real sense given to the children of God," which Mr. Constable admits, and its being "now actually given," being "a thing bestowed," which he denies and which I assert. The distinctions are sufficiently fine to call forth the two questions which I asked about them: "Why are they made? and, How are they justified?" Mr. Waylen thinks my account (as given above) of why they are made is "hardly legitimate." Whether he makes the same distinctions in his own mind, I cannot tell for certain. I am inclined to think he does; but that he makes them for certain other reasons which he does not mention. But until Mr. Constable repudiates the account I have given of them, as made by him, I shall continue to think it the true one, being so obvious and so sufficient. Certainly, if I held with Mr. Constable that "all life whatever lived upon this earth . . . terminates" at the first death, I would feel bound to hold with him that the eternal life of the believer is a yet future thing, and would also feel bound to resort to his "fine distinctions," and say, that

Digitized by Google

though according to Scripture eternal life is "now in a true and real sense given to the children of God," yet it is not "now actually given"—not "a thing bestowed." Most certainly I would never think of making such "very fine distinctions," except under stress of some such pressing difficulty as I have alluded to.

But Mr. Waylen argues against "soul-survival" as being "the mere prolongation of the psuchical or Adamic constitution," &c. Perhaps he believes in "spirit-survival" instead. "Spirit-survival," at any rate, would not be open to his objections; and if he admitted "spirit-survival," I would hardly care to contend with him, even though I would think him mistaken in denying "soul-survival." But Mr. Waylen asks: "What is soul-survival, if it be not the mere prolongation of the psuchical or Adamic constitution, which the Apostle Paul labours to show us is of the earth earthy, mortal, perishable, and terminable, and destined to give place to a new kind of life, the pneumatical or spiritual, the life of Jesus Christ Himself?" I answer: Certainly not that, in my use of the expression, or, I venture to say, as the words which exactly correspond to the expression are used by our Lord in Matt. x. 28, &c. The "soul," as distinct from the "body," is not the psychical or Adamic constitution, or a constitution at all, but is a part of the constitution of men and other animals. However true it may be that the resurrection bodies of the redeemed will be spiritual bodies, instead of the soulish or psychical bodies they now wear, and that in the resurrection we shall be *spirits* rather than *souls*, still we are now, and shall be then and for ever, body, soul, and spirit. Besides, we must remember that soul-survival is a truth for the unsaved, who shall never "apprehend the beatific vision," as well as for the saved; only the former keep their souls unto the second death, and lose them then and for ever, while the latter "keep them unto life eternal." It is not competent to Mr. Waylen or any one else to reply to one quoting our Lord's words and saying that men who kill the body are not able to kill the soul (Matt. x. 28), and that the followers of Christ shall keep their souls (or their lives) unto life eternal (John xii. 25),—by urging that that would mean "the mere prolongation of the psuchical or Adamic constitution" which, Mr. Waylen thinks and supposes the Apostle Paul to teach, must cease at the first death. Let Christ and His words be true, even though Mr. Waylen's psychology and his notions of "Pauline revelation" fall to the ground as inconsistent with His plainest teaching. I do not know whether or how far Mr. Waylen's psychology differs from that held and expounded, *e.g.*, by Mr. Heard in his "Tripartite Nature of Man," or by Bishop Ellicott in his "Destiny of the Creature," and other standard works; but I know that what I hold and assert as to soul-survival is not in the least inconsistent with the teaching of those eminent psychologists. Indeed they hold and assert the same themselves in perfect logical consistency with their psychological teaching.

W. T. Hobson.

September 8th, 1885.

Digitized by Google

OLD TESTAMENT NOTES.—NO. 3.

MY REDEEMER LIVETH (Job xix. 25).—Nothing could more clearly reveal the fatuity of many of the secular criticisms on the Bible which the appearance of the Revised Version of the Old Testament called forth than the discoveries made by several newspaper writers as to the revised rendering of this famous passage in Job. We say "secular criticisms" with a misgiving that, after all, the articles referred to were written by professedly Christian scholars, at any rate by men inoculated with the bald rationalism of renegade sons of Israel—against whom our growing tenderness towards the "scattered nation" has prevented our being properly on our guard. Why, actually,—did our readers notice it?—one critic plumed himself on his discovery of the anti-traditional leanings of the board of revisers from their having printed the word "redeemer" in this text without a capital "R." Poor man! he had not noticed that the word was already without a capital in the A.V.

It is likely, however, that the insertion of the alternative "vindicator" in the margin of the R.V., over against "redeemer" in the text, has been more seriously handled in the interests of unbelieving criticism. "There, you see,"—has been the implied note of triumph,—"your famous term 'redeemer,' of which you make so much capital, holds its place by a very precarious tenure. Who knows what a preponderance of *weight* in critical judgment may not lie behind that marginal rendering? At all events, you can build no argument on 'redeemer' *versus* 'vindicator.' We have a right to prefer 'vindicator' if we will, or why was it put in the margin?" Now it is true we may think to smile at this—yea, and smile we must when the time comes,—but, first, let us frankly own the shrewdness of the *animus* which would get rid of the word "redeemer" by some means. "Oh yes! the term 'vindicator' is so much better than 'redeemer'—it has not the same associations, do you not see? and does not lend itself to the same plausible argument in favour of the Christian faith of the ancients!" Verily "the triumph of the wicked is short;" and so will be that of such superficial critics—on whose moral character, however, we of course cast no reflections—if Christian teachers are worth their salt. Any man of intelligence—though he may not know a word of Hebrew, and though unfortunately he may not have access to "The Englishman's Hebrew Concordance," so as to be aware of the profound significance of that addition to the Revisers' marginal note (concerning which we rather think the rationalists have observed a discreet silence) couched in the two words, "Heb. *goel*,"—we say, in spite of this, any man of intelligence is competent to tear this slender criticism to rags,—as did our beloved brother, the Rev. Thos. Vasey, at the late conference in London,—by demanding to hear, in this word "vindicator," the voice of Him who crieth in Hosea, "O death, where are thy plagues?" when *undeniably it was Death that stared Job in the face.* Gentlemen! you of the nibbling school, who are fearful of our putting overmuch force and grandeur into the old promises: may we ask you to be a little reasonable, not to say considerate? You wish to content us with a "vindicator." Very well: only grant us One who can laugh to scorn the "last enemy"

Digitized by Google

that would fain make human righteousness and love to be ephemeral, and mock all human hope.

But more seriously: having got hold of a deeper clue, we may be permitted to follow it up. This "Heb. *goel*"—what about it? what is its meaning? better still, what are its usage and associations? The facts, at this point, are extremely simple; but oh! are they not eloquent to a degree? What are they? Why (1) that *goel* occurs, in all, in the Heb. Bible some 46 times; (2) that in its first occurrence it is applied to Jacob's "redeeming angel" (Gen. xlviii. 16), who was surely not a man at all; (3) that the next 26 instances are steeped in the beautiful thought of "kinsmanship," the word being actually rendered "kinsman," "near kinsman," "next kinsman," a good many times, and when translated "avenger" still basing the right to avenge on the relation of kinship,—these instances, as a group, serving to entwine the word *goel* about the Hebrew family life, and, as bringing to mind the loving brother, the strong cousin, the wealthy uncle, to enshrine it deep in the Hebrew heart, especially in the hearts of bondmen, widows, and fatherless children,—these instances, moreover, further serving to bring down the word *goel* from heaven to earth, and to add to the thought of a Divine Redeemer that of a Human; (4) that then this redoubtable occurrence in Job leads off the remaining group of 19 instances, in all of which, in the A.V., and presumably in the R.V., it is rendered "redeemer," and in all of which (save *perhaps* one, Prov. xxiii. 11: with which compare Jer. l. 34) it is applied to God Himself, the loving "father" of His people (Is. lxiii. 16), Yahweh, the Becoming One, the Bringer to pass or Fulfiller. What an education for a word to go through! what thrilling and profoundly suggestive associations! what a volume of prophecy in a word! Yes, prophecy! oh ye critics; for how can you wonder at us, if in that final roll off on the high level of Divine application over at least seventeen passages, we should find ourselves educated into a mood of reverent but joyful expectancy—into a growing and glowing conviction—that *this* is the true key to the word-wonder of The Goel: that God Himself, in the person of Jacob's Redeeming Angel *means it*—means to become literally and truly our Kinsman Redeemer, by taking partnership in our blood and flesh (Heb. ii. 14)? We say, how can you wonder at such an upspringing of faith and hope, especially when all these converging rays are focussed for us to a burning point when Isaiah finds the "child born" and "son given" in no other than the Wonderful Counsellor, the God Hero, the Father of Perpetuity, the Prince of Peace? This is *our* Divine Kinsman Redeemer; yea, and we believe it was *Job's*. So, while we are not afraid of the margin,—thank you, we prefer the text. "Vindicator" is good: "Redeemer" a thousand times better.—Ed.

EVOLUTION.—A QUERY.

PREMISING that the physical development of the human race, *before* man received a knowledge of good and evil, had already resulted in a form of the highest possible perfection, have we any ground for

Digitized by Google

supposing that the superlative standard then reached, subsequently deteriorated as a consequence of that same knowledge of good and evil?

Can such a theory be made to derive any colour from the three-fold consideration, of *First*, the astonishing length of life enjoyed by the ante-diluvian patriarchs—*Secondly*, the giant-race of primitive Canaan, and *Thirdly*, the inspired statement that God made man upright, but that man sought out many inventions?

Is there room for thinking that the mental condition of free agency granted by the Creator to the human being, and accepted by the selfish unregenerate heart, has a tendency to suggest and open up channels of physical and moral evil, unknown to his innocent progenitors, but conducting, as soon as they are known, to disease and premature death?

In the event of the above propositions receiving an affirmative reply, two corollaries, if not imperatively deducible, may be permitted to claim utterance: *First*—The drop-down from the standpoint where the physical race culminated has been vastly greater than we are in the habit of supposing, and *Secondly*—The maxim derives additional urgency, that the highest gifts, when abused, become the greatest curses.

ASPIRATOR.

INTELLIGENCE.—THE "CONDITIONAL IMMORTALITY" CONFERENCE.

WHETHER it is a wise thing or not to have an Association formed for the promulgation of a particular truth, as though the churches of Christ, simply as such, were not sufficient for all the purposes for which they were instituted,—is a question upon which we need not now enter. On the whole, we are, from long conviction, inclined to pronounce *against* all such extra-ecclesiastical associations; though, even so, far be it from us to unchristianise brethren who differ from us on such a point. At all events the "Conditional Immortality Association" exists, and has for some years held on its way; and though we were under the impression, not yet wholly removed, that, besides whatever good it might have done, it had given an unhappily narrow exposition of "Life in Christ" by mixing it up with very peculiar and questionable opinions respecting collateral issues, yet when some weeks ago we were courteously invited by the Secretary of the Association to deliver an address at one of the public meetings in London then forthcoming, it seemed altogether a proper thing that we should accept the invitation for the sake of the grand truths held in common. A response in the affirmative was therefore given, and the engagement in due course fulfilled;—one result being the appearance of the address which presumes to lead off the present number of this magazine. It is bare justice to the Association to record that the reception given to us was more than cordial—it was most brotherly, and our too-long address was listened to with an appreciation far beyond anything on which we had counted. We have said that an unfavourable impression remains with us, as to certain important but no doubt subordinate questions, to which

Digitized by Google

not so much the Association as some of its members give what is to us a painful prominence—out of all proportion to any Scripture evidence adducible in support. But it would, we think, be ungracious just now to particularize, and we would fain hope needless—the more so because of the evident improvement already observable, which rather surprises and very much delights us. These brethren are plainly anxious to stand well with the Word of God, and are in downright earnest. A full report of the late Conference may be obtained from the Association's devoted and most loveable Secretary, Cyrus E. Brooks, 69, Castle Street, Salisbury, who can supply our address also—the former at fourpence; and the latter at one penny.—Ed.

THE JEWISH MISSION.

THREE hundred ministers of the Gospel exist at present who are by birth Israelites—and there is scarcely any other mission that can mention a similar fact—some in the various countries of Europe, some in America, some labouring as missionaries in India and in China. God has wonderfully blessed the Jewish mission. At the same time, we must speak also of the Jewish mission with great humility; for we have not shown the earnestness and interest in this work that we ought to show. The Church of Christ hast not given that attention to it which it calls for, and which it will yet receive; for you may rest assured that, just as within the last ten or twenty years you have seen a wonderful change of opinion in the world as regards the mission to the heathen, which was also ridiculed and considered to be perfectly Utopian, and which, though still not without enemies, is now acknowledged to be a great work, so it will be also with the Jewish mission .Adolph Saphir.

CORRESPONDENCE.

PARDON NOT IMPUNITY.

Dear Sir,—I note with much regret the letter in Correspondence this month signed, "Ignoramus," and crave the privilege of expressing my entire approval of the article in question as containing deep soul-searching truth, wholesome to every professor of godliness. According to my reading of the article, Mr. White is careful not to be understood as teaching Protestant purgatory. The onus rests on "Ignoramus," if he cannot distinguish between penal and retributive results. If a man by improvidence ruins his estate and reduces himself to poverty, society pities him and expresses sympathy in the form of a penny or a pound, but society does not send him to prison as a criminal. The consequences of his improvidence are retributive, but not penal.

For myself perhaps I may say, as a reader of the Rainbow for seventeen years, the article in question has afforded me a threefold pleasure. First, by hearing its matter delivered as one of a series of Four Lectures in course

Digitized by Google

of the Ancient London Merchant's Lecture, and since published in pamphlet form.* Next, in finding it meet your approval sufficiently to reproduce it as a leading article in the RAINBOW for April. Now, thirdly, in giving testimony to its worth, which I have already done by printing 200 copies for free distribution among my friends and familiars, and I would fain put it into the hands of every professor of godliness.

Especially would I commend to their notice this one sentence, "He who loves gain too much here, must prepare for loss hereafter; and he who loves twilight here, and not truth, will inherit comparative twilight hereafter."

But I must not trespass further on your space.

NATHANIEL STARKEY.

Hackney.

CAN CHRIST BE AT HAND?

DEAR SIR,—I have found the prevailing view amongst students of prophecy whom I have been enabled to consult, to be quite opposed to the one expressed by Mr. Underhill on the hope of the Church—the blessed Lord's coming for His waiting servants. Many consider that that much desiderated event may take place at any point in the near future. It is a serious thing for anything to be interposed between the believing servant and his coming Lord. Can any inspired statement be adduced to support your correspondent's assertions that, "We have it on the highest authority that the *first* resurrection is *subsequent* to the reign of Antichrist, and that the rapture is *subsequent* to the first resurrection?" I have never met with any such Scripture evidence. For the Revelation is a Book in which the reader, after having been carried on to some crisis, is taken back to an earlier point of time, whence a re-commencement is made of progress towards some other ultimatum. So that (this being a characteristic that is distinctive of the Apocalypse) Mr. Underhill's reference to his main passage fails to induce conviction, as a proof, if such had been adducible, from some regular chronologically sequential portion of God's holy Word would do. As to "the honour of bearing testimony for God in the darkest period of this world's history," something needs to be taken into account on the other side; *e.g.*, "Watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 36, R.V.). Surely this teaches that *some* believers will reap the reward (through grace) of being caused to "escape" (not remain on the spot, and be sustained in passing through) "all these things" (mark the clearness and force of this phrase!) "that shall" (of course *after the escape from the doomed scene shall have been effected*) "come to pass:" "and to stand before the Son of man," must be perceived to convey the idea of the most transcendent honour. Revelation iii. 10, positively imparts the assurance that the blessed Lord will keep His watchful servant from the coming evil. Of whom again, it may be asked, was Enoch the type? Was not he HONOURED (see Heb. xi. 5)? Yet he was not left to witness till the end.

HENRY MARTYN BARNETT, B.A.

---

* "The Laws and Limits of Responsibility." E. Stock: Sixpence.

Digitized by Google

LITERATURE.

The Jews: their Past, Present, and Future; an Argument and Plea for Faith in the Scriptures. By M. W. STRANG. London: F. Southwell, Ivy Lane, E.C.

AN able and admirable pamphlet: Scriptural, sensible, and instructive; combining citations from the Bible and from history in suitable proportions; up to date; giving glimpses of what specious reasoners say who rob Israel of her promises, and holding up to merited reprobation the spiritualising system of interpretation. As an argument and plea for faith in the Scriptures it is weighty and timely; it is also very forcible as a rebuke of those able men who have unfortunately given the prestige of their names to the eliminating from the Bible of its direct predictive element. Moreover the author, though presumably a Scotchman, is not without a sense of humour, as for example, in giving the story of the village post-mistress who laid a letter addressed to a missionary in Jerusalem on the shelf, knowing that Jerusalem was a city mentioned in the Bible, not dreaming it was now on earth. The pamphlet deserves a wide circulation.

"*All Israel shall be Saved.*" By ADOLPH SAPHIR. London: Morgan & Scott.

IN regard of the theme treated of, this pamphlet has in it much in common with the foregoing; yet the difference between the two is as great as it could well be. Mr. Strang's production is pre-eminently a matter of fact one, and is well adapted to convince the candid Gentile mind: Adolph Saphir's lecture, while not without heart-stirring glimpses of facts, is irradiated with a deep spiritual feeling, an exceedingly dignified and tender pathos, and a penetrating intuition into the heart of Scripture, to which Mr. Strang's little book is a comparative stranger. There is about Dr. Saphir's plea for his brethren according to the flesh a peculiarity which could only find place in the production of a Christian Jew:—if we might so name it, a dignified Israelitish consciousness; so restrained, that the lecturer never says in so many words, "I myself am an Israelite," yet so constantly present, as to sustain him in saying: "No one ever loved you like the Apostle Paul. He is the gift of God to you, He belongs to you," &c. The effect is unique and striking. We earnestly commend this chaste, solemn and telling appeal in Israel's behalf. It is fitted to do all Gentiles good.

Ransom and Testimony: will they become co-extensive? By JOSEPH MOFFITT, 29, Close, Newcastle-on-Tyne.

BELOVED brother, thank you. We have come to substantially the same conclusion by a different process. Christ will remain the same, and the sinner will remain the same. Given, then, the meeting of the sinner and the Saviour, and who are we that we should prejudge the result? Christ, not *time*, is the touchstone; and if no one else has borne the Testimony, Jesus must do it Himself ere any sinner can be finally lost. But, you are right: this does not lead to Universalism. As to testimony in hades, we hope to have something to say by and bye. Our readers will do well to procure this pamphlet. It is of unusual merit: almost too acute, but stimulating. May be had direct from the author for a trifle.

Digitized by Google

SINGER'S SEWING MACHINES

(HAND AND TREADLE).

THE PUBLIC VERDICT IS THAT THEY ARE UNEQUALLED FOR
SIMPLICITY, DURABILITY, SUPERIORITY OF STITCH, AND VARIETY OF WORK.
GOLD MEDAL, INTERNATIONAL HEALTH EXHIBITION, 1884.
(HIGHEST AWARD).

PRICE FROM

£4 4 0

Ten per cent. Discount for Cash.

On Hire

AT

PER **2/6** WEEK,

With Option of Purchase.

INSTRUCTION FREE.

PRICE LISTS GRATIS.

OVER

5,850,000

OF THESE

CELEBRATED

Sewing Machines

HAVE NOW BEEN SOLD.

AND THE

ANNUAL SALES

EXCEED

600,000.

TO AVOID DECEPTION,
Buy no Machine unless the Company's Trade Name—"SINGER," is upon the arm.

THE SINGER MANUFACTURING COMPANY,

(Formerly I. M. SINGER & CO.)

MANAGEMENT FOR THE UNITED KINGDOM:

39, FOSTER LANE, CHEAPSIDE, LONDON, E.C.

And 403 Branches throughout Great Britain and Ireland.

THE REVISED BIBLE.

THE BEST SELECTION IN LONDON
CAN BE SEEN AT

ELLIOT STOCK'S RETAIL DEPARTMENT,
62, PATERNOSTER ROW.

Twenty-five per cent. Discount for Cash allowed on all Orders.

PRICES FROM 3s. 6d. TO TWELVE GUINEAS.

Prospectus Post Free on Application.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

In crown 8vo. limp cloth, price 1s. 6d. post-free.

THE GULF BRIDGED;

OR,

"THE EVERLASTING GOSPEL" IN THE WORLD TO COME:

With a Note on the Creation of the Universe.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

UNDER ROYAL PATRONAGE.

"FOR ALL AGES."

Thousands are now living to testify to the Beneficent Effects of

DR. LOCOCK'S PULMONIC WAFERS,

WHICH TASTE PLEASANTLY.

15,293 CURES OF ASTHMA, CONSUMPTION, COUGHS, COLDS, BRONCHITIS, AND ALL DISORDERS OF THE BREATH, THROAT AND LUNGS, RHEUMATISM AND HEART COMPLAINTS, HAVE BEEN PUBLISHED IN THE LAST 12 MONTHS.

Dr. LOCOCK'S WAFERS give instant relief

TO SINGERS AND SPEAKERS

They are invaluable for clearing and strengthening the voice. Sold by all Druggists.

Price 1s. 1½d., 2s. 9d., 4s. 6d. *and* 11s. *per Box.*

In crown 8vo, cloth, price 2s., post free.

THE RECORD OF RUTH.

By the Author of "A Modern Minister," "Saul Weir," &c., &c.

"The romantic little story is a perfect religious idyl."—*Whitehall Review.*

"May certainly claim the two merits of learning and originality."—*English Churchman.*

In crown 8vo, cloth, price 1s., post free.

MARY CHUTE; or Incidents in the Life of a Village Girl.

By MARY BATCHELOR.

"Sure to be a useful and helpful book.—*Literary World.*"

In crown 8vo, tinted wrapper, price sixpence.

BODY AND SOUL. A Practical View of the Relations of Physical and Spiritual Life.

By Rev. MERCER DAVIES, M.A.

"We like this short Essay . . . certainly practical."—*Rainbow.*

In demy 8vo, tinted wrapper, price 2s., post free.

THE MORAL UNITY OF HUMANITY.

The Key to the Evangelic Theory; or, The way to Conscious Union with God through Faith in Christ rationally indicated. By R. BROWN.

London: ELLIOT STOCK, 62, Paternoster Row, E.C.

ESTABLISHED 1835.

WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.

Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by post to the United Kingdom, for 8, 14, or 33 stamps.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.
Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY
150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.
Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the Birkbeck Building Society, 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the Birkbeck Freehold Land Society, as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!!

HOLLOWAY'S PILLS & OINTMENT

These excellent FAMILY MEDICINES are invaluable in the treatment of all ailments incidental to every HOUSEHOLD. The PILLS PURIFY, REGULATE and STRENGTHEN the whole System, while the OINTMENT is unequalled for the removal of all muscular and outward complaints. Possessed of these REMEDIES every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 and 4, or by letter.

Digitized by Google

Will last a Lifetime

5,000 Testimonials. Write for Copies.

Price 21/- Post free.

Dr CARTER MOFFAT'S

AMMONIAPHONE

HARNESS' PATENT

REDUCED FACSIMILE OF AMMONIAPHONE.

RECOMMENDED BY THE BEST PHYSICIANS. HAS WON ITS WAY TO ROYAL FAVOUR.

The AMMONIAPHONE is invaluable in all PULMONARY AFFECTIONS. It is a tube about 18 inches long, constructed of a specially prepared non-corrosive metal, with handles, having patent spring valves. It is charged with a chemical compound, combined so as to resemble in effect that which is produced by the most BALMY air of the Italian Peninsular when inhaled into the lungs, hence the term—ARTIFICIAL ITALIAN AIR.

DR. CARTER MOFFAT'S AMMONIAPHONE

Should be used by Vocalists, Clergymen, Public Speakers, Parliamentary Men, Readers, Reciters, Lecturers, Leaders of Psalmody, Schoolmasters, Amateurs, Church Choirs, Barristers, and all persons who have to use their voices professionally, or who desire to greatly improve their speaking or singing tones.

AMMONIAPHONE

Has proved of the utmost value in the treatment of COUGHS, COLDS, CLERICAL THROAT, BRONCHITIS, ASTHMA, CONSUMPTION, APHONIA, or LOSS OF VOICE, AND ALL AFFECTIONS OF THE THROAT AND CHEST.

5,000 *TESTIMONIALS have been received, from which the following are selected:—*

Very Rev. Dr. VAUGHAN, Dean of Llandaff, writes:—"Nov. 5, 1884.—Dear Sir,—My voice has now nearly recovered its tone, and I have certainly derived benefit, though not suddenly or rapidly, from the use of your Ammoniaphone."

Rev. W. HAY M. H. AITKIN writes:—"33, Lansdowne Road, Bedford.—Will you kindly recharge my Ammoniaphone? I have derived much benefit from its use; *it certainly does* clear the voice in a remarkable way, and enables me to get through my work, preaching two or three times a day, and many times oftener, with much less trouble and fatigue."

NOTICE.—Dr. Carter Moffat attends daily at the rooms of The Medical Battery Company, 52, Oxford street, London, W., to demonstrate the extraordinary utility of the Ammoniaphone. Write for *The History of the Ammoniaphone*, 80 Pages. Post Free.

Dr. CARTER MOFFAT'S AMMONIAPHONE (Harness's Patent) will be sent free by post to any part of the United Kingdom on Receipt of P.O.O. or Cheque for 21s., crossed London and County Bank, and payable to

C. B. HARNESS, The Medical Battery Company, Lim., 52, Oxford Street, LONDON, W.

In demy 8vo, tinted wrapper, price 3d., post free, 4d.

THE PURPOSE OF THE AGES;

OR, THE FINAL SALVATION OF ALL.

By D. WARDLAW SCOTT,

Author of "God Misunderstood," "Water and the Spirit," etc.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works

PATENT BORAX COMPANY, BIRMINGHAM

THE "LOUIS" VELVETEEN.

GENOA FACE, FAST WOVEN PILE

Every Yard of the Genuine bears the name "Louis," and the Wear of

EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & Co.

HOLBORN VIADUCT, LONDON, E.C.

NOVEMBER, 1885.

Vol. XXII. No. 11.

THE

RAINBOW

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
The Future of Africa. By HENRY DEACON	461
The Parable of the Ten Virgins and its Lesson. By W. LAING	467
The "All things" of the Times of Restoration. By ALBERT HIDE	471
Jewish Opinion of the Christ. Chapter II. By REV. H. CONSTABLE	477
Poetry:—Life out of Death. By ASPIRATOR	484
Bible Revision. By REV. WM. KER	485
The Purpose of the Ages. By D. W. SCOTT	491
Comments on "Concordance to Hades." No. 3. By HENRY DEACON. No. 4. By JAMES HOLDING	496
When is Eternal Life First Given? By H. M. BARNETT, B.A.	500
Poetry:—Dependence upon God	502
CORRESPONDENCE	503

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

∴ A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

Digitized by Google

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAINBOW BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.

Responsibility for the sentiments of articles rests upon the individual Writers.

WINTER EVENING LECTURES AND PENNY READINGS.

LARGE COLOURED ILLUSTRATIONS, Lent for Lectures to Scholars and the Working Classes. These Diagrams are printed on strong cloth, size 4 feet by 3 feet, are boldly executed and appropriately coloured, so as to render them clearly visible, either by gaslight or daylight, to large audiences. They have been used for illustrative lectures in all parts of the United Kingdom, during the last twelve years with the greatest success. All who have used them bear testimony to their value as helps in instructing the unlearned. As the illustrations pack in a small compass, the cost of carriage to any part of the country is small. For further particulars respecting the prices of hire, details of the subject illustrated, and books for the help of lecturers, see "The Descriptive Key," sent post free for two stamps by

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

"FOR THE BLOOD IS THE LIFE."

CLARKE'S

WORLD-FAMED

BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 9d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 33 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

Complete in Fifteen Vols., Roxburgh binding, 5s. each, with copious Indices. Any volume can be bought singly.

THE BIBLICAL MUSEUM. A Complete Commentary on the Holy Scriptures; consisting of Critical, Homiletic, and Illustrative Notes on an original plan. By the Rev. JAMES COMPER GRAY, Author of "Topics for Preachers and Teachers," &c.

*** *A Detailed Prospectus free on application.*

"The great worth of this work is its singular adaptedness to meet the requirements of preachers and teachers."—*Study.*

"To Sunday-school teachers and local preachers with a scanty stock of books, and scantier leisure to consult them, we know of no publication so suitable; it is worth much more than it costs."—*Wesleyan Sunday School Magazine.*

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

FIVE GOLD MEDALS

BORWICK'S BAKING POWDER

FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard Powder makes delicious Custards and Blanc-Manges. Custards made with it are a great improvement to all Stewed Fruits, and to Fruit Puddings and Pies. Vast numbers use it, and no Family should be without it. Sold by all Grocers, Corn Dealers, and at Co-operative Stores, in 1d. and 2d. packets, and 6d. and 1s. tins.

EXTRACT FROM "THE COLONIES AND INDIA," May 2, 1884.

"Recourse to amputation is, it may confidently be believed, seldom, if ever, urged nowadays by the surgeon till every other remedial measure has been exhausted. Still, the dread of the knife is so keen, even among the bravest men, that its use is on all occasions regarded with something of distrust. Progress in medicine is happily, yearly reducing the necessity of this extreme operation, and people are not without hope that it may soon be almost entirely abolished. In a number of cases in which amputation would have been necessary, the use of the knife appears to have been recently avoided merely by the use of a purely vegetable ointment. This composition, distinguished as the 'Lion,' and prepared by Mr. E. BURGESS, of High Holborn, has won golden opinions from all sorts and conditions of men as a remedy for most skin diseases, old and poisonous wounds, cancers, tumours, ulcers, and other affections. Introduced to the public quietly, and without flourish of trumpets or bold advertisement, it has won wide popular favour, judging from a long list of testimonials now before me, by sheer force of its wonderful curative virtues. Instances innumerable are forthcoming of cures almost magical disappearance of diseases of the character I have indicated upon the application of this ointment, and in cases, too, where the treatment of celebrated specialists had entirely failed. To residents in the remote country districts of the colonies, where, under any circumstances, medical aid can only be secured with difficulty, the possession of such an ointment is of the highest value and importance, while the fact that it is a well approved remedy for stings and venomous bites most strongly commend it to such of my readers as dwell in India and the tropics."—Of all Chemists.

Digitized by Google

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER, 1885.

THE FUTURE OF AFRICA.

THIS dust-speck in the universe—our world—has room for a continent to be lost in it. Shielded by a smiting sun, canopied by a dangerous climate, her waterways clogged by hurtful beasts, and useful ones killed by an insect pest,—Central Africa has kept from the historic world the secrets of her existence, and only in these last days have the great eyes of her lakes been opened to the successful explorer, and her rivers been consecrated by the missionary before being cursed by the trader.

Even the rivers of Africa are remarkable for obscurity, the Congo being parti-coloured by waters of Mara that come from inky affluents, or by turbid washings from a chalky clay; and when the voyager lands in search of man—who is here, evidently not the lord, but the vassal of creation—he is guided to the stockaded village by a pathway bordered by skulls. For ages have the swarthy millions been left to group themselves and develop variously without any prominent leader or prophet; but for all that, testifying in many ways that God had given them a portion of blessing in the earth, and to the majority a larger share of careless happiness than falls to the lot of the conscripts of civilisation.

With faculties quickened by necessity—experimentally educated in natural history, variously cultured in useful arts, shrewd diplomatists, debaters, orators, warriors, as well as traders,—these "savages," without having ever heard either "Shakespeare or the musical glasses," necessarily possess a cultured capacity far greater than that of a mill-hand in a Christian country, who has all his meals carried to him while he tends a machine sixteen hours a day, and if he be a sleepy boy, lifting his hand too high, the ogre that he serves cutting his finger off.

Fortunately for happy Africa, civilisation delayed its approaches; her masses have for ages been capable of downright, contagious, irrepressible, heart-cheering, spirit-renovating, intoxicating, reverberating, laughter—men holding their aching sides together and bolstering one another up as they found ample leisure for it, and

Digitized by Google

innocent occasion for it, when working their common lands together, journeying to the market, bartering their wares, enjoying the sports of English gentlemen by flood or field, dancing on the village green, or recovering from a false alarm. For ages she has been left to the enjoyment of her freedom, not without a knowledge of good and bad, and having customs of temperance to which civilised nations are strangers.

The Clyde and the Black Country, Birmingham and Paris, had their counterparts of a sort; but the artisans in ordinary circumstances enjoyed a rude plenty, were always sure of work, and had no end of variety and pleasurable excitement; the man of taste carved the beak of the canoe, or decorated the sign-posts of his chief; the chief, on his part, set an example to his people by mending his nets; the tribes, many of them, fared upon viands that would make the eyes twinkle and the mouth water of not a few labourers at home. True, in places, there were defects of taste. Artists dictated filing the teeth to a point, and an evil custom recommended fleshing them upon human muscle—slaves or prisoners of war; but war was never undertaken so causelessly, conducted upon so vast a scale, or attended by such enormous losses as in Christian countries. A round dozen or so of victims would furnish several tribes with the excitement of a glorious campaign: about as many as are daily killed, to say nothing of the wounded, in our industrial occupations. And as war has never been the normal condition of these trading people, the lack of civilisation has tended to their physical vigour; and, excepting the destruction from wild beasts and ignorance of medicine, even to a saving of life. For if Africa has a deadly climate, our industries make for our artisans a climate not less fatal in the end. Viewed in this light, we have "customs" that can rival anything in negroland. There the victim who is being prepared for meat—and certainly the slaves who are decapitated to accompany the immortal soul of the departed chieftain—have a speedy, if not a happy despatch; but we have places where we boil, or bake, or choke, men and girls for several years until they are done for. Were there to be an inspection of an army taken promiscuously from the industrial masses of England, and a similar army taken from the tribes of equatorial Africa, with a view to comparing their relative physical conditions, this test, and it is a proper one, of the value of our civilisation would fill us with shame and confusion of face. Deformity, degeneration, wounds, mutilations, decrepitude, bloodlessness, would be with the children of commercial civilisation: perfection of development and of function would be with the children of nature, chequered only by the accidents of war and the hateful dominion of the insect.

Thus Africa slumbered for generations with what was called a higher civilisation, east and west of her. This higher civilisation found her out. Presently her sleeping villages are startled by the

Digitized by Google

curling flame; the forest resounds with the crack of rifles; the inmates fleeing from the fire are met by the bullet or the spear, but women and children are spared; manacled together, the terrible march to the coast is commenced through a track of burning homesteads, where wander some scattered fugitives to die of wounds or of despair. This was the march of Christian civilisation, or its emissaries, into Africa. It was done to get arms and legs and backs; and yet the people who did it had arms and legs and backs of their own; which, however, they preferred to use in pulling the trigger and wielding the lash, so that other bodies should bear the burden while they should filch the reward. After a while part of the civilisation of the Christian West got conscience-stricken or impecunious, and upon compensation, gave up raiding; the rest keeping on with slavery at home until civil war ended it for them there. Then it became a virtuous practice to stop the slave-trading of other powers; only we were no longer interested ourselves.

After such a history, it required some "face" for English and American Missionaries to show themselves upon the Congo; especially as, after the initial woe of slavery, Christian civilisation has prepared a second woe to follow in the shape of rivers of the vilest intoxicating liquors and all manner of weapons of war. When will we cease to speak of "Christian" civilisation instead of "commercial" civilisation, the latter being in pointed conflict with the former! What we have to do in Africa, if we would really do her good, is to bring to her the blessed tidings that Philip made clear to the Eunuch ere he returned to the heart of Ethiopia. We should also heal the sick, by communicating a knowledge of medicine and surgery, and do our very utmost to exterminate the medicine-man—his function, that is—and every other abominable sham and imposture. And if we are so minded, we must stop there, and devoutly pray that Africa may not be opened up to European enterprise for any other object than the extermination of the trade in slaves. Some curious transactions have, however, occurred which tend to dissipate the hope of Christian countries so determining.

Our missionaries upon the Congo, after making amicable arrangements with the native chiefs for stations, had no sooner reached Stanley Pool, than they found they had another power, not African, to count with. A mysterious association, "beneficed" by Leopold of Belgium, had constructed a road to the gate of the Inland navigation of the Livingstone river, and by virtue of this had assumed to intercept all after-comers with a demand for the recognition of its sovereign rights in all the territory that the river traversed until it met the sources of the Nile in the North, the sources of the Zambesi in the South, and Eastward the claims of the Sultan of Zanibar; or some million square miles of territory, and 1,500 miles of river navigation—a pretty large consequence to follow the construction of less than 200 miles of road. But it appeared that

Digitized by Google

certain native chiefs, to the number of 450, had actually bartered away their rights, pledging themselves, their heirs and successors for ever, to abandon all claims to unoccupied lands, to surrender all game, fishing, mining, and forest rights, and the power to levy toll on roads or waterways; all sovereign rights, in short, being handed over without reserve to the International Association in consideration of the payment of one piece of cloth a month, in testimony to which the chiefs signed their names with a cross before witnesses.

Hence it came about that the Secretary of the Baptist Missionary Society had to operate at Brussels in behalf of the Missionaries in the heart of Africa, and to acknowledge, in treaty with King Leopold for the stations to be next established, that the territory which Livingstone had sighted, and Cameron had traversed, was virtually his.

The issue of these curious transactions we can already see to be pregnant with disasters to Africa and the Missions. Acting from the first with profound diplomacy, the Sovereign who, with the cordial consent of Europe, by his International Association, forestalled the supremacy of England in the country of her Livingstone, pursues, with equal persistency, the establishment of his sovereign rights; and the latest intelligence we have tells of a sudden change of front on the part of formerly friendly tribes. The white man, as missionary, known to be harmless, now is involved in suspicion which has been aroused by the action of the founders of a new monarchy. Men placed in charge of the last outpost of the expedition, have been murdered, and the flag hauled down. Certainly white men, who manage to get transferred to them the present and future rights of all Africans in the land of their birth, can no longer be regarded as harmless, and the missionaries will be made to know it. In return, however, the people are to enjoy the blessings of civilisation:—Old clothes to wit—the cast-offs of Whitechapel! There are many old clothes indeed which it behoves a Christian civilisation to cast off, and one especially objectionable garment is the ceaseless effort to create wants where neither nature, reason nor religion can warrant their advantage. The watchword of a commercial civilisation is the creation of new wants both at home and abroad; but even Buddha taught that the misery of man came from the cherishing of needless cravings, and Christianity speaks on this wise, "Be content with such things as ye have." To induce the natives of Africa to labour harder in order to procure for themselves Manchester shoddy instead of plaited grass, and finally ridiculous garments from Europe which the climate renders both superfluous and insupportable, would be to lead these people in a downward path. Our Saviour discountenanced excessive labour and anxiety, even for the bread that perisheth; how much more forcibly would his precept apply to clothing that is not needed and vanity that should be purged!

Digitized by Google

Even in this country, tyrannised over as we are by the moral inventions of manufacturers, and the currencies of uselessly varying fashions, there has set in a reaction from artificiality to nature. We gather the fern from the dell, and the rush from the river, to put the last finish to our drawing-room decoration; and the lady of the house finds nothing for her bonnet more striking than the plumage of a bird, or for her hair more beautiful than a flower. Must we then set up in the savage breast a discontent with his plaited grass, and implant a degrading desire for Jeames' plush or Atkin's uniform? At present he is wise enough to labour for nothing that he does not really want; and, should our missionaries gain such an influence over the people that a Sabbath of rest should be universally observed, there would be no large remainder of the people, as with us, to whom the Sabbath could bring no rest on account of the falsely supposed necessary requirements of a society which denies to its conscripts their chief and real wants. How amusing it would appear to a rational savage to observe what is going on now in such of our industries as are threatened by the depression of trade. He would see the operatives making longer hours than before, at great sacrifices in wages, producing as fast and as much as it is possible to do, both night and day, as if they were manufacturing ammunition for a beleagured nation, as if they were guarding against impending famine. And this strain and sacrifice and haste is manifested in the production of an article that is not wanted, because it is not wanted. If it was wanted, immediately the strain would be relaxed, and the sacrifices might much later be remitted. The article would be difficult to get from the moment its acquisition would really benefit the community.

Until we have applied our reason and our religion to our civilisation, let the separation be complete between it and our Christian missions. At present there is nothing in Africa like what Mr. Grattan Guinness describes in his plea for a Gospel tent in East London. "Remember," he says, "these poor people toil, and sin, and suffer on all the year round, in the same close and crowded condition, amid dreary sights, and horrid sounds, and extremely evil odours . . . In the heat of August, just as in the cold of Christmas, their pitiful, densely-packed streets are the only promenade of the people, while the only pleasurable excitement they have is such as is efforded by penny gaffs and public houses."

To that complexion and much worse would it come should we transport our political economy to the Congo State. And meantime there would disappear the all-round handiness and the all-round knowledge of natural facts, which is forced upon men in a healthy primitive condition. The taste of the carver, the skill of the canoe-builder, and the knowledge and craft of the metal worker, would become discredited, and die out before the importation of manufactured impositions. Loss of self-respect and a sense of degradation will ensue, which, however, it would more befit the

Digitized by Google

disturbers of the black man's peace to feel, for the tribes will be made to know that not even their forests or their fish are theirs, while the traditions of the elders will date all misfortunes from the hour when the misjudged harmless white man pioneered the way for his trading brother, and forged a link of servitude at every station of the cross.

Notwithstanding, it will be said, "Africa will be won for Christ." How is that, with the state of England before us? What higher, better, different, will you dare to hope for Africa than to become like England—where armies of Christian workers, and millions of pounds, through so many centuries have been expended on evangelizing the masses? It is known and acknowledged that we have a heathen nation at home; but the stupidest of reasons are given to account for it. Poor beings who do not know the simplest facts of the New Testament, and are shut out from the opportunity of learning them by the religious advocates of secular education are credited with intellectual and moral difficulties in their acceptance of its creed. Absence from public worship—which is enforced upon great numbers by the demands of the Christian public, by the operations of competitive manufacturing and commerce, by Saturday night and Sunday night shop-work and press-work—is put down to atheistic indifference to the claims and consolations of the Gospel.

There is no hostility to the Gospel among the poor; but among the thoughtful of them there is a tolerant kindness towards it as an influence which induces benevolence towards the victims of injustice, but is quite powerless to establish righteousness. On the part of the prosperous and the proud only is there a cynical, sometimes fierce, rejection of its claims; and it is these, and the highly educated and scientific people who are looking with languid curiosity towards Buddhism, as something to set against the Christianity whose cant they abhor. The godless condition of England is thus due to the economical extremes; and if, with the Gospel, we simply transport to Africa the same basis of society which has ever ruled in all heathen civilisations, and still heathenizes Europe, what better issue may we expect? At present we appear to be exchanging our scepticism for the religion of India. Listen to what the Rev. W. Garratt Horder writes in the Chronicle of the London Missionary Society for August:—

"As a matter of fact, the influence opposed to all religion is through English channels passing into the great continents of Asia. Whether *we* sow the good seed or not, the enemy is sowing tares. India, especially, is being flooded with the sceptical and even atheistical literature of England. This is helping, not only to undermine faith in their national religions, but faith in all that is spiritual. At this moment, India is in sore danger of being robbed of all religion. Better, far better, would it be to leave it clinging to Buddhism or Brahminism; for a corrupt religion is better than none at all. As the ancient faiths of India and China

Digitized by Google

are crumbling away before the influence of the critical and sceptical spirit which has passed by English agents and literature into those lands, it behoves the Church of Christ to strain ever nerve to offer these men, whose faith in their own gods is weakened or destroyed, the Gospel of the Grace of God."

These are significant words, and the article in which they occur also repudiates the doctrine of everlasting torment for the ignorant heathen. But what we desire finally to deduce from our consideration of the future of Africa, is the futility of the expectation that by the operation of Christian missions, the entire world will be one day transformed into the kingdom of God. The teaching of Scripture to the contrary is confirmed by reason and experience. The heathen countries now being evangelized will run through the same cycle, and end in rejecting the faith which has leavened many ancient institutions, but has not overturned them. Now it is the overturning which is necessary; and, to the overturning, the Son of God.

HENRY DEACON.

Clifton.

THE PARABLE OF THE TEN VIRGINS AND ITS LESSON.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so;* lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. xxv. 1-13).

THIS parable, like the others in the New Testament, has had various significations assigned to it; and much disputation has, in consequence, followed. Before proceeding to expound, and apply what appears to me to be the lesson which our Lord intended this parable to carry, it is of importance to call attention to the fact that the parable in itself is simply a description of a marriage procession, such as His hearers were familiar with, and which has been continued to modern times.

The nuptial procession by night, and with lighted torches, or lamps, Dr. Kitto informs us, is still the prevailing custom in the East; and was, in ancient times, also the same among the Greeks and Romans.

Digitized by Google

The following descriptions by a gentleman who witnessed them will best illustrate the matter:—Mr. R. S. Herschell, himself a Jew, in his "Brief Sketch of the Present State and Future Expectations of the Jews," describing the customs of the Jews in the interior of Poland, where many old usages which have been abandoned in Germany, France, and England, are still kept up, relates the following:—"The night before the celebration of the marriage is called 'the watch night,' and is kept as such by the family of the bride, and by the maidens who attend on her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives sometime in the course of the night, or very early in the morning. The bridesmaids watch anxiously for his arrival, and, as soon as they are apprised of his approach by the joyful shout set up by some of the members of the family who have been on the outlook to catch the first glance of him—'The bridegroom cometh'—they go forth to meet him."

In Mr. Ward's *View of the Hindoos*, is the following:—"At a marriage procession which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lamps, and were unprepared; but it was then too late to seek for them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was guarded by Sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment. 'AND THE DOOR WAS SHUT.'"

From these extracts it may be plainly seen that the parable before us is a real description of a common occurrence, familiar to the people to whom our Lord related it. Like all our Lord's parables, it is used to illustrate one particular truth, or enforce one particular lesson. The lesson here is, the importance of being in readiness for the return of the Lord from heaven. The Lord Himself makes that application of it, saying: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." *That* was the subject of His discourse. See the preceding context, "But of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of Man be.

Digitized by Google

For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Two grinding at the mill; the one shall be taken, and the other left. Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. THEREFORE, be ye also ready, for in such an hour as ye think not the Son of Man cometh."

To enforce this lesson, the parable of the ten virgins was spoken. Such being the case, the point of significance is not the circumstance that *virgins* are introduced, or that their number was *ten*. These are only the details of the picture. The point of significance in the parable is, that when the cry was raised, "Behold the bridegroom cometh, go ye out to meet him," the wise virgins were ready to enter along with the bridegroom into the marriage, while the others, in consequence of not being ready at the proper time, arrived too late, and "the door was shut."

The lesson of the parable is a most solemn and important one to all who profess to be looking for the return of the Lord from heaven. "The Lord is coming!" we say and sing. Were He to come *now*, are we ready to meet Him, and to enter with Him into His joy?

To aid in our self-examination, notice *the reason why the foolish virgins were excluded.*

1. That reason was *not* their being asleep when the approach of the bridegroom was announced, "They all slumbered and slept," yet five of them were ready to enter the banqueting-hall at the proper time; and did enter with the bridegroom into the marriage. Had they all been *ready* to meet the bridegroom when he came, the circumstance of their having fallen asleep would not have hindered any of them from entering along with him. But these five found their amps were going out; and while they went to buy oil, the bridegroom came; and before they returned, "*The door was shut.*"

2. The cause of the exclusion was not *that they did not believe that the bridegroom was coming.* They all "took their lamps, and went forth to meet the bridegroom" (v. 1).

I call attention to this, because the counterpart of the foolish virgins is sometimes alleged to be those who deny the Lord's premillennial advent. A very serious error, indeed; but whatever may be the fate of such, when the Lord does come, they are not among the parties represented in this parable, and, so far as believing is concerned, the virgins were alike.

3. Neither was *the lack of knowledge* the cause of their exclusion. It has sometimes been said that the "oil," represents knowledge;

Digitized by Google

but that must be a mistake, for the communication of knowledge does not diminish it; and the reason which the wise virgins gave for refusing to give some of their oil to those whose lamps were going out, was: "Lest there be not enough for us and you." If the oil represents anything, it must be something that one cannot spare to another—something, *the whole of which* one needs for himself.

4. The cause of exclusion was their *not being ready*—ready to enter into the marriage-chamber *when the bridegroom came;* and the lesson of the parable to us is, that, if we are not in a condition of readiness when the Lord comes, is will be too late for us to prepare then.

But what are we to understand by *readiness?* "Who shall abide the day of his coming? Who shall stand when he appeareth?" Need I say that the readiness referred to is *personal character?* "Living soberly, righteously, and godly." Doing justly, loving mercy, and walking humbly with our God. Denying ourselves to all ungodliness, and worldly desires. Abstaining from all appearance of evil. Only those so living shall be ready to enter into the joy of the Lord at His coming, and be found of Him in peace.

True, it is written that, "Unto them who look for him, will he appear unto salvation;" but this promise, like many others, is conditional. It assumes that those who look for Him, are also ready, prepared to enter with Him into the marriage. Doing His will, and carefully avoiding whatever is offensive in His sight.

Most heartily do I believe that we are saved by grace, that nothing we can do, however good in itself, can form the ground of a sinner's acceptance with God; but it is also true that, if we live after the flesh we shall die. Most emphatically does the apostle Paul, after naming a catalogue of evil practices, affirm that, "they who do such things shall not inherit the kingdom of God." "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

Unless *ready* in this sense, when the Lord comes, we shall find ourselves in a position corresponding to that of the foolish virgins, when "the door was shut."

I find some commentators on this parable holding out the idea that the case of those foolish virgins, and, by consequence, those who will correspond to them at the coming of the Lord, is *not hopeless*. And this idea is based on the fact that their lamps had not *gone*, but were only *going* out,* according to the Revised New Testament. But surely this is no part of the Lord's teaching in the parable before us. Whether their lamps had *gone*, or were

* See RAINBOW for August, p. 350.

Digitized by Google

merely *going* out, the result was the same. In either case they were unprepared to enter with the bridegroom; and though they tried to prepare themselves *then*, it was TOO LATE. "The door was shut," and knocking and pleading were unavailing. Let us, therefore, be ready—ready *now*, for we "know neither the day nor the hour when the Son of Man cometh!"

So far, my words have been words of warning to those who are looking for the return of the Lord from heaven. But we have also words of cheer. Those who were ready, went in with the bridegroom to the marriage festival! Oh, what joy and gladness do those words represent! The storms of life all past, and gone for ever. Perfect peace, perfect love, perfect purity, the full enjoyment of the Redeemer's joy. All this, to an extent beyond our conception, is in store for those who are found of Christ at His coming, walking, "not after the flesh, but after the spirit." Courage, ye faithful ones. The night is far spent, the day is at hand. Be patient, therefore, brethren, unto the coming of the Lord. Lift up your heads, for your redemption draweth nigh.

W. LAING.

THE "ALL THINGS" OF THE TIMES OF RESTORATION.

IN continuing this subject from the August number, we intend, first, to consider statements made by our Lord which bear on the question; and secondly, to test our own conclusions drawn therefrom by comparison with the teaching of the apostles. In this task our difficulty does not arise from scarcity of material, but from the fact that some of the plainest utterances of Christ have been so long diverted from their obvious meaning, that it is most difficult to obtain for them a thorough reconsideration, because of the havoc their literal meaning makes amongst long-cherished convictions. The RAINBOW has always taken an honourable lead in the onward march in pursuit of truth; but perhaps only a small minority of its readers will be prepared to accept the conclusions of the writer of this article. But it should be borne in mind that as yet we have no comprehensive view of Biblical eschatology which obtains wide acceptance, or is capable of bringing into harmony the various aspects of truth held by devout thinkers. For instance, it is undeniable that many texts taken by themselves give strong support to universalism; but it is equally undeniable that many others are fatal to it. We may safely assert that no solution of the difficulty can be satisfactory which overlooks or explains away any important statements of our Lord: His teaching, so far as we can gather it, must be accepted as fundamental.

The views generally held concerning the forgiveness and the punishment of sin, are so vague and loose, that when the article,

Digitized by Google

"Pardon not Impunity," appeared in the April RAINBOW, it was followed by a protest against "Mr. White's new and startling doctrine." Unfortunately it has been so widely taught that believers, however inconsistent and worldly, have nothing to fear in the way of retribution in the life to come, that the truths stated by Mr. White are both new and startling to most Christians.

In trying to ascertain the teaching of Christ concerning the forgiveness of sin, his significant words on that subject in Matt. xii. 31, 32; Mark iii. 28, 29, must have their due weight. "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." "Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit." From these passages we gather most certainly that there is one sin, and one only, which will not be forgiven the sons of men, all other sins *shall be forgiven*. If the forgiveness here spoken of appears to be unconditional, which it certainly does, we have a right to protest against the insertion of conditions, unless there is the clearest authority for so doing from Christ's own words elsewhere recorded: no other authority can be accounted sufficient. We also think it right to take a stand on this express declaration of Christ, as *fundamental*, with such qualifications only as arise out of what He Himself said and did at other times.

We turn next to Matt. xviii. 23-35, which records the answer to Peter's question about forgiving injuries. "Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called

Digitized by Google

him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wrath, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

Christ is not here speaking of a present forgiveness following repentance, but of the kingdom of heaven, the time of reckoning, when each servant has to give account, and the forgiveness spoken of is not accompanied by conditions: "Thou wicked servant, I forgave thee all that debt, because thou besoughtest me." It will not be denied that Christ, in this parable as elsewhere, teaches us to cultivate the spirit of our heavenly Father, and to strive to be perfect even as He is perfect; and it is impossible to believe that, in the matter of forgiveness, we can in freeness and completeness excel the forgiveness of God. If God forgives "all that debt" represented by ten thousand talents, it seems a bold thing to insist upon any limits to his forgiveness except such as are clearly laid down by our Lord Himself.

We need not fear to accept the words of Christ most fully and unreservedly, if we accept His teaching in all its aspects. It is evident from the parable we have been considering that forgiveness brings with it a fearful responsibility; and we learn elsewhere that the evil generation who listened to the teaching of our Lord, and beheld his mighty works, but repented not, were in danger of coming into a worse state hereafter. We are clearly taught in Matt. xii. 41-45, that the men of Nineveh and the queen of the south will stand up in the judgment with those Jews who listened to our Lord, and that in some way the experience of the Jews will be analogous to that of a man from whom the unclean spirit departed for a time, but who afterwards became possessed seven times worse than before. The concluding words: "Even so shall it be also unto this evil generation," shut us up to the belief that forgiveness and further probation will, in their case, lead only to a greater condemnation: a fearful prospect, but one from which we see no escape. "Behold, thou art made whole: sin no more, *lest a worse thing befall thee*," must surely be an appropriate exhortation and warning on every occasion, either now or in a future life, when God in His mercy pardons a sinner: the pardon and the greater responsibility appear to be inseparable.

Having endeavoured to emphasise the teaching of Christ concerning the forgiveness of sin, it seems every way desirable to point out that His words concerning its punishment are not less plain and forcible. One passage must suffice, as it has so lately been shown in the RAINBOW that Pardon is not Impunity. "And that servant which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes" (Luke

Digitized by Google

xii. 47). This passage refers to the judgment of Christ's servants at His second coming. The whole paragraph of which it forms part, is spoken concerning servants who, at their lord's return, meet with their due reward, each according to his works. If a believer endeavours to persuade himself that those words do not apply to his case, that the stripes will not fall upon him, even if he is worldly and unfaithful; we reply, that the chastisements of God are as much needed and to be desired as His pardon, and they will surely not be withheld in the next life from those who, through present unfaithfulness, will still need them; even the many stripes will in mercy be administered if many are required.

The various statements made by Christ as to His object in coming into the world, are so comprehensive that they seem expressly intended to embrace the whole human family. "I came not to judge the world, but to save the world." "For the bread of God is that which cometh down out of heaven, and giveth life unto the world." "Yea, and the bread which I will give is my flesh, for the life of the world." It is quite impossible to enlarge (so far as men are concerned) the work which Christ has to accomplish according to these statements of what that work is. We know that nations who perished in comparative ignorance, Sodom, Nineveh, Tyre and Sidon, are all to rise in the judgment: we further know that their future is most hopeful, from the statement of Christ, that they would have repented in this life if the truth had been made known to them as it was to certain others. In the age to come, when the earth shall be full of the knowledge of the LORD, as the waters cover the sea, men will no longer perish in ignorance: in some way the truth, in all its significance, will be made manifest to every one, for what is said of Israel will doubtless apply to Gentiles also: "For they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and their sin will I remember no more" (Jer. xxxi. 34).

Surely our Lord's teaching concerning the forgiveness of sins and the work He came to accomplish, on behalf of the world, affords a sufficient basis for the restoration of all things taught by the Prophets. The resurrection from the dead and the forgiveness of sins, are all that we need to emphasise in connection with our subject; for if these truths are fully embodied in Christ's teaching, His life and character are the best guarantee we can have as to results in the coming age: on the final issue the Scriptures give no uncertain sound, whatever may be the gloomy forebodings of men.

In considering the teaching of the apostles, we meet, not with statements merely, but long arguments, based on the resurrection and the forgiveness of sins. In writing to the Romans, the Apostle Paul gives a vivid description of the mischief wrought by sin in the world at large, but when he goes on to speak of the result of the work of Christ, he asserts that it will far exceed in

Digitized by Google

blessing the mischief caused through sin, and concludes that, "Where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

Paul did not confine the benefits of Christ's work to those who now believe and obtain the firstfruits of the Spirit; he placed in striking contrast the present and future of the whole creation, which now groans and travails in pain. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. viii. 18-21). There can be no question about the whole of the human family, all the sons of Adam, being included in the whole creation of which the apostle speaks, for he elsewhere plainly asserts that life will result to all through Christ as surely as death comes to all through Adam: "But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (1 Cor. xv. 20-22).

If through Christ all are to be raised from the dead and made alive, it certainly appears from Col. i. 19, 20, and 2 Cor. v. 19, that there will be nothing wanting on the part of God to bring about perfect reconciliation, so that if men continue alienated from Him in the next life, it will arise entirely from their own perverseness. "For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." "God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." Without attempting to define what was in the apostle's mind when he thus wrote, we may safely affirm that he looked to the coming age for large results to the world from Christ's work, and that the mystery of God's will which was made known to him, led him to expect that, in the dispensation of the fulness of the times, God will sum up all things in Christ, the things in the heavens, and the things upon the earth.

The significance of the following, from the vision of the Apostle John, can hardly be called in question: "After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and

Digitized by Google

palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb . . . . These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb" (Rev. vii.). That this vast multitude consists of men redeemed by Christ out of every nation and tribe and people, is beyond dispute; and as there is mention in the preceding verses of the various tribes of Israel, we cannot avoid the conclusion that nations contemporaneous with Israel are included in the description, and that this is a vision of the fulfilment of those very prophecies which foretell the restoration of all things through Christ.

The rewards promised to the faithful who overcome and endure to the end, anticipate large opportunities of doing good in the life to come. The trials and discipline of believers are intended to make them vessels unto honour, sanctified, meet for the master's use, prepared unto every good work. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Christ will give the faithful, authority over cities and nations, and a place with Him in His throne. The life of Christ on earth, which was so completely devoted to the service of others, will doubtless, in aim and spirit, be the life of His followers in the age to come; there will be a change in their position, for the principalities and powers of darkness will then be dethroned, and in their place Christ and His elect will reign: "For not unto angels did he subject the world to come, whereof we speak;" the future "inhabited earth" (margin) is to be subject to Christ and those who are in this age redeemed from among men as the first-fruits to God. The great end for which Christ came, is, according to His own statement, the salvation of the world; and the gathering out of the world of an elect few should, we think, be viewed as a means to this great end, not the end itself.

We are led to conclude from a careful consideration of the general teaching of the New Testament, that the "all things" of the times of restoration, whereof God spake by the mouth of His holy prophets, certainly include the entire human race for whom Christ died. The results upon the whole will unquestionably be satisfactory, inasmuch as Christ Himself will be satisfied; but we are led to expect that some will continue to persist in sin, and consequently their last state will become worse than the first, and their existence will end in the lake of fire, which is the second death.

The time has apparently arrived when the great truths contained in the passages of Scripture to which we have referred, will have fearless consideration from earnest seekers after truth. We have a firm belief in the sufficiency of God's word to guide us to such a knowledge of His purposes of mercy towards men, as will lead us to sympathise with them most fully, and at the same time en-

Digitized by Google

courage us to develop to the utmost all the good and noble aspirations that we derive from other sources. Our danger just now arises, we think, not from those who advocate this fearless appeal to the Scriptures, but from those who practically ignore them, and look to science and nature for teaching which we believe revelation alone can supply. ALBERT HIDE.

JEWISH OPINION OF THE CHRIST.

CHAPTER II.

HAVING in our first chapter seen how Jewish opinion in the time of Jesus described the Christ as unlike any other being, in that He united in His person the nature both of man and God, we now proceed to consider what that opinion said of Him in other respects. And in the first place it spoke of Him as a prophet.

Prophecy in the Old Testament seems chiefly to refer to the following points. It was supposed to refer to the prediction of future events, to the explication of the word of God as already revealed, and its application to the men and the events of the prophet's times, and to the revelation of doctrine hitherto wholly unknown, or very imperfectly or partially known. These particulars combined, as they probably were in a greater or lesser degree in all God's prophets, give us this as the description of the typical prophet. He was a man to whom the future lay more open than to ordinary men: he was a man who understood clearly the revelation of God vouchsafed up to his time, taught it plainly to his people, and applied it to their conduct whether in praise or in blame. He was thus a man of courage as well as of a clear understanding. But he was also more than this. God's revelation of doctrine is of a progressive kind. It may be that in teachings, very obscure and very limited in their meaning to those who heard them first, may be contained, as in germ, an entire revelation. Such we believe to be the case with the first prediction, "it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). But from teachings of this kind truth only of a very partial kind would, perhaps could, only be obtained. The people of the time would understand but little, would often misunderstand, would most if not all of them who were in earnest long for a clearer light, and would stand on the tip-toe of expectation when they heard of a new prophet who had risen up among their people, to him they would listen as to one who would clear up their views on doctrine when they were dark, correct them when they were in error, present perhaps doctrine which they had, at least in the degree enunciated by the prophet, never heard before. Such was the idea of the typical prophet presented in the Old Testament. Individual prophets came up to the idea more or less, but here was the type of the

Digitized by Google

perfect prophet. He was a man of supernatural vision, of clear understanding in religion, of truthful boldness, of an acquaintance with doctrine beyond that of his time. Let us see how much of this ideal of a prophet the Jews in the days of Jesus attributed to the Christ. We should say that they would attribute it to Him in a perfect measure. We should say that they would attribute to Him more than the foresight of Isaiah, more than the courage of Elijah, more than the clearness of knowledge of Moses. We will try and gather from the very scanty materials afforded us in the evangelists how much of this ideal of a prophet the Jewish people attributed to their expected Christ. We may only be able to see that they attributed it to Him only in a measure, but this, it is evident, may only be because we have scanty materials on which to base our view.

From Matthew xxvi. 67, 68, and Luke xxii. 64, we gather that not only did the Jews expect that the Christ should be a prophet, but they also expected that as a prophet He should possess a knowledge quite supernatural. As Jesus stood in the high priest's palace, He was closely surrounded by the chief priests and their various servants and officials. So close were they that they spit in His face, and buffeted Him and smote Him with the palms of their hands. So close and thick were they around Him that they resembled the throng which surrounded Him when the poor woman touched the hem of His garment, certain that amid the crowd her act must be unperceived (Mark v. 24). Amid such a crowd of faces hating Him Jesus stood, when it occurred to His enemies to put His claims to be the Christ to a test. So they blindfolded Him that He could not see, and some of their number then struck Him on the face, and all with venom and hatred in their voices shouted in His pained ears, "Prophesy unto us, thou Christ, who is he that smote thee." The knowledge which the Jews here ascribe to the Christ, and which they supposed that Jesus should possess if He were the Christ, was of a supernatural kind. Ignorant of the faces of those around Him, blindfolded and unable to see anything of their faces or their gestures, they suppose that He ought to be able, if He were the Christ, as He professed to be, to fix upon and name the individual or the individuals who, amid the tumult of that awful scene, smote Him in the face. This knowledge was of a kind similar to the knowlege of events still in the future. The knowledge of the unknown present was in its nature identical with that of the unknown future. He who could do what the Jews here required Jesus to do if He were the Christ, could as readily look on into times and events still in the future and describe them as though they were come to pass. A similar knowledge, namely, the knowledge of events of the past which could not possibly be known by natural means, is supposed by the woman of Samaria to be a test of the Christ (John iv. 29). She met in Jesus one whom she had never seen before, one who had never seen her

Digitized by Google

before, and this man sketches out for her her whole past and present history, and his knowledge of the events of her life brings home to her mind the conviction that he who could do this was indeed the Christ for whose coming Samaritan as well as Jew looked forward.

This same conversation of Christ with the woman of Samaria, shows us that popular opinion ascribed to the Christ as a prophet, a knowledge of divine truth and a capacity for teaching superior to all teachers who had gone before Him. As Jesus was speaking of the true worshippers whose worship His Father sought, the woman, some vague idea probably rushing into her mind that the way-worn traveller before her, who had asked for the water of the well and claimed the power to give a living water, might himself be the Expected one of her people, said to Him, "I know that Messias cometh, which is called Christ; when he is come, he will tell us all things" (John iv. 25). In this confession of faith there is much to be remarked. There is, in the first place, implied that the religious teaching heretofore taught by prophets and messengers from God was of an imperfect kind. Without entering into the question how much or how little of the Old Testament the Samaritans of our Saviour's time accepted, and for acquiescing in the view generally held that they only accepted the five books of Moses, we have in the confession of the woman of Samaria an acknowledgment that the teaching even of Moses was imperfect, and waited for its completion the coming of the Christ. Highly as the Samaritans valued the teaching of the great lawgiver Moses, deeply as they venerated those five books of the law which they believed to have been written by him, they yet held his religious teaching to have been of an imperfect nature, requiring that of the Christ to make it perfect for the wants of men.

But while they held all religious teaching before the time of Jesus to have been of an imperfect character, they ascribed no imperfection of the smallest kind to that of the Christ. Of religion as man required it He was to be a perfect teacher (John iv. 25). He was to have no successor for His teaching should require no explanation and no filling up. "He will tell us all things," was the opinion which she and her people entertained of the coming Christ.

But the Jews not only regarded the Christ as one who, when He came, should give them all the knowledge of divine things which they could possibly require, but they also regarded Him as a Redeemer. Thus when Anna, stooping under the burden of more than a century of years, came unto the temple at the time of the presentation of Jesus, there we read that she "spake of him to all them that looked for *redemption* in Jerusalem" (Luke ii. 38). The Greek word for "ransoming" (λύτρωσις) means ransoming on payment of a price. In Hebrews ix. 12, this redemption means redemption *from sin*, and such we have no doubt was its meaning

Digitized by Google

in the mouth of Anna, and in the minds of those of whom she spake. And this receives confirmation from the fact that it would appear that the expectation of the Christ as a Redeemer is not stated to have been a universal opinion on the part of the Jews, but only to have been entertained by some of them. Anna spoke of Jesus to "*all them that looked for redemption* in Jerusalem." From this it would appear that there were others in Jerusalem, probably the greater number, who did not regard the Christ as their Redeemer from sin. It was the more spiritually-minded of the people, those resembling Nathanael, Andrew, and Philip, who entertained the view of the Christ as the Redeemer from sin (John i. 39-48). The majority of the people probably supposed that as Abraham's seed they were not in bondage, and could not require to be set free (John viii. 33). Some only of the people there were who felt sin to be the greatest bondage under which anyone could labour, and recognised as one of the most precious attributes of the Christ that He should be a redeemer from it. But while there were some of the people who took this true view of the Christ, they would seem to have been one and all in a state of ignorance as to the manner in which the redemption was to be brought back. We see this from the conversation of Cleopas and his companion with the risen Christ, then unrecognised by them (Luke xxiv. 13-26). The condemnation to death and the crucifixion of Jesus, appear to them utterly inconsistent with the notion that Jesus "had been he who should have redeemed Israel" (verse 21). They had believed Jesus to be the Christ before His death, but in consequence of His death, they intimate that they could not continue to hold this opinion. But as this latter view of a suffering Christ will be more fully dwelt upon later on, we will say no more of it now.

But if the idea of the Christ as a Redeemer from sin was only partial among the people, there was an opinion of Him absolutely universal that He would be a worker of miracles. To their acceptance of anyone as the Christ this was a *sine qua non*, an absolute necessity. The non-performance by John the Baptist of any miracle, prevented his being supposed the Christ by those who were ready to accept him as such (John x. 41). The Christ must needs work miracles, seen and acknowledged as such, ere he could establish any claim. We learn this from many passages in the Gospels.

Thus it was expected by the people that the Christ should show His power over Satan by the ejection of devils from those who were possessed by them. A certain amount of power in this respect was supposed to be possessed by some individuals among themselves, but a supreme power in all cases was thought by them to belong only to the Christ (Matt. xii. 27). Thus when there was brought to Jesus a peculiarly aggravated case of this demoniacal possession, wherein the possessed person was deprived of the power of sight and touch, and when Jesus healed him, insomuch that the blind

Digitized by Google

and dumb both spake and saw, the multitude with one voice said, "Is not this the Son of David?" *i.e.*, the Christ. One miracle of this kind was almost sufficient to establish His claim in their minds. Again, when in the boat with His disciples upon the Sea of Galilee, the wind ceased at His joining them, the disciples recognising His power over the laws of nature, came and worshipped Him, and said, "Of a truth thou art the Son of God" (Matt. xiv. 33). Such a power exercised by Him was supposed to point Him out as the Christ, or Son of God. And so of other miracles. Thus, when Jesus departed on one occasion from Jericho, there were two blind men sitting by the roadside. From some reason or other, which we are not told, these men believed Jesus to be the Son of David, *i.e.*, the Christ. They address Him as such. And what is the conclusion which they arrive at as to His power from the fact of their believing Him to be Christ? It is that He has power to cure them of their blindness. "Have mercy upon us, O Lord, thou Son of David," is their cry as they hear of His approach. And when they are called into His presence, and asked what they wanted and expected from Him, their reply is—"Lord, that our eyes may be opened" (Matt. xx. 30-33). Such was their opinion of the miraculous power of Christ. From the message of the Baptist to Jesus from his prison, we see that miraculous power was one of the tests by which the claim of anyone to be the Christ was proved. Two of John's disciples come to Jesus, and ask Him if He is indeed the expected Christ, or whether they have still to look for another (Luke vii. 19-23). Jesus was then in the act of performing miracles, and He had also performed other miracles, of which the messengers had heard, and in which they believed. This miraculous power extended over all manner of sickness. At Jesus' command, blind men saw, and lame men walked, and the hopeless leper was cleansed, and even the dead restored to life. Miraculous power over disease was everywhere exercised by Jesus to an extent never approached before. To this miraculous power. Jesus calmly pointed as the answer to John Baptist's inquiry, Was He the Christ? His reply is—"My works prove that I am." Miraculous power was regarded as an essential test of the Christ, and He was possessed of it without measure, and therefore was He that should come. Jesus claimed to be the Christ because He answered the universal expectation that the Christ should work such miracles as He did. We cannot enter minutely into the various texts on this subject, all of which speak the same thing. From them we learn that the Christ was expected to work many and great miracles, and that the performance of such was to be a test of His claims. And in conformity with this, we find that belief in His performance of miracles drew the faith of His disciples to Jesus as the Christ, and had such an effect that the whole nation of Israel were ready to accept Him as the Christ, notwithstanding certain circumstances which we will hereafter refer to, and

Digitized by Google

which all their education taught them to be fatal to His claims to be the Christ (Mark x. 47; Luke xxiii. 35; John ii. 11; xi. 47, 48).

An important point in Jewish opinion of the Christ, was that He was spoken of by all their ancient prophets. These had not only spoken of him orally, but had committed their views of Him to writing (John i. 45). Moses had done so, they believed. So had his successor in the prophetical office. We do not know that this implies that every person who truly claimed to be a prophet, such as Miriam and Deborah, had committed to writing some prediction of the Christ. But so far as this we are satisfied was the opinion of the Jewish people in the time of Jesus, that in every one of those writings which the Jews accepted as prophetical, there the Coming One, whom they called the Christ, was spoken of. This description includes, at least, the books of Moses, the Psalms, and those who are called the greater and the lesser prophets. But we have little doubt that Jewish belief included more; and supposed that in the other inspired writings, whose object rather was the narrative of history or the regulation of morals and habits, there might in various places be prophecies of the Christ prompted by that Holy Spirit in whose mind evermore was the idea of the Christ. All this is important in forming a true view of the Jewish opinion of the Christ. Everywhere throughout their Holy Scriptures they expected some referrence, more or less obscure, relative to the Coming One, the Christ; and wherever in their prophets they met with a passage suitable to their notion of Christ, and unsuitable to other men, they had no hesitation in supposing that it was written expressly of the Christ.

Another circumstance in connection with the Christ was universally held among the people, viz., that immediately before His coming, a great messenger should arise to announce to the Jewish people the advent of their Lord. This messenger also was held to be the great prophet Elijah returned for this purpose (Mark ix. 11). Doubtless they derived their opinion from Mal. iv. 5.

With respect to the time when the Jews expected the Christ to come, there can be no doubt from various testimonies that they expected Him at the very time when Jesus was born into the world. As, however, we are here confining our inquiry to the testimony afforded by the Gospels, we shall not consider anything extraneous to them. But on looking to them we find nothing opposed to, but much in favour of, what we have just stated of Jewish opinion.

When the wise men from the east came to Jerusalem to look for the King of the Jews, *i.e.*, for the Christ, the conduct of Herod and of the chief priests and scribes indicated their opinion that that very period was a probable period for the appearing of the Christ. No objection is taken to the story of the Magi on the score of time. The universal trouble of mind indicates the idea that their story was very probably true. The Jewish mind of that period was full

Digitized by Google

of the idea of the coming of the Christ. The same thing is seen from the surmisings of the people, as we find related in Luke iii. 15. John Baptist was then at the height of his popularity. The Jewish nation, from highest to lowest, was flocking to him for baptism. All asked for his direction in their manner of life. His powerful preaching, his holy life, his ascetic habits, drew universal attention towards him, until the thought passed into every heart that, it might be, this man might be that very Christ whom they were then expecting. In their mind it was a suitable time.

To one other feature in Jewish opinion about the Christ we will now draw attention. It is a most important one. It was the turning-point on which the nation justified their rejection of the claims of Jesus.

The general view of the nation, then, in regard of Christ was, that He should not be *a sufferer*. They regarded Him as one who should be a glorious king, excelling in earthly glory all the kings that had gone before Him. With this idea they could not associate such suffering conditions as a national rejection of the Christ by His people, continued poverty of circumstance, or death. Such circumstances connected with anyone who claimed to be the Christ, was enough, in their opinion, to prove Him an impostor, and to justify the rejection of His claims. This earth was to witness the manifestation of His glorious reign when He should plant His foot upon it as its Lord. And this kingdom was to be an eternal kingdom, and therefore not to be interrupted by death.

We learn this from the very remarkable conversation of Jesus with His disciples, as related in Mark ix. 31-33. On that occasion we are told that Jesus *began* for the first time to acquaint His disciples with a feature in the history of Himself as the Christ of which they had never so much as dreamed. He began to teach them that the Son of man "*must suffer many things*," and among those things were national rejection and death. Jesus here shocked the minds of His disciples. He taught them the direct opposite to what had been their national education. If He were the Christ, they believed such things absolutely impossible. Even though accompanied by the promise of a resurrection, they utterly rejected the notion that Jesus, if He were Christ, should "suffer many things." He could not do so within the possibility of things. They carried this notion to such an extent, that Peter rebuked Him for His words as though they were blasphemous. He charged Him with saying what was not true: "Be it far from thee, Lord, this shall not be unto thee" (Matt. xvi. 22). The idea of a suffering Christ was incomprehensible to Peter and the other disciples, and here he represented truly the universal opinion of his people.

So contrary to their view was that of the Christ as a sufferer, that they could not comprehend the very terms in which it was spoken of, plain and easy as those terms were (Mark ix. 31, 32). To us there is not any difficulty in understanding Christ's words, when He said,

Digitized by Google

"The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed he shall rise the third day." But to the disciples they were words of mystery, impossible of comprehension. They thought surely these words had a meaning hitherto unknown to them, for that certainly they could not have the sense usually attached to them. So startled were they by the mystery of the words, that they are afraid to ask their Master His meaning for them (Luke ix. 45). The rejection of suffering from the national opinion of the Christ, was supposed by the Jews to be justified by their Holy Scriptures. Thus when Jeses spoke to them of His being "lifted up from the earth," meaning thereby evidently some great blow, the people replied: "We have heard out of the law that Christ *abideth for ever*, and how sayest thou, the Son of man must be lifted up?"

To one other passage I would refer in connection with this point. It is from Luke xxiv. 26-45. The two disciples here mentioned had known and loved and followed Jesus probably for years. They had believed in Him as the Christ up *to the time of His death*. But there their faith was staggered. They believed death impossible to Him if He were the Christ (ver. 21). They refer in touching language to their old faith in Him as Redeemer of Israel, which recent occurrences had shown to be not sufficiently founded. They say of Jesus—"*we trusted*,"—not "*we trust*." Death was in their eyes, at the time, utterly incompatible with their idea of the Christ. Truly as they loved Him, satisfied as they were of His miraculous power, hearing from His lips instruction such as they had never heard elsewhere, knowing of His descent from the royal house of David, yet all these and other marks that He was indeed the Christ, were set aside in their minds as insufficient because He was a sufferer even unto death. The whole Jewish mind of the period was persuaded that this could not happen unto the Christ.

HENRY CONSTABLE.

LIFE OUT OF DEATH.

[Suggested by a passage in Thomas Carlyle's *Sartor Resartus*, Book ii. chapter 8. "Nevertheless Nature is at work," &c.]

"Out of the eater came forth meat."—Judges xiv. 14.

"On the approach of Spring, the armies were put in motion."

Often occurring as the opening statement in the narrative of War's Campaigns.

THE sunny skies which herald the new-birth
Of Nature in her reproductive power,
Clothing with new-found wealth the virgin-earth;
Alas that such should in the self-same hour

Digitized by Google

A signal constitute to draw the sword,
Whose scathing edge shall reap, all premature,
Those precious fruits, never to be restored,
Till Time another healing Spring procure.
Benignant power—though by the sons of men
Still wronged—returning still to bless again.

Nay, when we may have deemed her well-nigh slain,
Too black in ruin e'er to smile again,
Thrifty unwearied Nature, born to reign,
By methods all familiar and yet strange
Accomplishes her own divine revenge,
Without alarm or noisy haste ;
But working night and day, when left alone,
And ever out of our great waste
Educing some small profit of her own.
That gore and carnage all absorbed, and passed
Through her alembic of mysterious might,
An elemental source becomes at last
Of growth and beauty struggling into light ;
Of her own laws the paramount fulfiller,
With or without the aid of human tiller ;
Thus from the very carcass of the killer
Life fetching for the living. No weak fear
Of failure, meanwhile, checks her purpose clear,
Without a ripple on her chaste demeanor,
An aspect to present next year as green—nay, greener.
Benignant power—though by the sons of men
Still wronged—returning still to bless again.

ASPIRATOR.

BIBLE REVISION.

DEAR SIR,—The readers of the RAINBOW must be most thankful to you for the "Concordance to Hades" in last month's number, which cannot fail to be most useful to all Bible students. I could not, however, help a feeling of disappointment at the omission of 1 Cor. xv. 55 from the list. No doubt there are various readings of that text. But the fact that it is evidently a quotation from Hos. xiii. 14, where the occurrence of sheol, or hades, in contrast with death, is not disputed, seems to me sufficient, were it even the only argument in its favour, to justify the reading of the Authorised Version. In the Revised, quite unlike the usual parallelism of Hebrew poetry, there is no contrast at all between the principal members of the sentence, and the passage reads most tamely, in fact condemns itself: "O death, where is thy victory? O death, where is thy sting?" Whereas in Hosea the contrast is marked and striking, "O death, where are thy plagues? O grave (sheol

Digitized by Google

or hades) where is thy destruction?" Without entering further into the argument, I must confess to hold very strongly with the Authorised rendering in this matter, only substituting hades for grave, "O death where is thy sting? O hades, where is thy victory." Admitting this for the present, a very interesting question arises, the solution of which will throw much light upon another important Scripture: What is the *victory* of hades, whose complete reversal the apostle so triumphantly apostrophises? The question may best be considered in connexion with that much-disputed passage in St. Matthew's gospel (xvi. 18), where, speaking of His Church, the Saviour says, "The gates of hades shall not prevail against it." This is commonly considered as a promise of perpetual stability to the Church Catholic; and that all the power and craft of Satan and his instruments shall not be able to overthrow it. This, no doubt, is a glorious and independent truth; but I submit that it does not follow from this passage, which has really nothing whatever to do with Satan or his instruments. The idea arose from the commonly received notion that hell (hades) is the fixed abode and home of Satan and the fallen angels. But this is not so. We know, to our cost, that Satan is not yet confined. He is "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" the "roaring lion" going to and fro through the earth "seeking whom he may devour." It is not until the very latter end of the last days that he and his angels are cast down from the heaven they now pollute with their noxious presence, and imprisoned in the abyss. Another interpretation is that the "gates of hades" mean death, because it is the gate of entrance into another state of being. But this is not a whit more satisfactory than the other, and is indeed untrue to the promise: for death does "prevail against" the members of Christ (who constitute His Church), and will continue to prevail over them till, as "the last enemy," he is for ever abolished at the final judgment. Besides, death and hades are spoken of as quite separate and distinct, and as each having its own gate in Rev. i. 18, "I am the Living one; and I was dead, and behold I am alive for evermore, and I have the keys of death and of hades." Now, in this passage of St. Matthew, hades is represented as being, in some way or other, the enemy of the Church. For that which it is said "shall not prevail against" the Church, must be understood as *in some sense* its enemy. I fail to see how this can be in any other way than that hades is the place in which the Church is confined, retained (ἐν φυλακῇ) in safe keeping until "the mystery of God," shall be finished. Though the hades state is to the Church a state of rest and comfort, blissful and conscious, yet is it also one of restraint, of imperfection, of expectancy, during which she is ever and eagerly looking forward to the glorious epiphany of her beloved Lord, when the "gates of hades" shall be thrown open wide to permit the final and triumphant egress of His ransomed people. In this case the "victory of hades" would be its power to keep the Church in *confinement*. No matter how peaceful, how full of joy and comfort, it is still confinement, and, *so far*, hades may be correctly spoken of as having "victory" over the Church. Even the Saviour, speaking in David, is represented as looking earnestly for deliverance from this state: "Thou wilt not leave my soul in hades." The souls also "under the altar," whom St. John

Digitized by Google

beheld in vision, were heard by him to cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" We cannot for a moment admit that these martyred saints were actuated by a thirst for vengeance. Their desire was not for vengeance, but for liberation. They knew that not until the hour of retribution on the enemies of God had come and passed, should they be freed from their temporary prison-house. Hence their prayer was to this effect, that God would hasten His inevitable work of righteous retribution, that so, with the whole company of the redeemed, they might be emancipated from the prison of hades. In accordance with this view is the answer to their cry. They were comforted, "and white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled" (Rev. vi. 11).

Of all the interpretations that may be given of this passage, this has always seemed to me the most consistent, the most natural, and the most satisfying.

Permit me now to call attention to a few more instances in which, it appears to me, the Revisers have failed in discharging faithfully the office they had undertaken. I do so in no carping spirit, but in the interest of unlearned, but thoughtful, believers to whom they have proved a cause of perplexity.

1. A very glaring instance is found in Deut. viii. 9: "A land . . . . out of whose hills *thou mayest dig brass*." Brass, everybody knows, is a manufactured metal, composed of copper and zinc mixed together in certain proportions by fusion. It would not, therefore, be dug out of any mines, and it is not easy to imagine why the Revisers should have left uncorrected so manifest an error. It should have been rendered *copper*.

2. A discrepancy occurs between 1 Kings iv. 26, and 2 Chron. ix. 25, which the Revisers have left unaltered, though noticed in the margin. In the one it is said that Solomon "had 40,000 stalls of horses for his chariots." In the other the number is stated as 4,000. Evidently the latter is the true figure, especially as the number of horsemen is given as only 12,000. It is a pity the Revisers could not see their way to rectify this error. The keen-eyed infidel is quick to mark such discrepancies, and to taunt the Christian therewith who, for the most part, is unable to make any reply.

3. A more serious difficulty, and one which might, I think, have been at least partially removed, is found in the amount of treasure said to have been accumulated by David for the building of the temple. This is stated (2 Chron. xxii. 14) to have been "an hundred thousand talents of gold, and a thousand thousand talents of silver." To this must be added the contribution of the nobles, and what David gave as an individual out of his private estate. Omitting all the intermediate calculations which would be tedious and occupy too much space, the quantities of gold and silver set apart by David alone for the service of the temple, without taking into account any appropriation to the same purpose by Solomon himself, would amount, Dr. Kitto calculates, to very nearly *eleven hundred million pounds sterling*, or about one half as much again

Digitized by Google

as our national debt. "It would exceed," he goes on to say, "eight years' purchase of all the costly tillage of this country, and equal eleven years of the annual value of the real property of Great Britain. It would be equal to 11½ years' value of all the leading manufactures of the nation, and to twenty years' value of all the exported produce and manufactures of the country. It would also absorb, for about the same period, all the public revenues of the United Kingdom." Well might the learned doctor add that "these estimates must be admitted to be simply impossible," and the mere statement is "sufficient to show that there must be some error in the text, or in our apprehension of it." The explanation, he further suggests, "is not difficult to find." The book of Chronicles was written after the Babylonish captivity, and it is only reasonable to suppose that the people, most of whom were born and bred in Chaldea, used the weights and measures of that country. The value of the Babylonian talent was greatly less than that of the Hebrews, adopting which would reduce the amount to about 600 millions. "This," Dr. Kitto goes on to say, "though an immense reduction, seems still to be far too large; and some therefore think the Syrian talent to be intended, which was but one-fifth of the Babylonian. This would bring it down to the comparatively reasonable, *and not absolutely impossible*, sum of 120 millions;" and this he further proceeds to sustain by the authority of Josephus, "who," he says, "whether by so reading in the original text *as then extant*, or by reducing the talents to talents of account, produces nearly the same result by making the talents of gold not more than ten thousand, and of silver 100 thousand." "Even this sum," he says, "seems far too large in comparison with anything known to our experience; but we have no determinate data on which it may be further reduced, without supposing a corruption of the text," which however is *quite possible* "from the facility with which numbers are corrupted in the course of time," and from frequent transcription. It would be unreasonable, perhaps, to expect that our Revisers should have made so great a change in the text; but it is surely not so to look for, at their hands, some explanation by marginal note of so great a difficulty. They are ready enough with marginal notes when, for example, their object is (*against* the vastly preponderating weight of evidence)* to throw the cold shade of doubt upon that exquisitely beautiful and pathetic episode of the woman taken in adultery (John viii. 1-11); but a real difficulty, such as the present, they pass over in silence, and leave as a stumbling-block in the path of the unlearned.

3. One more instance only, to which much the same observation would apply, and which I have not seen noticed by any writer, I will venture to adduce. It relates to the numbers stated to have been engaged in war and slain in battle. Take for example the war between Abijah and Jeroboam (2 Chron. xiii.). We are told (v. 3) that Jeroboam brought into the field an army of "*eight hundred thousand* chosen men," the exact number of the whole adult male population of Israel, according

* The number of MS. in which the narrative occurs, as compared with those from which it is absent, is as 284 to 56, and the internal evidence is altogether and most decidedly in its favour.

Digitized by Google

to the census made in the reign of David, as recorded in 2 Sam. xxiv. 9. On the other side, Abijah "joined battle with *four hundred thousand*," which was only one-fifth less than the whole adult male population of Judah, as returned by the same census. Now, we know that large armies were far more easily raised in those days than in modern times, and especially so with the Israelites. Divided into distinct tribes and families; dwelling always, from generation to generation, in the same well-defined districts; with permanent chiefs and leaders, captains of tens and hundreds and thousands, each individual knowing precisely what station he was to occupy, and under what captain and standard he was to serve, vast numbers could easily be assembled without confusion or loss of time. Moreover, as wars then seldom lasted more than a few days, each man would bring his own arms and provisions with him, and thus no need for the long trains of baggage and ammunition waggons which so encumber all modern armies. Notwithstanding all this, and making every allowance for these facilities of enrolment, the numbers said to have been collected together upon this occasion are truly startling.

Here were *one million two hundred thousand* warriors assembled in military order in one small district of Palestine, which, if drawn up in anything like the array of modern armies, would stretch, at least, from the Dead Sea to the Mediterranean. Yet Abijah is represented as addressing to them a long speech, which, apparently, was heard and understood by those multitudes. The only armaments in modern times at all resembling this assemblage, were the hosts engaged in the invasion of Russia by the first Napoleon, and these were spread over the whole of Eastern Europe, from the Baltic to the Mediterranean. Our astonishment is increased by the numbers stated to have been slain in that battle, which, and without apparently any miraculous intervention such as at Gibeon on the "camp of the Assyrians," on the part of Israel was *five hundred thousand* men, only two short of two-thirds of the whole adult male population of that kingdom. Now, if we could only be assured that these were the exact numbers recorded by the sacred historian under inspiration of the Spirit, our plain duty would be to receive the statement with implicit and reverent credence; and every true believer would so receive it, were the number millions instead of thousands. But the *fact* that, in many instances, the numbers vary so very much between the books of Kings and Chronicles,* shows that we cannot have that assurance. There *must* be errors somewhere in those instances. Hence there *may* be also an error in this. I have never seen any attempt at explanation of this difficulty, and the Revisers have passed it by without note or comment. Can you, sir, or any of your contributors throw light upon the subject?

Upon the whole, and admitting the improvements you mention, I must repeat that the work of the Revisers, both of the Old and New Testament, is to me, as I am sure it must be to multitudes of anxious

* In addition to the discrepancy as to Solomon's stalls for horses, mentioned above, the census of Israel, as given in Samuel differs from that in Chronicles by no less than 300,000. Compare 2 Sam. xxiv. 9 with 1 Chron. xxi. 5, the one being 800,000, and the other 1,100,000. That of Judah also differs considerably.

Digitized by Google

students, most deeply disappointing. They have omitted to revise where revision was most needed; have changed the text where change was not required; and those revisions by which a real improvement has been effected appear to me, at least, but few and far between. Some changes seem made for the mere sake of change, as for an example taken at hazard from Mark xii. 4, for "shamefully handled" they have put "handled shamefully;" and such meaningless transpositions, as well as the substitution of one word or phrase for another of precisely the same signification are, as every reader must see, of continual occurrence—thus destroying the familiar rhythm and melody of the old version to which we are all from infancy accustomed, without any cause or necessity whatever. Some again are frivolous, as, *e.g.*, the putting for "tabernacle," "tent of meeting." This, indeed, appears to me not only frivolous but highly objectionable. The most ordinary reader cannot fail to understand by "tabernacle," that rich and gorgeous construction which Moses built in the wilderness, after the heavenly model which had been exhibited to him on Mount Sinai, and which he was so strictly charged to copy with minute exactitude: "See that thou make all things according to the pattern shewed to thee in the mount" (Heb. viii. 5). But "tent of meeting" suggests at once and only the idea of a coarse canvas erection and a camp or field meeting for some religious or political cause. True, there may be some profound reason for the change, of which I am ignorant; but such was in truth the idea that presented itself to my mind when first I saw the phrase. Some changes, again, are, to say the least, most infelicitous. Need I do more, in proof of this, than refer to the now notorious substitution of "caper-berry" for "desire," whereby the Revisers have marred and made ludicrous that most striking and beautiful description by the preacher (Ecc. xii. 5) of the growing infirmities of old age, and which I perceive has gained for the Revised the nickname of the "caper-berry Bible?" Everybody understands what is meant by "desire shall fail," and the diligent Bible reader will at once call to mind, as illustration, the excuse of Barzillai for declining David's invitation: "How long have I to live that I should go up with the king to Jerusalem? I am this day four-score years old, and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women?" But everybody, in bewilderment, is asking—What is meant by "the caper-berry shall fail?" What is the caper-berry, and what has it to do with infirmities of old age? Lastly, some alterations are far more serious, and for the worse instead of the better. I will only specify one which, in my humble judgment, is the worst of all, viz., the revised rendering of 2 Tim. iii. 16. Omitting particulars, the *gist* of the passage in the A.V. is that "all Scripture is God-inspired (θεόπνευστος), and is profitable, &c. But in the R.V. it is "every God-inspired scripture is also profitable," &c., immediately suggesting that *some* scriptures are not "God-inspired," and thus plunging the anxious student into a sea of perplexity and doubt as to what scriptures are inspired and what are not. I am aware that the latter version is adopted by some eminent critics; but on the other hand the old version is supported by others—more numerous and more distinguished—whose arguments in its favour are, to my mind at least, of irresistible force. As

Digitized by Google

the Revisers, in the margin, do give the Authorised as an alternative rendering—thus allowing us to choose between the two—it is deeply to be regretted that they did not permit the text to remain as it was.

I may be prejudiced; but upon the whole I fail to see any very great excellence in this work, which has been so long in hands, and has now at length been issued to the world with so much pomp. No one who has read the pamphlet of the late Bishop of Lincoln upon the revised New Testament, but must acknowledge the justice of his strictures, and share in his disappointment. Truly, sir, there is much need of the "plough share," of which you aptly speak in the July number of the RAINBOW, and I trust that you will soon begin to "drive" it.—I am, yours faithfully, WM. KER.

Halesowen, Sept. 16th, 1885.

THE PURPOSE OF THE AGES;

OR, THE FINAL SALVATION OF ALL.

I AM much obliged for your review of my sermons on the above subject. From your standpoint I consider that you have dealt with me gently; still, if you will kindly permit me, I would be glad to offer a few remarks in the same brotherly spirit in which yours were made.

The first thing that forcibly strikes me is the great difference in the opinion of some Destructionists now from what it was some years since, when it was believed that the lost, that is, the vast majority of the human race, were to be raised in their bodies, punished with many or few stripes, as deserved, and then destroyed. Now you, as a type of others, say, p. 395, "Our gospel is a gospel of salvation, and not of destruction. Judgment is our God's strange work, not His delight. Hence we approach the subject of the perdition of ungodly men with the greatest willingness to find that—in the long run—the irrevocably lost will turn out to be the few and not the many." This statement almost entirely changes the venue of what the Destruction theory used to be, when I embraced it some sixteen years ago, and from which both my heart and my judgment soon afterwards recoiled. For by far the greater part of humanity to be thus put out of existence, seemed to me to be utterly opposed to the character of that holy God, who is as infinite in His power as He is infinite in His love. I re-studied the Scriptures, and found destruction to be a mistake. I am truly thankful to see this wider view on the part of yourself and some others, and I sincerely trust that it may soon be embraced by many. At the same time, it is evident that this change concedes the very principle for which I so strongly contend, namely, the salvation of the lost in the ages after the first death, and, if the principle be admitted, why stop short at the salvation of the many instead of the salvation of all? Is there anything too hard for God except to deny Himself? He saveth to the uttermost. His love passeth knowledge.

I fail to see any want of appreciation of the word *εμαυτον* in John xii. 32. I knew perfectly well it was there, and, without mentioning

Digitized by Google

the Greek, have so stated its meaning in Section 4, p. 9 of my Sermons. Nor do I see how the expression, "He that loveth his life shall lose it," bears in the least degree against the final salvation of all, because, great as the loss of the later-born unquestionably will be, Christ came "to seek and to save that which is lost" (Luke xix. 10).

Now, as regards the ages, you acknowledge (p. 398), that they had a beginning, though you do not see their termination. But I have given chapter and verse (Sermons, pp. 18-20, 22, 23), to prove that they are only age-lasting or temporary, and things temporary must of necessity have an end. We have already seen the end of the patriarchal age, and the end of the mosaic age. We are told in Scripture of the approaching end of the present Christian age, and of the future millennial age, and we are likewise taught that the hadean age will end, for death and hades will be cast into the lake of fire, which is the second death. And, to my understanding at least, I see the end of the second death also, for that, the last enemy, will be καταργεῖται, made useless, or without work, swallowed up in the victory of Him who says, "O death, I will be thy plagues; O sheol, I will be thy destruction" (Hos. xiii. 14). Is it not plain that this is the actual end, not only of sin, but of all the effects of sin, especially destruction and death?

To myself the distinction between age-lasting "time" and never-ending "eternity" is very clear. God "inhabiteth eternity" (Isa. lvii. 15). Although it is true that this is the only place in the text of our English Bible where the word "eternity" is used, there are at least three other verses where it appears in the margin, namely: "And also the Strength (or Eternity, or Victory) of Israel will not lie nor repent" (1 Sam. xv. 29); "But the LORD is the true God, He *is* the living God, and an everlasting King" (King of Eternity, Jer. x. 10); "Whose going forth *have been* from of old, from everlasting" (the days of eternity, Mic. v. 2). The Hebrew word עַד is put in other places besides Isa. lvii. 15, for the eternity of God. Let me refer to a few passages:—

"The LORD shall reign for ever and ever" (לעלם עד, Ex. xv. 18).

"The LORD *is* King for ever and ever" (לעלם עד, Psa. x. 16).

"For this God is our God for ever and ever" (לעלם עד, Psa. xlviii. 14, 15).

"His name shall be called Wonderful, Counsellor, Mighty God, the Everlasting Father" (Father of Eternity, אבי־עד, Isa. ix. 6, (5).

The difference betwixt time and eternity appears to me to be infinite.

You say, p. 398, "But that the ages began is no proof that they will end; otherwise believers must end, the Church must end, creation must end: and nothing but God remain." This conclusion does not follow from the premise. I have distinctly shewn (Sermons, p. 22), that the unending life of believers does not at all depend on the meaning of the word αἰώνιος, but ON CHRIST'S LIFE BEING IN THEM. "Because I live, ye shall live also" (John xiv. 29). "God sent his only begotten Son into the world that we might live through him" (1 John iv. 9). Again, you remark, p. 399, "The 'end' spoken of in 1 Cor. xiv. 24, is the end, not of the ages, but of *the process of making alive the dead*, and ordering and perfecting the Redeemer's kingdom—not a word said about the

Digitized by Google

ages there." Nor need there be. It is the end of the Time state, when discipline is required no more, and the whole lapsed creation is placed in order of rank (υποτετακται), under Christ, and He delivers up the whole mediatorial kingdom, for which He gave Himself as a ransom, to God the Father, "that God may be all in all" (1 Cor. xv. 28). There is not in the Scriptures the slightest hint about ages after God has been thus manifested. Then is the true Jubilee—the unending Sabbath—the still eternity.

Further, you have not in your review attempted to answer one of the quotations mentioned in my Sermons, pp. 12-14; such as Phil. ii. 9, 8, and a score of similar texts, showing the reconciliation of all things, through our Lord Jesus Christ. Surely when we are told that God "willeth all men to be saved," we should credit what He says. It is but a poor conception as to what God really is, to suppose that His will may be thwarted for ever by the opposition of His creatures. If we are told that Christ "gave Himself a ransom for all, to be testified in proper times" (1 Tim. ii. 6), how dare we exempt any? The fact is, that most Christians now, as the Jews of old, *limit* the Holy One of Israel. If, with believing heart, we can but grasp the truth of the omnipotence of God's power, and the infinitude of God's love, we would see the ultimate fulfilment of the mystery of God—the "Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 21). THE INWARD KNOWLEDGE OF GOD SOLVES ALL THE PARADOXES OF HIS WORD.

D. WARDLAW SCOTT.

REMARKS ON THE ABOVE.

It is not a little gratifying that our brother D. W. Scott so well appreciates the difference between the position from which we noticed his book, and that which he himself formerly occupied. It may be too late to suggest to him that his present views were more framed as a recoil from an untenable narrowness than as demanded by the Word of God; but that is the opinion of them which, with much respect, is submitted to his consideration. How our own outlook concedes the very position for which he contends, we are at a loss to discover. We are in no sense driven out to the sea of Universalism by abandoning ourselves to the principle that Christ, and not Time, is the arbiter of human destiny. Nothing, it is true, is too hard for God which He absolutely purposes to accomplish; Christ saves to the uttermost *those who come unto God by Him;* and, in any case, the love of Christ passeth knowledge. But how these affirmations involve the inevitable salvation of all men is more than we can divine.

It was not our intention to deny that Mr. Scott laid any emphasis on the pronoun, "myself," in the famous text, "I, if I be lifted up, will draw all unto myself;" but it was our intention to point out that this emphasis had not led our brother into the true drift of the context—had not brought the prince of this world into the contrast—and, by consequence, had not led on his mind to the crisis-climax of the whole paragraph. Thus viewed,—as we suggested it should be,—the purport of the words from which it is submitted our friend draws too sweeping

L L

Digitized by Google

a conclusion, seems to be this: "The time is coming when the whole world, being drawn to Me, will no longer render allegiance to the usurper." That this settles the eternal doom of all men that have ever lived, is, we think, a much too sweeping conclusion. And we said we were the more persuaded of this by observing that our Lord had, on this very occasion, been referring to some who—not merely were lost in the time then present, which might not have meant *irrecoverably* lost; but who would thereafter be lost in the then future, presumably by loving their "souls" or "themselves" in preference to Him; and lost, be it noted, in contrast with some others who should "guard" their "souls" or "themselves" unto "life eternal." Nor do we yet see how the force of this our reply can be broken, save by disturbing the common conception of the phrase, "life eternal," and disturbing it so much as to make it mean no more than age-long, and *therefore temporary life*. We submit with all earnestness that, meanwhile—until the aforesaid disturbance can be effectuated, which we are confident it cannot be—a complete and calm survey of the whole context conducts us to this conclusion: namely, *such a drawing of all (v. 32) as is consistent with the loss of some (v. 23)*. We have suggested how this could be, by indicating precisely how the term "all" is fairly limited by the words immediately foregoing. Of course, grant Mr. Scott that our Lord merely meant "temporary life," unto which some should guard themselves, then the failure of others would stand proportioned thereto, and be a mere failure to win a certain very distinguished, but still temporary life: after which, it might conceivably be that, though they had lost the age-lasting or temporary life, they might win a life lying *beyond all the ages*—a life measureless and unending, and so might be ultimately saved. But we do not grant this. We maintain the age-during life of verse 25 to be the life lasting indefinitely on from age to age, and as the ages do not end, so neither does the life end. We are certain our Lord's hearers could not understand Him to be speaking of a temporary life to be either lost or gained. And therefore the losers are regarded by Him as losing themselves for ever. And the drawing of all unto Himself should be understood consistently with this.

The above remarks on John xii. once more remind us of what we hold to be our brother's fundamental position; which, if untenable, will leave his entire superstructure to fall of its own weight. He holds that all ages will end—that a point will one day be reached beyond which there will be no more ages. This is a very peculiar and very subtle position to take; and one which, when followed out, leads to very remarkable consequences. It is only by taking it that any headway can be made towards shewing that *aionian* means temporary; though even so, one would have thought 2 Cor. iv. 18 might have compelled any man to pause before committing himself to so extreme a conclusion; for certainly, in that passage, the word *aionian* means the very opposite of temporary. "The things that are seen are temporary (*πρόσκαιρα*), but the things that are not seen are—are *what?* are *αἰώνια*"—they last from age to age; in fact, are eternal. But we have taken issue with our brother as to this his fundamental position. He affirms that all ages will end. We deny it—that is to say, we allege that there is not, to our knowledge, the smallest proof in the Bible of what he affirms.

Digitized by Google

His proofs are valueless, because they are not to the point. He may prove that certain ages have ended, but what of that? Other ages have begun. Others still may succeed them. The consummation of all known ages may be the inauguration of one vast age of ages—as much beyond all revealed ages as centuries are beyond moments. We repeat that not one of the passages previously adduced by Mr. Scott, goes the smallest way towards proving his position.

But our brother seeks to bring fresh Scripture evidence in support of his very peculiar position; and in particular tries to find in the Bible a basis for the popular contrast between "Time" and "Eternity"—we suppose in order that he may range all *ages* under the name "TIME" and leave standing out in contrast a Divine, *ageless* "Eternity." We have already presumed to tell him this cannot be done. We have remarked to him that the word "Eternity" occurs but once in the Bible, and then has no business there. He replies by telling us it is *three times besides in the margin*. Well, we will chase him through the margin, and drive him out from thence. "Eternity" has no business in the margin of those places. Let us see. Certainly in 1 Sam. xv. 29 the word נצח is no abstract word for Eternity as opposed to Time, but merely conveys that idea inferentially (if at all) as growing out of the primary meaning of *perfection* or *completeness*. In Jer. x. 10 we have Jehovah beautifully described as "King of *olam*;" but what a remarkable passage for D. W. Scott, of all men, to fly to, seeing that the Hebrew *olam* corresponds with the Greek *aion*, and according to him the phrase means rather "king of time" than "king of eternity." Exactly the same may be said of the third passage, Micah v. 2: "Whose COMINGS FORTH have been from the days of *olam*—the days of old long ago—the days of concealed, remote antiquity." Surely these three passages—containing *netsach* once and *olam* twice—are no proof at all that a third word (*adh*, עד) means eternity, nor are they proof that the abstraction "Eternity" is ever once to be found in the Bible. We go further and deny that "Time" as an abstraction, opposed to "Eternity," is ever found in God's Word. Men are continually talking about "this Time-state;" and Mr. Scott has large and necessary use for the word and the idea, though more extensively applied than is common, so as to take in "the ages." What a pity such a usage is not to be found in the Book.

We can only at present notice one other class of passages taken by Mr. Scott to sustain his contention. He groups three passages together (to which many more probably might be added) as containing the famous Hebrew phrase *to olam and adh* (לעלם ועד) namely, Ex. xv. 18; Ps. x. 16; Ps. xlix. 14 (15). These instances are given to prove that *adh* (עד) is elsewhere than in Isa. lvii. 15 used of the eternity of God. We are greatly surprised at this. The phrase to our apprehension means no more than "to concealed duration *and beyond, or onwards*." It is plain the Seventy saw no such speciality as Mr. Scott does in the second term in this idiomatic phrase, seeing that they render it either by Mr. Scott's *time*-word *aion*, or by the insignificant though beautifully expressive word ἐτι—"yet," "yet longer:" "for an age and yet longer." Surely "yet longer" is not in itself equivalent to "eternity:" it may lead the mind on to that conception, but it does not, cannot express it. No: Mr. Scott's fundamental destinction between "Time"

Digitized by Google

and "Eternity" is never formulated in the Bible. It is never there said that all ages shall end. But time presses, and we shall hope to return to Mr. Scott's valued communication; and may have a few words further to submit on his exceedingly suggestive sermons.—ED.

COMMENTS ON "CONCORDANCE TO HADES."

No. 3.—HADES ILLUMINED AND ADVANCED.

VALUABLE as your "Concordance to Hades" undoubtedly is, I am disposed to doubt if it affords "all the evidence available for judgment."* For instance, a Concordance of the word "Heaven," or "Heavens," would but inadequately present all the evidence afforded by Scripture concerning the character of the state and place of reward. I think the following texts are pertinent to the consideration of hades, although the word does not occur in them: Luke xxiii. 43; 2 Cor. v. 1-9; Phil. i. 21, 23; Col. iii. 3; Heb. xi. 40 with xii. 23; 1 Pet. iii. 10; and iv. 6. And while aware that the object is to confine the enquiry to the Scriptures, I would point out that important contributions to the truth may be obtained from a review of the testimonies of the dying, and from metaphysical considerations. The Scriptures, it should always be remembered, are not God's only revelation. It is important also to remember that they are not designed to teach either physics or metaphysics; that whatever of ignorance on these subjects possessed the minds of holy men of old, their inspiration by the Holy Ghost did nothing to dispel. There appears no reason to doubt that patriarchs, prophets, and kings of the Old Testament, having phenomenal ideas and using phenominal language, placed hades in the bowels of the earth and God's throne above the clouds, without conceiving that to an inhabitant of Mercury, Earth's hades was among the stars. The mistake of attributing importance to such language, and founding upon it conclusions as to the constitution of man and the future state, is one into which unhappily our foremost writers on Conditional Immortality have fallen.

And here I would state my entire agreement with Mr. Albert Hide's judicial utterance, in so far as the Old Testament writers are concerned; and my exception to Mr. Holding's most interesting communication, that it assumes on the part of the sacred writers a profound acquaintance with the subject which they only partially disclosed, as though they carried a lantern whose dark side was turned toward us, but which revealed to them things of which they could only speak in deep sayings and mysterious hints My own impression is, that this is as great a delusion as Mr. Holding's idea, that God prepared for Abraham, Isaac, and Jacob, a city which had foundations in hades, and that those patriarchs, with their families, are the "unclothed" inhabitants of that solid reward.

The more natural conclusion is that to which Old Testament language

* We never said that it did. We spoke also of *sidelights!* A word to the wise.—ED.

Digitized by Google

in my estimation distinctly points; viz., that the saints of that period were far less enlightened on the nature of future existence than those of the Christian dispensation; that they regarded death as introducing them to shades—inactivities—the confines of nothingness,—although they had uncertain apprehensions that death under the judgment or the favour of God betokened something as to the experiences of the soul subsequently; that they were sorely oppressed by these uncertainties, and that to the best of them death was a calamity scarcely relieved by their confidence in the goodness and mercy of God; that the state of the blessed dead was actually different in their day from what it became after Christ's descent into hades, and that living as they did under a miraculous Providence, and so walking, as to this life, less by faith than by sight, we can perceive a reason why they were left to a sterner discipline of faith respecting the future that awaited them than is deemed necessary for ourselves.

The curtain dividing the life that now is from that which is to come was kept well down for them, and no authoritative "teaching" respecting sheol is to be found anywhere in the Old Testament At last, however, a Preacher came who lifted that curtain, and in the authoritative and precious parable of Dives and Lazarus cast the only and the sufficient rays of light that the Scriptures afford upon the experiences of departed spirits. The facts revealed are those belonging to the Hadean experiences of the Christian dispensation; but the saints of old must have benefited by Christ's "descent" into the unseen—their consciousness made happier—their locality perhaps changed. In the parable of Dives and Lazarus we have no more of "up" and "down," "above and "beneath"—phenomenal expressions: we have simply separation and distinction in locality and experience. Mr. Hide seems to think that this single explicit revelation is insufficient to base conclusions upon; but the fact that it has no fellow does not diminish its conclusiveness so far as it is explicit.

The abiding presence of Christ with His church during this dispensation is affirmed by one text only, "Lo! I am with you alway even to the end of the days," but it is conclusive on the point: even were we left without an inward testimony much stronger. Marvellous is the difference between the anticipations of the Old and the New Testament writers. To St. Paul hades runs by him like an empty chariot, inviting him to leave the dusty highway and be carried to a place of nearer communion with the Lord. All is light and peace, comfort and joy. Hezekiah's tears, and Paul's smiles—lit up from afar—are a contrast indeed. They knew—these New Testament saints—that their life was hid with Christ in God; that Christ's Paradise would be theirs—Christ's activities, as preaching in hades, theirs also; and beyond, the fuller blessedness of the resurrection.

It is impossible to comprehend the nature of the consciousness which will be enjoyed. It will not be a continuance of the last subjective impressions in this life, it must include and amalgamate all consciousness from the earliest dawn of it in the time-state. Southey and Faraday passed into the unseen with faculties beclouded: no evidence that, of the mastery of matter over mind, but the contrary; for the body cannot keep pace with the soul. It is yoked to the soul's chariot, and the

Digitized by Google

breath of the spent runner darkens the soul's glass. The materalist ignorantly points to this defeat of the time-bound body as proof of its victory over mind.

This is not the place however to go into the metaphysical argument. It is sufficient for Christians to look into that place, no longer dark since Christ has entered it, and to know that there the wounds of the good are closed by the salutations of the angels, and the sorrows of time are felt to be the anointing which precedes the wearing of the kingly crown.

Clifton. HENRY DEACON.

No. 4.—HADES IN THE NEW TESTAMENT.

THE cases of the occurrence of hades in the New Testament are ten in number. Two of them must be reduced to one, namely, Matthew xi. 23, and Luke x. 15. They are but one statement of our Lord's words about Capernaum, "Thou shalt go down to hades." In the Peshito "to sheol" in both gospels. Here we have the coming doom of the hardened inhabitants of the most privileged city in Gallilee, for Jesus dwelt there and showed most of His mighty works among them. If hades be read "grave" in these verses, how can we evade the rejoinder, "What you say, Jesus, is true of the people now living in every city whether they have repented or not?" And this is true of every other case of sheol or hades when used as a warning to wrongdoers. It must be something which a good man will escape when hades is held up as a warning. In Palestine it was not the usage in burial to dig nine feet into the ground to make a grave, but rather to cut a stone cavern in the side of a rock, so that going down to the grave would not suit their usage; but they thought of sheol as so deep that it well contrasted with the height of heaven.

No. 67, Matthew xvi. 18. Christ here is the speaker, and says of His church, "The gates of hades shall not prevail against it." What meant the gates of an eastern city as a figure of speech? Clearly the plans and schemes of the ruling men of the place who commanded its armies and directed their attacks upon others. Did Jesus reveal that there was an unseen power which would attack His church and try to destroy it? Who moved Herod to try to destroy the foundation stone which God laid in Zion? Surely Satan. Who strove to overthrow that purity without which Jesus could not have been the Lamb of God who could bear the sin of the world? It was Satan again. Who put into the heart of Judas Iscariot to betray him? It was Satan again. Who entered into Judas when he had received the sop, and secured his doing the dark deed? Satan. Who sought to crush out the life of the voluntary sin-bearer in the garden, to prevent His fulfilling the Scriptures in His death? Satan. Who is represented as joining the Jewish rulers in their murderous work? Satan—the power of darkness. Now Jesus held and taught that His followers must look for experience akin to his own; and they found it so. The effort to crush the young church at Jerusalem was very early made, and behind the human agents there was an active devil. When the first cases of lying and hypocrisy occurred, what did Peter say to Ananias? "Why hath Satan filled thine heart to lie to the Holy Ghost?" How soon was Stephen

Digitized by Google

martyred by a sentence obtained by bribing and falsehood? Then how savage was the persecution that followed for three centuries under heathen Rome in defence of Polytheism, which Paul calls the worship of devils. Each one of the leading apostles who have left writings to the Church of God, has shown us that he was cognisant of superhuman opposition to the cause of Christ. James does, when he writes, "Resist the devil and he will flee from you" (iv. 7). Peter, when he writes, "Your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." John recognises the devil as active in those who commit sin, and places the Son of God as in direct antagonism to him. But it is Paul who shows the gates or high powers of darkness in fierce conflict with the church in the most striking light (Ephesians vi. 11-17). As a veteran Christian general, he bids us "put on the whole armour of God, that we may be able to stand against the wiles of the devil." Is this then a contest with only one personal enemy? Far from it. "For we wrestle not with flesh and blood," a combination of terms by which human adversaries are intended, "but against principalities and powers, against the rulers of the darkness of this world, against the spiritual hosts which dwell in high places." Here are the devil's associates in the gates of hades, and to find such opposition in the graveyard and cemeteries of the earth is absurd. In Greek or Syriac, hades or sheol, we must have life and evil power to suit the promise, "The gates of hades shall not prevail against my church."

Case 69, or the fourth case in the New Testament, is that of the rich man (Luke xvi.). "In hades he lifted up his eyes, being in torments." If the hades state were uniform, as viewed by those whom Jesus addressed, the information that this man was in torments would have been unnecessary; but if it concerned the whole realm of the unseen world, then we needed to be told that, after his burial in splendour, he passed into a state of misery. Nor should we have heard of the "great gulf" fixed between the happy dead and those in torment. When Abraham uses the plural pronouns "us" and "you," he shows that the rich man was not alone in lower hades, nor Lazarus his only companion in the upper and blessed state of comfort. What a mangling of the story to read "grave" here: one dead man tormented and another comforted, a great gulf fixed to prevent dead ones passing from one part to another! Surely we need a state where consciousness is in high activity to save the story from absurdity.

Cases 70, 71, are in effect the same; for Peter is quoting Psalm xvi. 10 in Acts ii. 27 in the former case, and in the latter he is showing how it was fulfilled in Jesus Christ. In the Peshito we get more cases of sheol in Acts ii. than of hades in Greek. Verse 24 has, "Whom God raised up, having loosed the bands of sheol, because it was not possible for him to be confined in sheol;" and then we have sheol in the two places where hades occurs in Greek. But since Peter addresses men who held the same views of sheol as those to whom Christ spoke the so-called parable of the rich man and Lazarus, it is fair to take His use of the word in the same light as Christ used it. But if we do, the grave is too shallow to reach the depth ascribed to hades. Then this apostle did not nicely distinguish between "soul" and "spirit," and so he makes Jesus to be alive in spirit, after he was put to death in body, and to not only

Digitized by Google

visit sheol or hades, but also to preach to souls in bondage in that state (1 Peter iii. 19).

Cases 72 to 75 are all in the Apocalypse. No. 72 brings death and hades before us under the conceptions of prisons which are locked up, but of which the risen Christ holds the keys (i. 18).

No. 73 symbolizes them under the human form. Death is presented as riding a pale horse, and hades as following him, it would seem on foot, to render whatever service the rider may require (vi. 8).

No. 74, chap. xx. 13, "And death and hades gave up the dead which were in them." In this case the mind reverts to No. 72, where death and hades were conceived of as closed prisons; but in this case the keys have been used and a great gaol delivery takes place.

No. 75, chap. xx. 14, "And death and hades were cast into the lake." This case pairs with No. 73, where the horseman and his attendant appear producing terrible destruction among the children of men. And here the destroyers are destroyed in the lake of fire. These figures do not throw much light on the literal meaning of hades; but two of them favour the view of its meaning a state in which the dead are kept until the judgment-day if they have failed to attain the first resurrection; and the other two are more suggestive of a state of consciousness than one of entire extinction of all the active powers. Death might ride his pale horse and kill without providing a sexton to bury the dead; but, if he knew that neither he nor his master Satan could kill the soul, he would need the help of hades to keep his victims until called to give them up.

JAMES HOLDING.

WHEN IS ETERNAL LIFE FIRST GIVEN?

No. III.

BY H. M. BARNETT, B.A.

FURTHER Divine evidence in substantiation of the view that eternal life is possessed, in a sense, by the Lord's believing people during the present life, is afforded by the following passages of Holy Writ: "As the living Father hath sent me, and I live because of the Father; so he that eateth me, he also shall live because of me" (John vi. 57, R.V.). "Eateth" here being in the present tense, renders it clear enough that our actual experience in this time-state is the point brought out by our blessed Lord. For we live at once upon what we eat. So that the "shall live because of me," is obviously to be taken as signifying the certainty of the continuous maintenance of the life received in regeneration. Just then as "the just shall live by faith" is allowed to have reference to the saints' experience in time as contra-distinguished from eternity, although the future tense, "shall live," is employed, exactly so must the same phrase be understood in John vi. 57. Again, "He that eateth my flesh and drinketh my blood, hath eternal life" (John vi. 54), compared with v. 47, R.V. ("Verily, verily, I say unto you, he that believeth hath eternal life"), conveys an unmistakeably clear Divine assurance that "eternal life" is first given, and first humanly experienced at the moment when the sinner (saved by

Digitized by Google

God's sovereign grace in Christ) begins to "believe with the heart unto righteousness" (Rom. x. 10) "on the Lord Jesus Christ" (Acts xvi. 31), and "becomes a son of God" (John i. 12). The number and kind of Scripture testimonies in favour of the experimental truth in Christ which we are advocating, is indeed a most remarkable consideration. Some thoroughly conclusive ones have been adduced in my previous contributions to the RAINBOW. Before passing on, however, from the witness borne by our adorable Saviour in John vi., there is one (amongst other like testimonies) verse 53 which demands special attention. "Jesus therefore said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." And of this the next succeeding verse is a lucid amplification: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day" (John v. 54). Here a most striking contrast is noticeable between what the believing servant of the Lord (the eater and drinker of Christ, the "meat" and "drink indeed") has by the mere anticipation of faith, and what he certainly has, or, in other words, actually possesses at present; the former (in my order of priority) being the resurrected self (spirit, soul and body) which our blessed Lord expresses as an affair of sheer futurity in a twofold manner, by the use of the future tense, and by relegating the blessing to the last day (v. 54); and the other being most positively declared to be a matter of downright actuality of experience in this life; in other words, a grand reality of personal consciousness which we come to experience by means of faith in our saving Lord Christ, at the moment that we become quickened (*i.e.*, enlivened, in the sense of made alive) by God the Holy Spirit, "as it is written" in Ephesians ii. 1. I do not now stop to expatiate upon John vi. 56: "He that eateth my flesh and drinketh my blood, abideth in me and I in him," though the repeated use of the present tense conclusively settles the question in favour of the truth that, eternal life is incipiently possessed by the true believer in the moment at which he receives Christ by believing on His name (John i. 12). And here it is appropriate to remark, that there is a whole class of passages in the inspired epistles of Paul, John, Peter, and James, in which the believer is represented as being made one with Christ, the Source of resurrection-life. Thus "Christ" is said to be "in" His believing servants "the hope of glory" (Col. i. 27). Again in iii. 4, Christ is declared to be our life; and in ver. 11 it is added, "Christ is all, and in all." In Galatians ii. 20, moreover, it is expressly asserted, "Christ liveth in me," and in iv. 19, "Christ" is set forth as being substantially "formed in" Galatian saints. In Ephesians iii. 17, Paul's prayer was, that "Christ might dwell in their (Ephesian believers') hearts through faith." Furthermore, of this very Christ it is testified by the inspired John, "This is the true God and eternal life" (1 John v. 20). So that the following syllogism will fairly represent the absolute impregnability of the truth, that the believer has eternal life during his sublunary existence as a matter of already possessed experience (and not merely as the subject-matter of promise respecting futurity). (1) He that hath Christ (*alias*, "the Son of God") HATH life (1 John v. 20). (2.) The believer hath Christ (Gal. ii. 20; Eph. iii. 17). Therefore, the

Digitized by Google

irresistible logical conclusion, from these two undeniably true premisses, is that the believer hath already eternal life (John vi. 47; and 1 John v. 13). These two last I also quote word for word, "Verily, verily, I say unto you, he that believeth hath eternal life:" "I am the bread of life" (v. 48). "These things have I written unto you, that ye may know that ye have eternal life, unto you that believe on the name of the Son of God." No conceivable ingenuity can avail to deprive such language of its utterly unambiguous signification of already experienced possession (of eternal life) and nothing else.

I forbear to quote from James and Peter the similar testimony which I should be glad (under more suitable circumstances than the present) to utilize in further corroboration of the above-submitted testimony. But there are two statements made by inspired Paul, which overwhelmingly sweep away all denials of the proposition that every true believer already has eternal life. One is, "He that is joined to the Lord is one spirit" (1 Cor. vi. 17). For to be one spirit with the Lord, who is declared to be eternal life (in 1 John v. 20), is necessarily to be in positive present possession of eternal life. The other is the blessedly triumphant assurance that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans viii. 38, 39). This surely ought to be decisive (as also the afore-cited John v. 24, and vi. 47), as to its being God's revealed truth that eternal life is ours as soon as we believe on the name of the Son of God. See John xx. last verses.

To be (D.V.) continued.

DEPENDENCE UPON GOD.

I KNOW not what the day may bring
Of sorrow or of sweetness,
I only know that God must give
Its measure of completeness;
I reach for wisdom in the dark,
And God fills up the measure;
Sometimes with tears, sometimes with cares,
Sometimes with peace and pleasure.

From hours of grief and saddened face
True wealth of heart I borrow,
And heavenly wisdom oftenest comes
Clad in the guise of sorrow;
I know not which is best for me
Of all His mercy bringeth:
I know His praises every day
My willing spirit singeth.

Digitized by Google

I know not what my life may yield
Of fruit that will not perish,
I know God gives both seed and soil
And all the growth must cherish.
How great His work! How small my part!
I wonder at my weakness,
And His great patience fills my heart
With gratitude and meekness.

I know not what e'en Heaven can give
To blessed souls who gain it;
I know God's goodness it must show,
For earth cannot contain it.
And if eternity but rings
With love, the same sweet story
That earth is telling every day—
"Thine, Lord, shall be the glory."

—*Hastings'* "*Christian.*"

CORRESPONDENCE.

"THEY THAT ARE CHRIST'S AT HIS COMING."

DEAR SIR, — I hope you will afford me space enough to say that the mistake is not mine, but Mr. Hobson's, to interpret my teaching to be that "they that will be accounted Christ's at His coming will be a more advanced class than any now or at any former period."

What I believe and teach is, that the newborn babe in grace, not having lost his first love, *equally* with the matured saint of many years, will be accounted Christ's at His coming, while the Christian who is not weaned from his covetousness and worldly conformity, will not be so accounted, although saved from the second death. NATHANIEL STARKEY.

ARE THE UNGODLY UNDER PUNISHMENT BEFORE THE DAY OF JUDGMENT?

SIR,—There are many imperfections in the Revised Version of the New Testament, but no one so grievous as that in the rendering of 2 Pet. ii. 9, to which I desire to draw the serious attention of your readers. I give first the words of the Authorised Version and then those of the Revised, that the error of the latter may be seen by the contrast.

AUTHORISED VERSION.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

REVISED VERSION.

"The Lord knoweth how to deliver the godly out of temptation,—and to keep the unrighteous under punishment unto the day of judgment." (2 Pet. ii. 9.)

I observe that Alford in his translation makes a somewhat

Digitized by Google

similar mistake, viz., "to reserve the unrighteous unto the day of judgment, under punishment."

A false impression is manifestly given when the unrighteous are said to be under punishment *before they are judged!*

The traditionally false idea of rewards and punishment in an intermediate state, has doubtless tended to the unjust statement in question.

Yours faithfully,

H. Goodwyn.

Reading.

[It is not difficult to understand the process of thought by which our correspondent arrives at his dogmatic conclusion, that the Revisers, Dean Alford, and others, have given a false impression of the meaning of 2 Peter ii. 9; nor is it possible to deny that his objection, taken as he makes it without reference to the Greek, and receiving the precise turn which he gives it, seems fatal to the rendering which he condemns. It appears, however, not to have occurred to our brother that the first thing to do is to consult the original. Supplying his deficiency, and noting in the Greek the occurrence of the present participle κολαζομένους, we must say it seems going a little too far to condemn unheard all scholars who are constrained to give to that form of word its most common force as denoting a present act or state. Certainly the incongruity remains (in the disliked translation) of representing the ungodly as under punishment prior to the day of judgment; and this incongruity ought to be patiently considered, and if possible, legitimately removed—though not even to this end ought the apostle's words to be unduly constrained. There are two ways out of the difficulty:—Either (1) to give a prospective force to the participle—"seeing they are to be punished"—equivalent to the A.V. (an occasionally permissible form of rendering); or, to assign an equally literal but milder force than "punishment" to *kolazo*, which, as a reference to Liddell and Scott will show, might well be rendered "being held in check, kept in, or confined," not to say possibly, "under correction." Either way the incongruity would be removed. Nothing certainly is more common than to confine criminals prior to judging them; nor is there anything repugnant to our notions of Divine long-suffering, to place sinners under chastisement before holding them to have attained an unalterable crisis of being, or passing upon them an irrevocable doom. We observe that, while Bengel and De Wette hold with the A.V., Alford, Huther, Wordsworth, and Winer agree with the R.V.—Ed.]

SOUL SURVIVAL.

Sir,—I have been a believer in immortality in and through Jesus Christ only, since 1871, and have taken in the Rainbow from that date, so that you are well-known to me by name, through the Rainbow, and also your New Testament.

Your address in this month's Rainbow is most beautiful and instructive.

Your remarks on Mr. Hughes' sermon in the March number are also most instructive—myself, and several of the brethren here received much new light from it—and your Concordance in the number for August is a perfect boon; but, Sir, what surprises me, and other brethren here, is, that

Digitized by Google

from your writings we gather that you believe in "Soul Survival," or "Spirit Survival." Are we (for I write in the interest of several brethren) to understand that when a man dies some part of him goes immediately into the presence of God? And that this part is capable of enjoying all the felicities of heaven as an organised being could?

Myself and others are much perplexed by what you write on this subject. To us it appears from the "word" that the whole man dies, for we read that "Abraham died and was gathered to his fathers" (Gen. xxv. 8); "And the Lord said unto Moses, behold thou shalt sleep with thy fathers" (Deut. xxxi. 16); "Now the days of David drew nigh that he should die" (1 Kings ii. 1); and Peter affirms, "For David is not ascended into heaven" (Acts ii. 34). Again, Hezekiah, when fifteen years were added to his days, said, . . . "but thou hast in love to my soul delivered it from the pit of corruption" (Isaiah xxxviii. 17). This Scripture plainly teaches that the soul does see corruption with the body.

St. Paul, in Philippians, says—"for indeed he, Epaphroditus, was sick, nigh unto death, but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow." Could the apostle write such words as the above if he knew that the death of his friend would have been the means of conveying this friend into the presence of our blessed Lord and Saviour?

But the same writer, and whom you call in your address "our Apostle" (I like those words "our Apostle")—"our Apostle" then says, when arguing for a resurrection, in that beautiful chapter, the fifteenth of Corinthians, verse eighteen, "Then they also which are fallen asleep in Christ are perished." Did "our Apostle" mean the body only? In fact, to my mind, the whole Bible speaks of the death state as a state of sleep till the resurrection morn, for all men good and bad, and for the entire man as an organised being, but from your writings you evidently believe differently.

Now, Sir, permit me to remind you of your address in the January number of the RAINBOW.

"In short, concentration, simplification, and aggression, these are the watch-words that commend themselves for editorial guidance. Concentration is already explained.

"Simplification, because experience shows that babes must have milk, strong meat being of very little use for them, and because, as common sense suggests, unless the uninitiated are cared for, aggression is out of the question."

Babes, uninitiated — such, Sir, are we; and shall be thankful if you will, through the RAINBOW, make the matter more simple for us, so that we may get at the truth, what part of man it is that survives the first death, and is this part which does survive capable of enjoying all the blessings which are promised to those who are heirs of the kingdom, which promises I think are to be entered on when the King cometh?

Trusting you will excuse my writing to you,

I am, Sir,

Respectfully yours,

T. GRENFELL.

[We are both amused and pleased at the way in which some of our kind friends are watching

Digitized by Google

over us as regards the sleep of death, soul corruption, soul dissipation, soul and spirit survival, &c. Whatever may be our own views on these points—concerning which we shall not hesitate to speak in due course (D.V.)—it must be understood that the RAINBOW, so long as under our care, remains so far uncommitted as that it will be open to all comers who have anything thoughtful and helpful to advance, whatever shade of opinion they may advocate. We still feel the need to *simplify*; but, on the above themes, it is easier to simplify than to give place to and harmonize all the evidence. Why do not some of our non-critical readers, instead of merely praising our "Concordance to Hades," just grasp of the problem it lays bare, and give us their unsophisticated thoughts about it? If they knew how we are hungering to discover what the average English mind can honestly say and stand to, for example, on Luke xvi., they would not observe a reluctance to come to particulars which we may soon be tempted to regard as a little significant.—ED.]

JOB'S HOPE.

DEAR SIR,—I have a copy of the Septuagint Version of the Old Testament according to the Vatican Text, translated by Sir Lancelot Charles Leo Brenton, Bart. The nineteenth chapter of Job, 25th, 26th, 27th verses read as follows: "For I know that he is eternal who is about to deliver me, and to raise up upon the earth my skin that endures these sufferings; for these things have been accomplished to me of the Lord; which I am conscious of in myself, which mine eye has seen and not another, but all have been fulfilled to me in my bosom."

Is there anything in this passage that teaches resurrection? Does it not more clearly set forth, that Job, to meet the accusations of his friends, was declaring his confidence in the Eternal (or the Living One) that He would soon deliver him, and though his skin was gone, yet that his flesh would be restored, even after the extreme sufferings that he had endured? Does not this appear to be the teaching of the passage, and was it not realised in Job's experience, and is this not in harmony with the whole teaching of the Book of Job?

Was it a temporal deliverance that Job anticipated, and which he fully realised on the earth; or was it a prophetic statement of which Job would realise in resurrection, as is generally taught from both pulpit and press?

If you, Mr. Editor, or any of your learned correspondents, would say if the original bears out the above translation, I and other readers of the RAINBOW would be obliged.

Yours sincerely,

T. W.

[We propose soon to return to this famous passage in Job, and hope then to go into several of the questions raised by our correspondent. Meanwhile we would observe that the Septuagint rendering strikes us as being at once too paraphrastic and too incoherent to be of much service in getting at the meaning of the Hebrew as we now have it. The idea of raising up *on the earth* a diseased man's *skin*, has not much to commend it. ED.]

Digitized by Google

SINGER'S SEWING MACHINES

(HAND AND TREADLE).

THE PUBLIC VERDICT IS THAT THEY ARE UNEQUALLED FOR
SIMPLICITY, DURABILITY, SUPERIORITY OF STITCH, AND VARIETY OF WORK.
GOLD MEDAL, INTERNATIONAL HEALTH EXHIBITION, 1884.
(HIGHEST AWARD).

PRICE FROM

£4 4 0

Ten per cent. Discount for Cash.

On Hire

AT

PER 2/6 WEEK,

With Option of Purchase.

INSTRUCTION FREE.

PRICE LISTS GRATIS.

OVER

5,850,000

OF THESE

CELEBRATED

Sewing Machines

HAVE NOW BEEN SOLD.

AND THE

ANNUAL SALES

EXCEED

600,000.

TO AVOID DECEPTION,
Buy no Machine unless the Company's Trade Name—"SINGER," is upon the arm.

THE SINGER MANUFACTURING COMPANY,

(Formerly I. M. SINGER & CO.)

MANAGEMENT FOR THE UNITED KINGDOM:

39, FOSTER LANE, CHEAPSIDE, LONDON, E.C.

And 403 Branches throughout Great Britain and Ireland.

THE REVISED BIBLE.

THE BEST SELECTION IN LONDON
CAN BE SEEN AT

ELLIOT STOCK'S RETAIL DEPARTMENT,
62, PATERNOSTER ROW.

Twenty-five per cent. Discount for Cash allowed on all Orders.

PRICES FROM 3s. 6d. TO TWELVE GUINEAS.

Prospectus Post Free on Application.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

In crown 8vo. limp cloth, price 1s. 6d. post-free.

THE GULF BRIDGED;

OR,

"THE EVERLASTING GOSPEL" IN THE WORLD TO COME:

With a Note on the Creation of the Universe.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

UNDER ROYAL PATRONAGE.

"FOR ALL AGES."

Thousands are now living to testify to the Beneficent Effects of

DR. LOCOCK'S PULMONIC WAFERS,

WHICH TASTE PLEASANTLY.

15,293 CURES OF ASTHMA, CONSUMPTION, COUGHS, COLDS, BRONCHITIS, AND ALL DISORDERS OF THE BREATH, THROAT AND LUNGS, RHEUMATISM AND HEART COMPLAINTS, HAVE BEEN PUBLISHED IN THE LAST 12 MONTHS.

Dr. LOCOCK'S WAFERS give instant relief

TO SINGERS AND SPEAKERS

They are invaluable for clearing and strengthening the voice. Sold by all Druggists.

Price 1s. 1½*d.*, 2s. 9*d.*, 4s. 6*d. and* 11s. *per Box.*

In crown 8vo, cloth, price 2s., post free.

THE RECORD OF RUTH.

By the Author of "A Modern Minister," "Saul Weir," &c., &c.

"The romantic little story is a perfect religious idyl."—*Whitehall Review.*

"May certainly claim the two merits of learning and originality."—*English Churchman.*

In crown 8vo, cloth, price 1s., post free.

MARY CHUTE; or Incidents in the Life of a Village Girl. By MARY BATCHELOR.

"Sure to be a useful and helpful book.—*Literary World.*"

In crown 8vo, tinted wrapper, price sixpence.

BODY AND SOUL. A Practical View of the Relations of Physical and Spiritual Life. By Rev. MERCER DAVIES, M.A.

"We like this short Essay . . . certainly practical."—*Rainbow.*

In demy 8vo, tinted wrapper, price 2s., post free.

THE MORAL UNITY OF HUMANITY.

The Key to the Evangelic Theory; or, The way to Conscious Union with God through Faith in Christ rationally indicated. By R. BROWN.

London: ELLIOT STOCK, 62, Paternoster Row, E.C.

ESTABLISHED 1835.

WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.

Many persons have found them of great service both in preventing and relieving SEASICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent post to the United Kingdom, for 8, 14, or 33 stamps.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.

Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY
150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.
Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the Birkbeck Building Society 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the Birkbeck Freehold Land Society, as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!

HOLLOWAY'S PILLS & OINTMENT

These excellent FAMILY MEDICINES are invaluable in the treatment of all ailments incidental to every HOUSEHOLD. The PILLS PURIFY, REGULATE and STRENGTHEN the whole System, while the OINTMENT is unequalled for the removal of all muscular and outward complaints. Possessed of these REMEDIES every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 *and* 4, *or by letter.*

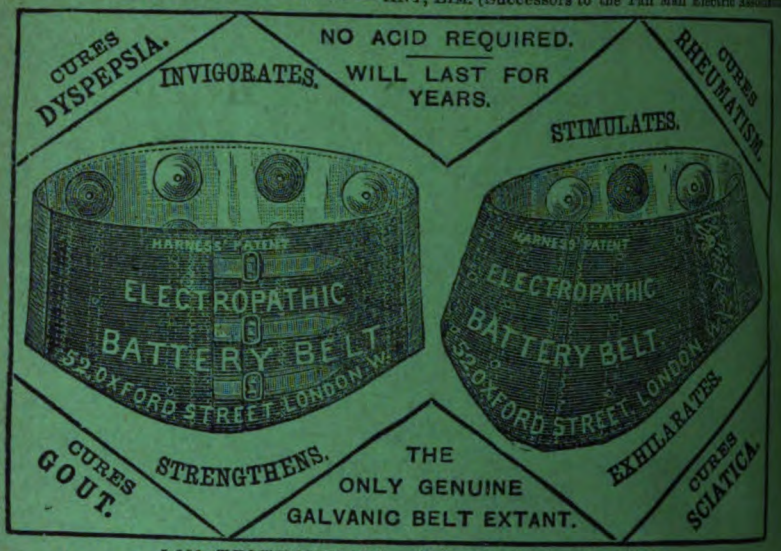
Digitized by Google

ALL IN SEARCH OF HEALTH SHOULD WEAR THE

ELECTROPATHIC BATTERY BELT

FOR THE CURE OF DISEASE AND THE PRESERVATION OF HEATH.

Proprietors—THE MEDICAL BATTERY COMPANY, Lim. (Successors to the Pall Mall Electric Association)



5,000 *TESTIMONIALS. Write for Copies, Free by Post.*
ADVICE GRATIS, personally or by Letter. Write for a Private Advice Form, Free by Post.

PRICE 21s., POST FREE.

On receipt of P.O O., or Cheque for 21s., payable to C. B. HARNESS, The Medical Battery Company, Limited, 52, OXFORD STREET, LONDON, W., will forward, post free, to any part of the United Kingdom, the ELECTROPATHIC BATTERY BELT, as represented above, for either Lady or Gentleman. Please forward exact size round waist next the skin when ordering the Belt. A Hundred and Twenty Page Treatise, copiously illustrated, entitled "ELECTROPATHY; or, HARNESS' GUIDE TO HEALTH," Post Free on application.

NOTE THE ADDRESS—

The Medical Battery Company, Limited, 52, Oxford Street, London, W.

In demy 8vo, tinted wrapper, price 3d., post free, 4d.

THE PURPOSE OF THE AGES;

OR, THE FINAL SALVATION OF ALL.

By D. WARDLAW SCOTT,

Author of "God Misunderstood," "Water and the Spirit," etc.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works

PATENT BORAX COMPANY, BIRMINGHAM

LONDON

THE "LOUIS" VELVETEEN.

GENOA FACE, FAST WOVEN PILE.

Every Yard of the Genuine bears the name "Louis," and the Wear of

EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & Co.,

HOLBORN VIADUCT, LONDON, E.C.

Digitized by Google

DECEMBER, 1885.

Vol. XXII. No. 12.

THE

RAINBOW

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

CONTENTS.

	PAGE
A Discursive Retrospect. By THE EDITOR	507
"Rightly Dividing the Word of Truth." By Rev. SAMUEL MINTON-SENHOUSE	509
The Second Death. By the Rev. J. H. PETTINGELL	510
Gaining the World and Losing One's Life. By Rev. W. T. HOBSON	515
Further Observations on D. W. Scott's "Purpose of the Ages." By the EDITOR	519
Mr. Beecher on Evolution. By ALBERT HIDE	523
"Everlasting Punishment" in Matthew xxv. 46. By G. W. WINCKLER	529
Another Explanation of Matthew xxiv. 34. By JOHN S. HOWDEN	531
Comments on "Concordance to Hades." No. 5. By HENRY CONSTABLE. No. 6. By EBENEZER DAVIS	534
When is Eternal Life First Given?—No. 4. By H. M. BARNETT, B.A.	542
Surprise on Two Points. By H. D.	543
Adam and Christ—An Important Explanation	545
New Testament Notes—No. 5.	545
CORRESPONDENCE	547

TITLE AND INDEX TO THE VOLUME.

ELLIOT STOCK, 62, PATERNOSTER ROW.

PRICE SIXPENCE.

*** A few copies of the Annual Volume of "THE RAINBOW" are still on sale, price 7/6 post free.

Digitized by Google

NOTICE.

IT IS RESPECTFULLY REQUESTED THAT LETTERS AND MANUSCRIPTS FOR THE RAINBO
BE SENT TO THE EDITOR, 62, PATERNOSTER ROW, LONDON, E.C.
Responsibility for the sentiments of articles rests upon the individual Writers.

FREEDOM FROM COUGHS IN TEN MINUTES IS INSURED, AND CONSUMPTION AND ASTHM
all stages are instantly relieved, by

DR. LOCOCK'S PULMONIC WAFERS

WHICH TASTE PLEASANTLY, AND EFFECT A RAPID CURE,
IN BRONCHITIS, PAINS IN THE CHEST, SHORTNESS OF BREATH, COLDS, WHOOPING COU
WHEEZING, PHLEGM, *and all Disorders of the Breath, Throat, and Lungs,*
HYSTERICAL and HEART COMPLAINTS, RHEUMATISM and NERVOUS PAINS—"they act like a ch
Nothing else gives such a sound refreshing night's rest.

THE SPEEDIEST REMEDY FOR THROAT AND CHEST, WINTER COUGHS, &c.

"In spite of the many novelties and largely advertised 'new preparations' for the CHEST and LUNGS, I
DR. LOCOCK'S PULMONIC WAFERS still rank as affording the speediest relief in *Throat* and *Chest Affections.*
"My elderly customers find no better medicine for their *Winter Coughs*, and each year I get renewed
mony to the value and good effects that DR. LOCOCK'S PULMONIC WAFERS never fail to produce in the
serious cases, as well as in slight bronchial attacks."—Signed, W. H. TURNER, M.P.S., Totterdown, Bristol.

TO SINGERS AND PUBLIC SPEAKERS.

DR. LOCOCK'S PULMONIC WAFERS are invaluable; in a few hours they remove all hoarseness, and wonde
increase the power and flexibility of the voice. *Full Directions in English, French, Spanish, and Germa*
with every Box. SMALL BOOKS of many thousand Cures may be had from every Agent.
DR. LOCOCK'S MEDICINES are prepared only by DA SILVA & CO., 26, Bride Lane, London, E.C. Sold b
Druggists and Medicine Vendors.
Price 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per Box.

"FOR THE BLOOD IS THE LIFE."

CLARKE'S
WORLD-FAMED
BLOOD MIXTURE

Is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Scurvy, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of Testimonials from all parts. In bottles, 2s. 9d. each, and in cases of six times the quantity 11s. each of all Chemists. Sent to any address, for 33 or 132 stamps, by the Proprietors,

THE LINCOLN AND MIDLAND COUNTIES DRUG COMPANY, Lincoln.

Complete in Fifteen Vols., Roxburgh bindi
5s. each, with copious Indices. Any volu
can be bought singly.

THE BIBLICAL MUSEUM.

Complete Commentary on the Holy Scr
tures; consisting of Critical, Homile
and Illustrative Notes on an original pl
By the Rev. JAMES COMPER GRAY, Aut
of "Topics for Preachers and Teachers,"

*** *A Detailed Prospectus free on applicati*

"The great worth of this work is its sin
adaptedness to meet the requirements
preachers and teachers."—*Study.*

"To Sunday-school teachers and lo
preachers with a scanty stock of books, a
scantier leisure to consult them, we know of
publication so suitable; it is worth much m
than it costs."—*Wesleyan Sunday School Ma
zine.*

ELLIOT STOCK, 62, Paternoster Row,
London, E.C.

FIVE GOLD MEDALS
BORWICK'S BAKING POWDER
FOR PASTRY, PUDDINGS, CAKES, AND WHOLESOME BREAD.

Borwick's Gold Medal Custard Pow
der makes delicious Custards an
Blanc-Manges. Custards made wit
it are a great improvement to a
Stewed Fruits, and to Fruit Pud
dings and Pies. Vast numbers us
it, and no Family should be withou
it. Sold by all Grocers, Co
Dealers, and at Co-operativ
Stores, in 1d. and 2d. packets, an
6d. and 1s. tins.

EXTRACT FROM "THE COLONIES AND INDIA," *May 2, 1884.*

"Recourse to amputation is, it may confidently be believed, seldom, if ever, urged nowadays by the s
till every other remedial measure has been exhausted. Still, the dread of the knife is so keen, even amo
bravest men, that its use is on all occasions regarded with something of distrust. Progress in medi
happily, yearly reducing the necessity of this extreme operation, and people are not without hope that
soon be almost entirely abolished. In a number of cases in which amputation would have been necessa
use of the knife appears to have been recently avoided merely by the use of a purely vegetable ointment.
composition, distinguished as the 'Lion,' and prepared by Mr. E. BURGESS, of High Holborn
won golden opinions from all sorts and conditions of men as a remedy for most skin diseases, old and pa
wounds, cancers, tumours, ulcers, and other affections. Introduced to the public quietly, and without
of trumpets or bold advertisement, it has won wide popular favour, judging from a long list of testimonia
before me, by sheer force of its wonderful curative virtues. Instances innumerable are forthcoming
almost magical disappearance of diseases of the character I have indicated upon the application of this
and in cases, too, where the treatment of celebrated specialists had entirely failed. To residents in
country districts of the colonies, where, under any circumstances, medical aid can only be secured with
the possession of such an ointment is of the highest value and importance, while the fact that it is
approved remedy for stings and venomous bites most strongly commend it to such of my readers as
India and the tropics."—Of all Chemists.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER, 1885.

A DISCURSIVE RETROSPECT.

IT will be gratifying to the friends of the RAINBOW to know that, notwithstanding the disadvantages naturally incident to a period of transition, the publisher of this magazine feels encouraged to persevere in its continuance, and even meditates some improvements in regard of its mechanical production and outward appearance which cannot fail to be welcome to its constituency. This is, so far, satisfactory; for the removal from the editorial chair of an attractive and revered personality, such as was that of the late Dr. William Leask, can scarcely have done otherwise than detach some readers for whom there could be no substitute for the fallen chief; the RAINBOW has nevertheless succeeded in winning to itself a hopeful contingent of new friends.

It is a more serious consideration, that the present editor has been desired to continue his services for the future; for while he could not meditate a relinquishment of editorial work with unmixed pleasure, nevertheless a discharge from the attendant cares would have been to him a great relief, and the inevitable smart which would have been caused by severance would no doubt have soon been soothed away by less exacting forms of service to the Lord. But the word of remonstrance, in reply to expressed willingness to yield the post to abler and less busy hands, has been —Go on! and to this word downright disobedience is not at present designed; though it may be confessed it demands a muster of faith and courage and love, to obey: nor of these alone without a strong re-enforcement of hope—hope that a larger and more constant band of contributors will rally to the editor's assistance—hope that the old friends of the magazine will have patience till they see the growing richness of the store of "things new and old" which awaits them, and till they become accustomed to any small difference of method in presenting old and central truths which an infusion of new blood necessarily involves—hope moreover that an ever-increasing number of new friends may find out that here at length they have a periodical which, in its chosen walk,

Digitized by Google

is bold without being reckless, believing without being superstitious, theoretic enough to stimulate the intellect and critical enough to be helpful to the scholarly, without being merely speculative or unpractical or other than most devout.

To have said thus much, however, is quite enough to remind us how far we have been this year from getting anywhere near our own ideal. We have not had variety enough. We have been too critical. We have not been sufficiently attractive and instructive to the young and the simple and the newly inquiring. We have not been dogmatic enough on the immovable elements whereon we are all agreed. We have just a little too much been treading on each others heels—finding our inspiration rather in what other contributors have written than in our own individual searchings of the Scriptures and contact with men and things. It is so much easier to criticise what others have said than to do better, or as well, in an independent line of things. Perhaps the editor should be the first to plead guilty in this respect, only that it must of necessity remain with him to preserve a certain balance without which the magazine would become unjustly narrow and pitiably one-sided. Still he is free to say that he could have wished to remain much more on the background than he has. Is *this* then as good as to say that some blame attaches to the *contributors* whose articles have adorned these pages? Far be it! It means this and nothing more—that there is urgent need for more literary help. More men, more minds—and the difficulty will be overcome.

Indeed it demands a fresh paragraph to say with becoming emphasis how much the readers of a periodical like the RAINBOW—slowly fighting its way against strong prejudices and for which contributions have of necessity to be the purest freewill-offerings for which only loving thanks can be given—owe to those who write for their edification. In nearly all cases those who thus employ their pens are already engrossed either in the absorbing work of orally ministering in word and teaching, or the equally distracting and more alien cares of business and commerce, or even in a marvellous combination of both, actually doing the work of two men without once lifting the pen to write for the RAINBOW. When this is considered, the wonder is not that we have not done better, but that we have done so well. But "many hands make light work," and what is burdensome to a few becomes a comparative recreation to many. It is in this direction that we look for the power to advance. We have some reason to think that here and there a possible contributor is holding back from the mistaken idea that his services are not required—or (is it so?) from the equally mistaken notion that unless his productions are profoundly learned they would not be welcome. If such good friends only knew how completely they are mistaken—how few contributions we have left unused—how ardently we covet the very elements they could well supply—how keenly we appreciate the mother-wit which devises a

Digitized by Google

racy dialogue, tells a striking incident, or frames a useful inquiry—how acceptable would be a live extract from a sermon, they would, we are satisfied, delay no longer to send us of their freshest and their best. Come, then, gentlemen—and ladies—let the love of Christ and truth and humanity embolden you to commit your worthiest to the immortal custody of the Press.—ED.

"RIGHTLY DIVIDING THE WORD OF TRUTH."

IT is certain from St. Paul's statements to the Ephesians and to the Colossians, that God will ultimately "reconcile (the) all things to Himself by Christ;" that is, as the context shews, the universe of being, which He originally "created by Christ."

But this does not necessarily involve, and Scripture declares will not actually involve, either the restoration to life of every living thing that has existed for a time within the Universe, or the restoration to holiness of every moral creature who has lost it.

If indeed we could conceive of God having created any beings whom He was *not* "able to destroy," the plain declarations that He will sooner or later reconcile all things unto Himself, so that He may be "all in all," would of course necessitate the restoration of all such imperishable creatures as had fallen away.

That, however, would flatly contradict many equally plain declarations that the "end" will not be reached until after the "everlasting destruction," "body and soul in hell," of a multitude of irreclaimable transgressors.

But the fatal idea, which throws all Scripture into such dire confusion, namely, that God has made any thing immortal, in the sense that He *must* sustain it in everlasting life, at any cost to itself, to Himself, and to creation at large, is a mere figment of Plato's,—part of that "philosophy and vain deceit," against which St. Paul, alas—to how little purpose, so strongly warn us. It is not only destitute of the slightest support from either the letter or the spirit of God's word, but is in violent opposition to its most positive assertions and most obvious implications, in every shape and form, ringing throughout its pages from Genesis to Revelation.

No more glaringly unscriptural, and anti-scriptural, theory has ever been held by any human being, who even professed to take the Bible for his guide.

Yet it is held by millions who *intend* to do so with all their hearts.

So subtle is the first entrance of error: so tenacious its traditional hold on succeeding generations!

"That which I see not, teach thou me."

SAMUEL MINTON-SENHOUSE.*

* Modestly sent us as "An Extract from a Private Letter," by a veteran in the cause, whom many old readers will gladly recognize as the Rev. S. Minton of former days. May God bless him in his retirement.

Digitized by Google

THE SECOND DEATH.*

BY THE REV. J. H. PETTINGELL, OF PHILADELPHIA.

WE turn now, with reluctance and sadness, to consider our last point, the *second death*, the final doom of the unsaved. Would that we could believe there would be no such class. But the Scriptures, honestly interpreted, forbid us to entertain any such hope. That the first death is the common lot of all the children of Adam, and that from this death we have all been redeemed, we have already seen. "It is appointed unto men *once* to die, and after this the judgment." *Once to die*—if, in the judgment that follows, any one is condemned to perish in a second death, it will be because he is found unfit for the life which is everlasting. The provisions which God has made for the salvation of all men are ample and free: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." But what if men will not believe in Him? What if they will not seek His forgiving grace? What if they spurn the offer of salvation that is urged upon their acceptance, and trample under their feet the precious blood of the Son of God that was shed for them? What if they are determined to have their own way in sin, and shut their eyes to the light of nature, which, though it dimly shines, yet shines for all, and their ears to the whispers of that inward monitor that God has given to every man, so that even those who dwell in comparative darkness *are without excuse*, as the Scriptures tell us? What if they will not seek after Him, if haply they might find Him? What if they have no desire for things that are pure, spiritual, and heavenly, but choose and pursue with all their hearts things that are temporal, earthly, sensual, devilish, and go down to death as as they have lived, and preferred to live? In what image shall they rise, but in their own corrupt image? And how shall they stand in the judgment, when the secrets of all hearts shall be brought to light, and every deed, whether it be good or evil? What other portion for them is there, but the inheritance of corruption and death which they have chosen? How can the Judge say unto them, "Well done, good and faithful servants, enter into the joy of your Lord." How can He who would gladly have saved them while they were salvable, now put them among His children, and give them "an inheritance among them that are sanctified?" The very capacity for the higher life is already withered and dead. They have no treasure laid up in heaven; no desire for its pure joys. There is no place for them there; there can be none; nor anywhere else throughout His coming kingdom, which shall be

* The conclusion of a very able paper on "The Two Ways," just appearing in America as a tract.

Digitized by Google

universal when it shall be fully established and purified, according to His purpose and His promise.

"For he shall send forth his angels, and they shall gather out of the kingdom all things that offend, and them which do iniquity, and he shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of the Father." "He will thoroughly purge his floor, and gather his wheat into his garner. But he will burn up the chaff with unquenchable fire."

That there shall be wailing and gnashing of teeth on the part of those who have shut their eyes to the sunlight of truth, and their ears to His voice of entreaty, and scorned all His overtures of mercy, when they shall see the many others that are entering in, and themselves thrust out, we may well believe. Their doom cannot be otherwise than terrible in the extreme. As for those who have sinned against lesser light, they shall be beaten with comparatively few stripes, according to their several deserts, as He Himself tells us. But here we forbear to speculate. We are content to believe and say with faithful Abraham, "Shall not the Judge of all the earth do right?"

But the idea of gathering together all these outcasts—however many or few—into one great Bedlam of torment, where in agony and despair they shall mingle their groans and curses with raging fiends for ever and ever and ever, could only have been conceived in a barbarous age, and by those who, under the stress of this false dogma of the indestructible nature of man, were unable to see what else could be done with *poor immortal sinners!* So they have contrived to read this horrible doctrine into certain highly figurative passages of Scripture, when the whole warp and woof of its teaching is against it. And now comes the reaction. And men who, under the stress of this same false dogma, in these days of freer thought and softer hearts, would fain honour the goodness and mercy of God at the expense of His truth and justice, are guessing that, after all, there is some back door into heaven through which, by-and-by, in some inexplicable way, these same *immortal sinners* will be gathered in and made happy for ever! Under either extreme, the object of the great deceiver is answered. God is dishonoured, and the Gospel brought into contempt, and made of none effect.

But from our standpoint we find neither the incredible doctrine of endless torment, nor the fallacious teaching of universal restoration in the Scriptures. We have no need of such extraordinary devices to justify the ways of God to man. To us the Scriptures seem to present, as plainly as language can do it, these two alternatives to the dying men of this world, LIFE OR DEATH. Not the life we are now living, nor the death to which we are all hastening, but another life beyond the present, a new life, a higher life, a spiritual life, the life of the eternal Son of God, which is everlasting, and which is only received in regeneration by a new birth

Digitized by Google

and a resurrection from the dead; and another death, a second death, which is the issue of a just judgment for the deeds done in the body, a death which must make an end of all who fail of the great salvation. These are the two alternatives that are presented in the word of God everywhere, from beginning to end. These were the alternatives which Moses set before the children of Israel in his farewell address in these pregnant words, as he was about to go the way of all the earth, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live." He could have referred to nothing but the life and the death beyond. What other death could Ezekiel have referred to, when, as the prophet of the Lord he cried in the ears of His rebellious, fault-finding people, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye; turn ye from your evil ways, for why will ye die?" Surely he was not mocking them. He could not have meant merely a national death, for he addresses them as individuals, "O wicked man, *thou* shalt surely die;" and he expressly declares that every man will be held responsible for his own personal sins; he could not have meant natural death, for no one could hope to escape that; he could not have meant what theologians call "spiritual death," for in this sense they were already dead; he could have meant nothing else but that second death which follows the first death, and the resurrection and the final judgment, the issues of which are life and death; truths of which they were not wholly ignorant, though but partially revealed to them. The prophet Daniel proclaims in terms almost as explicit as those of the Gospel, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (or *abhorrence*, as it is in the margin). These same alternatives and contrasts are to be found in the other Prophets, in the Psalms, and in the book of Proverbs in numerous passages which my limits forbid me to quote.

We learn also that in these ancient times there were those, as there are now, under the clearer light of the gospel, to deny the actuality of any such second death, or to explain it away as a figure of speech, so as to nullify its warning efficacy, to whom the prophet Ezekiel said, and indeed now says to their successors, "With lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hand of the wicked, that he should not turn from his wicked way, by PROMISING HIM LIFE" (Ezek. xiii. 22).

But when we come to the New Testament Scriptures, we find them full and overflowing throughout with these two alternatives. I wish I could quote more largely than it is now possible for me to do; but if you will examine them for yourselves on this point you cannot fail to be impressed with their fulness. This was the

Digitized by Google

burden of all our Saviour's parables and other discourses; eternal life, that life which He alone could give, and which He would freely give to all who would receive Him as their Saviour; and that there was no other possible way of escape from death and destruction but through Him. "I am the way, the truth, and the life." "But if ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "Fear not them which kill the body, but are not able to kill the soul, but fear him who is able to destroy (make a complete end of) both soul and body in hell," or rather *Gehenna*, as it is in the original, and should have been rendered in our version; Gehenna,—that place outside the walls of the city into which all the vile refuse and putrifying carcases were cast to be the food of worms, and of the fires that were constantly burning to consume them, and to purify the atmosphere,—a fit type of the utter destruction of all sinners in the second death.

This was the teaching of the apostle Paul, and of all the other apostles, and of the apostolic fathers for the first century and a half of the Christian era, until the Platonic philosophers came into the Church to corrupt its faith, and to teach another Gospel.

These alternatives are brought into sharp contrast in all their writings. This is conspicuously prominent in the writings of Paul: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." "If ye live after the flesh ye shall die, but if through the Spirit ye do mortify the deeds of the body ye shall live." He never makes any such contrast between future happiness and future misery as the Platonized theologians of an after age set up. It was always life and death; eternal life, and—He does not say eternal death, but—death. He never joins the epithet *aionios*, eternal, with it, as he does with life, neither does our Lord, nor do any of the sacred writers, for this death is of itself a finality. It is not a progressive state of being, as life is, and as our popular theology teaches, but it is the end of being, the extinction and the cessation of all life and being. Therefore the contrast of the Scriptures always is eternal life and death.

But it is reserved for the last book of Divine Revelation to set forth this death distinctly as the SECOND DEATH. "Be thou faithful unto death—the first death—and I will give thee a crown of life. He that overcometh shall not be hurt of the *second death*." "Blessed and holy is he that hath part in the first resurrection; on such the *second* death hath no power." "The fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the *second*

Digitized by Google

death." "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the *Book of Life*. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and *hades* delivered up the dead which were in them; and they were judged every man according to their works. And death and *hades* were cast into the lake of fire. This is the *second death*. And whosoever was not found written in the Book of Life was cast into the lake of fire." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes. And there *shall be no more death*, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Many interesting questions, more or less intimately connected with our topic, questions relating to the intermediate state, the second advent and the resurrection, especially of the wicked, and the bodies with which they come, the time of the general judgment, the manner, means, and process of the second death, the comparative number of the saved and the lost—have suggested themselves during this discussion, which you may have expected me to notice. But none of them are vital to the main question, and we have no time to discuss them here. Indeed, upon some of them my views are not so well defined as your own, nor would I dogmatize or attempt to be wise above what is written in regard to any of them, nor do my restricted limits allow me to offer such concluding remarks upon the main question as I had hoped to do.

My task is finished; my time has more than expired, and I close by saying very briefly and summarily, that the scheme of Theology which we have been considering commends itself to the hearts and intellects of a large and increasing number of intelligent men in all our Churches, and throughout the Christian world, as logical and in harmony with the teaching of Scripture, and consistent at once with the justice, truth, wisdom, goodness, and grace of God. It reflects infinite glory upon Jesus Christ our Lord, admits His claims, and acknowledges Him to be, not merely a Saviour from sin and misery, but from death itself, and the only Source and Giver of eternal life to all who will receive it at His hands. It solves the problem of evil, so far as it can be solved, by showing that it is not an integral and perpetual part of the Divine economy,

Digitized by Google

but is only incidental and transitory at that, and having served its end, and brought eternal honour and glory to Him who is able to make even the wrath of man and of devils to praise Him, it will pass away for ever. It takes away from infidels and sceptics of every sort every plausible objection they have been accustomed to bring against the Bible and its Author, and from all sinners every reasonable ground of excuse for not accepting the great salvation that is offered them in the Gospel. It rolls away from the face of our Heavenly Father the dark clouds, in which a false philosophy and a false theodicy have enshrouded Him. It clarifies those dark and so-called inexplicable doctrines of our theological system with which this false dogma has mingled its incredible mysteries. It emboldens the ministers of Christ to offer to their hearers a Gospel that at once commends itself to their reason, their moral sense, and their hearts. It enables the missionaries of the cross, wherever they go, to carry a glorious message of love and mercy to perishing men in heathen lands, and to make known to them a Deity who is infinitely more worthy of their confidence and love than the cruel and hideous deities their fears have taught them to worship.

In short, it is the doctrine that was preached by Christ Himself, and His apostles, and His faithful disciples for the first three or four generations of the Christian era—"the faith once delivered to the saints," and we are fully persuaded that the early triumphs of this Gospel will not be repeated until the Church returns to this faith from which she has so sadly departed, and holds forth again the glorious Gospel of *Life, Eternal Life*, through Jesus Christ our Lord, and only through Him, and in no doubtful terms proclaims as she is bidden to do:

"This is the record, that God hath given to us Eternal Life; and this Life is in His Son. He that hath the Son hath the Life, and he that hath not the Son hath not the Life."

GAINING THE WORLD AND LOSING ONE'S LIFE.

A BOOK was published a year or two ago by a vivacious Frenchman, who writes under the *nom de plume* of "Max O'Rell" entitled, "Les Filles de John Bull." It is in some sort a sequel to his previous and better known book, "John Bull et son Ile." Both books are published in English as well as French; but I do not recommend either of them to the readers of the RAINBOW. The later book of the two I would mention especially as unfit to be left about for general reading, more especially as unfit for the perusal of our woman-kind. There is a passage in it, however, which struck me as very suggestive of what might serve as a contribution to the RAINBOW. It occurs in one of three "Fragments," or

Digitized by Google

sketches, in which a clergyman, and, especially his wife, are very ridiculously held up to ridicule. The Rev. Bartholomew Goodman, the vicar of B., a pretty little town in Devonshire, is sitting in his study on a Saturday morning, preparing his sermon for Sunday, when the door is suddenly burst open, and Mrs. Goodman appears with a book in her hand. The book is a copy of the Revised Version of the New Testament. "Well, here's a fine thing," cries the lady out of breath, and sinking into an armchair. "What is the matter, my good friend?" asks the vicar. She replies that the matter is that "we are ruined;" that "before long, thanks to the bishops and all those whose duty it is to watch over the interest of our holy church, the nation will be composed only of materialists and infidels." She is at length induced to disclose the cause of her trepidation and alarm. It is that "instead of preserving that precious phrase (in Matt. xvi. 26) which," she says, "sums up the whole of Christianity:"—"What is a man profited if he shall gain the whole world, and lose his own soul," the New Version has it, "What shall a man be profited if he shall gain the whole world and lose his own life." In vain the vicar points out that the word "soul" is retained as an alternative rendering in the margin; that, she thinks, only makes the matter worse. Still more vainly he suggests that the Greek word ψυχή signifies "soul" as well as "breath" and "life." She laughs at his Greek—what do his flock know of Greek? She insists on it that the change from "soul" to "life" amounts to "a denial of hell." "As much as to say, in short, that the Saviour has never mentioned the other world, that all He has said refers to this life here below, and that His precepts have been given only to teach people to be happy on earth." He comforts her somewhat by promising to tell his congregation that by "life" in the new version they must understand the "future life."

Of course all this tragic little incident took place only in the imagination of "Max O'Rell." It shows what sort of impression the change alluded to produced on his mind; and probably we may take him as representing a good many more, and as indoctrinating not a few of his readers with his own notions.

There is no doubt that the change from "soul" to "life" in Matt. xiv. 26 (and in Mark viii. 36) has considerably damaged those verses as texts from which to preach eternal torment. How often have they served as pegs whereon to hang heart-rending descriptions of a man who has lost his soul, or of the misery of the soul which the man has lost. Such descriptions, however, generally get lost themselves in the more familiar idea of the misery to be endured eternally by the man—not without his soul certainly, but with his soul though perhaps without his body. In fact those who, like "Mrs. Goodman," will most regret the change by which the idea of a man losing his own soul is lost to them for ever, are the very persons who really never believed that the soul

Digitized by Google

could be lost at all. They are those who believe that every man will keep his soul to all eternity as his inalienable possession, or that he and his soul are and will be inseparable and identical for ever. For, clearly a man that has lost his soul can be nothing but a dead body, unless it is meant (as it never is by those to whom I allude) that he is, after the loss of his *soul*, a body inhabited and animated by his *spirit* instead. I can imagine, and I believe God's word about, the existence of a soul apart from the body, *i.e.*, of a man that has lost his body, but I cannot imagine the condition of a man who has lost his soul, except as being that of a corpse. But that is certainly not what is meant by "Mrs. Goodman," and those whom she represents.

So that though the change in the Revised Version of that verse is perfectly right and was required for the sake of clearness and consistency (inasmuch the word ψυχή being rendered "life" in the preceding verse, ought certainly to be rendered "life" all through the passage), it really makes no change in the meaning. To lose one's soul and to lose one's life may *sound* different, but are really the very same thing. They both mean equally the death of the man who incurs the loss, or the forfeiture, as the expression is in the R.V. Besides, the threat of a man "losing his life," which in Matt. xvi. 26, and Mark viii. 36, seemed to "Mrs. Goodman" an abolition of hell, had always been plainly enough expressed by the Authorised Version in the previous verses, "For whosoever will save his life shall lose it," *i.e*, "shall lose his life." "Mrs. Goodman" and Co., have always had before them the very expression that is supposed to fill them with such consternation now as if it were a dangerous novelty thrust unwarrantably upon them by the Revisers. It is remarkable how firmly fixed the idea is in some minds that a hell in which the soul is killed—in which God will destroy both body and soul hereafter—is no hell at all, that capital punishment is no punishment, and that everlasting destruction is not everlasting punishment. It is only, I suspect, when others are concerned that people think so lightly of such a hell and of such a punishment.

The fact is, that our Lord in Matt. xvi. 36, enforced His teaching of the preceding verse by the utterance of a very solemn truism which no one could deny. He puts it in the form of two questions, to which the answers are unmistakeable and inevitable. He points out the folly of bartering away life for gain of any kind or of any amount; since, if the whole world were gained by a man, what good would it be to him if he were not to live to enjoy it, if he were sure to die the next moment. Just as He taught in His parable of the rich fool who congratulated himself on the overflowing abundance of his possessions, and lo! that night his soul, or his life, was required of him,—that night he was to die and to leave all behind him!

It is remarkable that in the second chapter of Job we have Satan uttering a very similar truism; only he took into considera

Digitized by Google

tion this life only, as if this life were all; while our Lord had the eternal life of the future and the loss of that in His mind, and spake of that. "Skin for skin," said Satan to the Lord, "yea, all that a man hath will he give for his life." "Skin for skin," I may remark, is an old Oriental proverb which has its origin and its point in the double meaning of the word "skin." It means a man's own skin; and it means also the skin his purse or his wallet was made of. And so it means much as if we were to say,—"Purse for person," or, "Property for person." Satan urged that all that had been done against Job's property, or even against his children, was as nothing in the way of a trial or temptation compared with what would touch himself, his person, his life. The Lord Jesus urged on His disciples that the gain or loss of all we could possibly possess in the way of worldly wealth or happiness, or even of this mortal life itself, was as nothing compared with the gain or loss of eternal life for ourselves. Poor Esau took exactly Satan's view of his life as compared with his birthright, which he was tempted to sell. He was, or pretended to be, at the point to die; and what profit would this birthright be to him? It was the natural view for the "profane person," the natural man to take. Had he been a man of faith in God and in the life to come, he would have died of hunger sooner than make any such bargain.

I hope it will not offend any reader of the RAINBOW—I do not see why it should—if I mention a very homely, but at the same time a rather helpful, version of the same proverb which I came across not long ago. At a parliamentary election in Ireland, when the late Mr. Bernal Osborne was candidate for the County of Waterford, a wag in the crowd below the hustings took an opportunity to shout up to him the not very pertinent question—"What's all the world to a man if his wife's a widow?" I never heard what answer Mr. Bernal Osborne gave him, or if he gave him any. But with all his ready wit, he could never have given any but the one which must be given to that other very similar question—"What shall it profit a man if he shall gain the whole world and forfeit his life?"

I venture to say that our Lord's words in Matt. xvi. 26 are meaningless, or at least pointless, unless from the Conditional Immortality point of view. "Max O'Rell" saw something of their meaning, and so represented "Mrs. Goodman" as alarmed at their plain repugnance to a hell of eternal life in torment. Like Satan in Job, like Esau in Genesis, perhaps also like the Waterford wag, he took no account of the blessed eternal life, the glory, honour and immortality which they lose for ever who lose their own lives eternally, when they are destroyed for ever, body and soul in hell.

W. T. HOBSON.

St. Barnabas' Parsonage, Douglas.

Digitized by Google

FURTHER OBSERVATIONS ON D. W. SCOTT'S "PURPOSE OF THE AGES."

CERTAINLY it was not intended, when first noticing the Sermons of Mr. Scott, to go into an exhaustive examination of them; far less to embark upon an extended controversy regarding them. If it had not appeared that they might prompt to the writing of something really useful as a contribution to the great subject to which they relate, a very brief notice of the pamphlet is all that courtesy would have been held to demand at our hands. It is in this spirit that we return to them once more, not in the least careful to remark on every interesting point which they contain. "Live and let live:" "think and let think"—are the mottoes under which we would work. Pertinacious arguing has for us no charms. It was only because Bro. Scott's spirit was so unexceptionable, his method so eminently Biblical, and one or two further lines of inquiry suggested by his pamphlet seemed so intrinsically inviting, that we risked a promise to resume. We would now redeem that promise.

We have no mind to dwell on the various passages which teach the reconciliation of all things through our Lord Jesus Christ. With respect to many of them there is really no debate. We implicitly credit what God says when He declares that He "willeth" or "desireth" all men to be saved; and we are just as certain as Mr. Scott can be that God will act towards all men with perfect consistency with that will or desire, but we decline to fix upon the verb *thelo* a shade of meaning needlessly contradictory of other detailed and specific revelations such as we purpose noticing a little further on. We know that it is God's will or desire that all who see the Son should believe on Him, and that all who believe on Him should confess Him; but we know also that His will is not universally obeyed—His will is not done on earth as it is done in heaven. His will is therefore resistible at least for the present, and whether persistent moral evil is to be abolished by the destruction of sin alone, or in some cases by the destruction of both sin and sinner, is, one would think, a matter of detail not to be prejudged from general texts, but rather to be decided by express detailed testimony. So, again, when it is said that Christ "gave himself a ransom for all, to be testified in proper times," we quite agree that it becomes us to exempt none. For our part, certainly, we do exempt none: we hold unwaveringly that both ransom and testimony are strictly universal, and that what is wanting as yet in the universality of the latter, must needs be made good. But to say that because the ransom was made for all, and because the testimony must be borne to all, therefore all will believe it, yield to it, be transformed by it, and be saved, is, to our thinking, going beyond the evidence. And so with a number of other Scripture

Digitized by Google

texts. They are too general to carry—or at least to demand—the detailed specifications with which they are often charged.

Then again there are in the New Testament statements so sweeping and so lofty as to pass beyond our ken, and leave us so completely at a loss as to some part of their meaning as to induce caution against being too confident regarding the rest. For example, there are the celebrated declarations concerning the reconcilation of all things made in Colossians i., regarding which two things are particularly noteworthy: First, that "things in the heavens" are included in the reconciliation, prompting the questions, In what sense? What need to reconcile *heavenly* things?—satisfy us here and then we may wax more bold as to the remainder—namely, "the things on the earth," and as to how far the *things* on the earth include an absolute saving purpose towards all *persons* on the earth; second, that from the definite form of expression used along with the neuter gender,—"the all things,"="the universe," and then from the circumstance that the universe is resolved very distinctly into two halves or parts—the things in the heavens and the things on the earth,—it would appear that the thought of the apostle is very general in its tenor. In a word: he looks forward to a reconciled universe—and so do we, just as confidently as does our brother D. W. Scott; and perhaps the apostle's inclusion of the heavenly department of the universe along with, and, so to speak, in balance against the earthly, may convey this hint, rather than any other,—that the Cross of Christ preserves the equipoise of the universe, by rectifying the seeming inequity of exalting lowly and late-born man above the more ancient and more august heavenly principalities and powers. That the same "blood of his cross" that achieves this readjustment of the universe as a whole does also constitute the basis and the plea for the reconciliation of individual men is blessedly true; but it is surely observable that the moment the apostle passes from the *things* that make up the *universe* to the *men* that constitute our *world*, he drops his terms of totality and speaks only of admonishing every man, and teaching every man according to the wisdom and energy that were given him, and leaves the issue of this his dealing with men individually wholly undiscussed and undisclosed. From these specifications we must ask our readers to form an approximate idea as to how we would deal with similar passages.

But now, on the other hand, there are many Biblical considerations which, to our judgment, absolutely prohibit our acceptance of Universalism as true. Take only two examples. The first may be regarded as a detachable, not to say isolated sentence, which nevertheless is most weighty of its kind; and since it has already been alluded to by Mr. Scott, its employment here will be all the more pertinent. It is John iii. 36: "He that believeth on the Son hath life everlasting; but he that (ἀπειθῶν) yields not to the Son shall not see life, but the wrath of God awaiteth him." This

Digitized by Google

solemn assurance would seem to be a pointed and positive denial of Universalism. Universalism affirms that sooner or later even he who refuses to yield to the Son shall see life; this text it would seem utterly denies it; and it denies it in terms of marvellous precision and comprehensiveness. It supposes the Son of God to be revealed, and the individual man to be brought within the reach of His persuasive voice. It supposes that voice to be wilfully resisted; and, therefore, negatives all sight and enjoyment of life by those who are thus contumacious. This negative, moreover, is piercingly thrown into the future tense, notwithstanding the use of the present tense in the previous half of the sentence. On the one hand, "hath life everlasting:" on the other, "*shall* not see life"—surely this is intentional, and is equivalent to "never at all see life." It is a negative for all futurity. And then, as if to confirm this negative statement by the most solemn positive declaration, it adds a reason why he shall not see life: it is because the wrath of God awaits him—it being understood that the wrath of God when displayed, consumes and destroys to the uttermost. Thus decisively, by the way, would we reject the mistranslation of this last clause which is current, and which so greatly obscures—indeed almost wholly stultifies—the warning half of the passage. For who does not see that it cannot be a very terrible thing for the wrath of God to abide on a man who is all the while held in life and compassed about with innumerable Divine benefits, and who indeed may be making merry and faring sumptuously every day? Not thus do we understand the wrath of God—least of all in a passage like this where it stands opposed to seeing life.*

The other example we would give is that of the unpardonable sin, which we humbly submit is a most complete denal of universal salvation, which nothing which D. W. Scott has advanced concerning it in the smallest measure disturbs. Indeed what he *has* said respecting it rivets in our own mind the assurance that the force of this example in overthrow of Universalism cannot be successfully gainsaid. We refer of course to our Lord's solemn warning as recorded in Matt. xii., Mark iii., and Luke xi., more particularly in the first and second of these places. The warning is recorded to have grown out of the amazing hardihood of the Pharisees in attributing our Saviour's mighty works to Satan. In two of the Evangelists it is connected with the declaration that, with certain men, the last state becomes worse than the first. Universalism denies that there is any such state. The second state may be worse than the first; but the *last* state of that man, whoever he is (seeing that he is alleged, along with "every man," to be ultimately, irreversibly, and eternally saved), is infinitely better than either first or second state. The particular warning,

*See New Testament Note for this month.

Digitized by Google

however, to which we refer, as thus occasioned and thus associated, is against a sin of sins, standing out in marked contrast with all other sins, namely, the sin against the Holy Spirit, more specifically described as speaking against, or blaspheming, or profanely reproaching the Holy Spirit. Concerning this sin, Jesus Christ says it cannot be forgiven. Other sins—even to the extent of speaking against and reproaching the Son of man—may be forgiven—*shall* be forgiven: this sin—not. "It shall not be forgiven him," are the explicit words—words of denial in the future tense. Suppose, now, that this denial, so far, had been the conclusion of the statement,—would it not have been an utter negation leaving open no door of hope of future forgiveness? But, now, when our Lord adds: "neither in this age, nor in that which is to come,"—what is this but to make assurance doubly sure: as much as to say, "not in this now closing Mosaic age; no, nor yet in the more glorious and more gracious Messiannic age hereafter to be inaugurated?" The language is plainly intended to be exhaustive. The hearers of our Lord had, from their prophecies,—as they could not but have,—an expectation of an age to succeed their own immeasurably brighter and better. To imagine their having a thought of any further age to come beyond the great age of their Messiah, is, to say the least, an anachronism. Nay, taken in connection with the subject of forgiveness, such a thought is worse than an anachronism—it is fundamentally and for ever inadmissible. There is no remission of sins save through Messiah's blood. As long as sinners are forgiven His age lasts. And therefore when D. W. Scott allows himself virtually to say, as he does: "Not in the age to come, perhaps; but, in some more or less remote age *after that*, there will be forgiveness for blaspheming the Holy Spirit,"—sure we are that, however little he intends it, he is directly reversing the practical effect of our Lord's statement. The Saviour's addition was manifestly intended to negative the thought that there was any reservation in His mind as regards another and altered state of things: it was for that very reason the addition was made, seeing that there is no other assignable reason for His so strengthening His already positive denial. We cannot now extend our enquiry into the nature of the unpardonable sin; otherwise most weighty confirmation would be derived from such passages as Heb. vi. 4-8; and x. 26; more especially from the latter, wherein the denial that for certain aggravated offenders there any more remains a sacrifice for sins is absolutely conclusive in the very same direction as our Lord's own words; for where there remains no sacrifice, there remains no pardon; and where neither sacrifice nor pardon, certainly no salvation.—ED.

Digitized by Google

MR. BEECHER ON EVOLUTION.*

MR. BEECHER'S sermons on evolution, which have attracted "wonderful attention in America," and are now published in this country, are well worthy of close study by those who feel it right to be informed of the tendency of modern scientific teaching now so popular with intellectual people. If read with discrimination, they will be found to contain much valuable information, many things to stimulate thought, with much that most independent thinkers will summarily reject. Our chief object is to point out some truths which are unquestionably valuable and timely, and such as Mr. Beecher is well fitted to speak on with authority.

The following are condensed extracts from his description of the present position of evolution as a scientific theory: "It may be said that evolution is accepted as the method of creation by the whole scientific world, and that the period of controversy is passed and closed. It has been declared by an eminent physicist, that ninety-nine per cent of scientific men and working scientists are using this theory without any doubt of its validity. It is the working theory of every department of physical science all over the world. It is taught in all advanced academies, in all colleges and universities, in all medical and surgical schools, and our children are receiving it as they are the elements of astronomy, botany, or chemistry."

These statements of what are doubtless matters of fact, must be looked at fearlessly; and the consequences which will inevitably flow from them should be carefully considered. Mr. Beecher's remarks on this latter point must be taken for what they are worth. They are the conclusions of a shrewd observer, and will probably be found very close to the truth. We again give condensed extracts, as space will not permit quotation in full:

"To the fearful and the timid let me say, that while evolution is certain to oblige theology to re-construct its system, it will take nothing away from the grounds of true religion. It will strip off Saul's unmanageable armour from David, to give him greater power over the giant. Simple religion is the unfolding of the best nature of man towards God, and man has been hindered and embittered by the outrageous complexity of unbearable systems of theology that have existed. If you can change theology, you will emancipate religion; yet men are continually confounding the two terms, which are not alike. Religion is the condition of a man's nature as toward God and toward his fellow-men. Theology is the philosophy of God, of Divine government, and of human nature. The philosophy of these things may be one thing; the reality of them may be another and totally different one. Though intimately connected, they are not at all the same."

* *Christian World Pulpit*, Nos. 715, 716, 719.

Digitized by Google

Mr. Beecher may be quite right in stating that evolution will "oblige theology to re-construct its system;" if so, it will only add emphasis to a demand which has arisen from other sources; but if he can show, as he endeavours to do, that evolution is capable of giving valuable help in the work of re-construction, it would be folly indeed to despise its teaching. The following remarks on this part of his subject are very suggestive:

"Evolution will multiply the motives and facilities of righteousness, which was and is the design of the whole Bible. It will not dull the executive doctrines of religion; not only will those great truths be unharmed, by which men work zealously for the reformation of their fellow-men, but they will be preserved broader and keener than they ever can be in their present philosophical condition. At present the sword of the Spirit is in the sheath of a false theology. Evolution, applied to religion, will influence it only as the hidden temples are restored, by removing the sands which have drifted in from the arid deserts of scholastic and mediæval theologies.

"From every view of it, I think we are to expect great practical fruit from the application of the truths that flow now from the interpretation of evolution. It will obliterate the distinction between natural and revealed religion, both of which are the testimony of God; one testifying to what is best for man in his social and physical relations, and the other, as to what is best for man in his higher spiritual nature. What is called morality, will be no longer dissevered from religion. That evolution applied will greatly change the reading and the construction of the earlier periods of the Scripture history, cannot be doubted. The Bible itself is one of the most remarkable monuments of the truth of the evolutionary process.

"In every view, then, it is the duty of the friends of simple and unadulterated Christianity to hail the rising light, and to uncover every element of religious teaching to its wholesome beams. Old men may be charitably permitted to die in peace; but young men and men in their prime are, by God's providence, laid under the most solemn obligations to thus discern the signs of the times, and to make themselves acquainted with the knowledge which science is laying before them."

Mr. Beecher is himself most sanguine as to the results which will flow from the truths of evolution; his second sermon thus concludes: "In no part of my life has my ministry seemed to me so solemn, so earnest, so fruitful, as this last decade will seem if I shall succeed in uncovering to the faith of God's people the great truths of the two revelations—God's building revelation of the material globe, and God's building revelation in the history of the unfolding of the human mind."

The manner in which Mr. Beecher defines his own position, and what he considers to be the right position of all Christian teachers

Digitized by Google

with regard to science, is so good and forcible, that we give his words almost entire :

"It may be said, however, that science is so intricate, and its propositions so difficult to grasp, that it ill befits such a one as I am to dogmatise or to reason with much vehemence on the results of science. I know perfectly well my own station ; I know perfectly well my function. There are three classes of men embraced in the research of science—the observers, the reasoners, and those that apply ascertained truths to human life and conduct.

"Observation has itself become an art. The eye and the ear have to be educated, just as, for artistic purposes, we educate the hand. The senses have themselves gone through a sort of secondary evolution of function, and the art of seeing all that there is in an object, and in all its relations, is not only an advanced stage of the human mind, but it is a trait of genius. The world has given us hardly two score of men who have the genius of large and accurate observation.

"Next come the reasoners, who have the gift of deducing from the ascertained facts and observations, the laws of nature. Observation and deduction are often united in the same person, but the functions are in themselves separate. All scientific facts undergo a probation, and at length, as the result of their acceptance by the scientific world, they are recorded as settled truths. As such they are entitled to the reception and confidence of mankind. For reliability they may compare favourably with any moral truths which this world has accepted.

"After the observers and reasoners come the third class, who receive great truths from experts and authorities in science, and show how they can be applied to the purposes of life, how they are related to other theories, and what is their value to society, and especially to moral elements. Therefore when a man from the laboratory or from the field says to me, 'You should preach thus and so,' I say to him, 'Go back to your field and your laboratory ; this is my business.' When I undertake to say that the facts in science should be so and so, he says to me, 'Do your own part ; it is our business to ascertain the truth.' It is for me and every man who is a religious teacher, to take these truths and consider them in regard to their applications to actual human life."

Unfortunately religious teachers and scientists have not hitherto understood their proper functions ; had they done so, we should have heard very little of conflict between them, for it is quite certain there must be complete harmony between science and religion when rightly understood.

Having thus far stated the position taken by Mr. Beecher, we will endeavour to give a summary of results so far as they appear in the first three sermons. Mr. Beecher makes much of the moral intuitions and experience of mankind, and marks the gradual elevation of the race from the lowest types to those which now exist.

Digitized by Google

This elevation appears to be wholly accounted for on the evolution theory; the first sermon is stated to be "an exposition of the truth that the knowledge of God is to be derived chiefly from the moral experiences, and the moral intuitions of mankind—evolution in moral experiences as the ground and reason of evolution in the knowledge of God." If the word "entirely" were substituted for "chiefly" in the foregoing sentence, we think it would better indicate the conclusions to which the sermons lead us; for in reviewing the past in the light of evolution, all progress seems to be accounted for by the operation of natural laws:

"Man was sent forth in this life to find out everything; he had to find out the conditions of his physical and social life, and go through all the unfolding experiences by which he knew what was right and what was wrong. It was all to be learned by man's finding it out himself under the inspirations of God's natural laws; for God's great material globe and its physical laws were the only schoolmaster that He sent to instruct the human race. And so it was in regard to the moralities and æsthetic elements of human life—the ways of peace, purity, beauty, love, and self-denial. All these elemental things had to be found out in the school of trial and of experiment among men."

In the third sermon, which treats of the inspiration of the Bible, and contains much that is helpful and suggestive, Mr. Beecher arrives at the following conclusion: "The Bible, then, is the record of the results of Divine inspiration on mankind, principally in one line of national history. It is the history of the unfolding of the social, moral, and spiritual sense of the human race. Holy men of old were moved by a Divine impulse to give authoritative form and special application to that which had already been ascertained as the fruit of experience or of experiment."

It may be freely admitted that there is much truth in what Mr. Beecher states in support of his position; but the watchful care of the Divine Father over His children, which we find running through the whole Biblical record, appears to be altogether ignored. To illustrate what we take to be Mr. Beecher's position, we will liken him to a lecturer on evolution, who takes the marvellous development of the flowers and fruits in our gardens, and the growth of intelligence and specialities in domestic animals, and attributes all to evolution, without any regard to the part performed by the intelligence of man.

We fearlessly assert that the whole tenor of the Bible shows that the Scriptures are mainly concerned with the history, discipline, and development of a people chosen by God out of the world at large, and brought under special training of a very remarkable and unique character; and these things "were written for our admonition," "that the man of God may be complete, furnished completely unto every good work." If we consult Stephen's summary of the Old Testament history in Acts vii., we find the salient points

Digitized by Google

brought out by a well-qualified expositor, and any reader fairly familiar with the Scriptures will see that Stephen's address faithfully reflects both the spirit and history of the Old Testament. But it will be found quite impossible to eliminate the special providence of God from Israel's history and growth, inasmuch as that is the one particular feature which differentiates that people from the world at large.

What will be left to us of value in Stephen's address if the following points can be resolved into mere operations of natural law?

"The God of glory appeared unto our father Abraham . . . and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee."

"And he gave him none inheritance in it . . . and he promised that he would give it to him in possession, and to his seed after him."

"And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years."

"And he gave him the covenant of circumcision."

"And God was with him (Joseph), and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh, king of Egypt."

"And as Moses drew near to behold, there came a voice of the Lord, I am the God of thy fathers . . . And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt."

"But God turned, and gave them up to serve the host of heaven."

"They entered on the possession of the nations, which God thrust out before the face of our fathers."

The special providence of God is the starting point of Stephen, and it runs, not only through his address, but all through the Scripture history from its very beginning. Israel is reminded by line upon line and precept upon precept, that they were not left to the operations of natural law, but as compared with other nations, they were like a cultivated garden in the midst of an uncultivated district. "My well-beloved had a vineyard in a very fruitful hill: and he made a trench about it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. . . . What could have been done more to my vineyard, that I have not done in it? . . . And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall

Digitized by Google

be eaten up; I will break down the fence thereof, and it shall be trodden down, &c." (Isaiah v.)

This comparison of Israel to a fenced and carefully cultivated vineyard which was after a time abandoned, is in complete harmony with the facts of their history; and in Romans xi. the Apostle Paul uses a similar illustration to teach that God has, after the same manner, planted the Christian Church as His witness in the age in which we live.

"But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree."

In these passages from Isaiah and Paul, we have a legitimate use of nature, the visible things shown to be images of the invisible, and we find every encouragement in the Scriptures to learn the lessons taught us in God's creation around us, for "that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse."

We have no doubt whatever that in an infinite variety of ways the increasing knowledge of the material world, will, if rightly applied, be helpful in promoting our growth in the knowledge of spiritual things; but we cannot shut our eyes to the fact that the teaching, not only of Mr. Beecher, but also that of many of our most popular and influential writers and preachers, tends to lead us quite away from what we have pointed out as the distinguishing characteristic of the Bible.

We want men, who, with the knowledge of the results of scientific research, are not blinded by the brilliance of scientific discovery, but who possess the wisdom to apply the results in accordance with the great law of nature so fully recognized in the Bible, which teaches us that everywhere the highest results are produced when natural laws are directed and controlled by a skilled

Digitized by Google

workman. When we find natural laws of themselves bringing about the same results as those produced by the skilled gardener, we shall be ready to acknowledge that Mr. Beecher's explanation of Israel's growth may possibly be right, and that of Isaiah and Paul altogether wrong.

ALBERT HIDE.

"EVERLASTING PUNISHMENT" IN MATTHEW XXV. 46.

CONCLUSIONS concerning the paragraph closed by this verse of Scripture are as numerous as the verses therein contained. Nevertheless, to the Bible student, the judgment which they describe is that of works; the reward and punishment are based on the reason involved in the phrases, "they did it" and "they did it not." What the characters of the "sheep" and the "goats" are, and whether the description, "one of the least of these my brethren" of verse 40 does or does not refer to a third assemblage in attendance, are details on which there has been much discussion. I do not propose to enter into these. We know what a stronghold orthodoxy makes of this Scripture in the defence of the dogma of eternal torment, and if I should be privileged to throw a ray of light on this part of the controversy, I shall be thankful. Orthodoxy is exceedingly fantastic in the explanation of this Scripture: it confounds the "judgment-seat of Christ" with the "Great White Throne;" and creates great confusion by asserting, that those who are raised at Christ's coming and those who are raised at the general resurrection, with those also who are alive at His coming, are all subjects of the judgment in this passage. It is necessary to be clear on this important point; and therefore we must ask, Who are these, the "gathered all nations" of the 32nd verse? Most sound students reply, that the characters forming the classes "on the right hand" and "on the left hand," are men and women living at the moment when the Son of man shall come in His glory. It is not an assembly of individuals that have paid the Adamic penalty of death, together with those who have died and been raised again to life, but it is solely an assembly of living people among all nations.

It would be as well to state the orthodox argument in support of the dogma mentioned. Briefly, it is this: "Eternal punishment" must mean eternal torment, because "eternal life," the reward of those who "did it," entails the necessity of conscious survival, and since "life" and "punishment" are both qualified by the same adjective, "eternal," it is unsound to accept the one as unending and the other as temporary. This argument effectually shuts up, or should shut up, the Universalist. It does not touch the believer in the destruction of the wicked. It should be a

Digitized by Google

sufficient reply to the orthodox to say, that if "eternal judgment" in Heb. vi. 12 cannot mean a continuous process of judging, and "eternal redemption" in Heb. ix. 12 cannot mean a continuous process of redeeming, so "eternal punishment" need not mean a continuous process of punishing. But this is not a satisfactory reply to men wedded and pledged to life-long teaching; neither does the learned and seemingly laborious analysis of the Greek word *aionios* appear to make much impression on the majority, for the very substantial reason that the majority are ignorant of Greek. To an antagonist planting at me this frowning citadel of eternal torment doctrine, I reply, "My friend, if man has an immortal soul, and the wicked at their resurrection rise and are provided with incorruptible bodies, then "eternal punishment" must mean eternal conscious torment; but as you *beg* the first and gratuitously *infer* the second proposition, you are shut up to the logical necessity of accepting eternal punishment to mean that punishment which is eternal in its results; and that is, a destruction, as described in 2 Thess. i. 10, they "shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might." This grape and canister generally drives my friend to the Bible, and when the objector is sincere and truth-loving, he sees that the theory of the immortality of the soul is a philosophical one, in antagonism to much Bible teaching, and one which has been over and over again pronounced by eminent orthodox authority as not the teaching of the Word of God. He further sees that the Bible is not quite silent as to the nature of the bodies with which the wicked shall be raised; but that Paul's reply to the query in 1 Cor. xv. 36, "With what manner of bodies do *they* come?" is absolutely limited to those who can claim the words, "which giveth *us* the victory through our Lord Jesus Christ." In other words, "This mortal shall put on immortality, and this corruption shall put on incorruption," are glorious realities to the believer in Jesus and the resurrection; whereas of the unbeliever, the word solemnly declares, in Gal. vi. 8, "He that soweth to his flesh shall of the flesh reap corruption." That this refers to a future life, the concluding portion of the verse clearly proves.

Against my orthodox antagonist I make a second thrust. "Eternal punishment, in the Scripture we are considering, my friend, cannot possibly mean eternal torment, because the individuals sentenced to this doom are living individuals with bodies mortal and destructible; and, even granting that they have immortal souls, you know that your creed insists that the punishment of the wicked in Gehenna entails the absolute necessity that the wicked should have bodies susceptible of being tormented, and yet not destroyed, by fire."

Wesley, in his sermon, insists that material fire is the agent, for he derisively asks, "What is immaterial fire?" "On your

Digitized by Google

'immaterial soul,'" I ask my friend, in conclusion, "how is the material fire going to act?"

In pondering over the above argument with its objections and replies, the fact of this singular expression, "eternal punishment" in the Scripture we are considering, never recurring in the Bible, has often struck me. I have searched in vain for a repetition. Why could not the 46th verse read, "And these shall go away into punishment, but the righteous unto life," and still have precisely the same meaning it has now?

I desire to draw particular and prayerful attention to the reason I am about to assign, and should deem it an honour to be put straight by those who have made the RAINBOW an eminent journal of theological thought.

If it is well-established that the nations before this assize are of living individuals, it follows that the sentence pronounced on those in the "left hand" must include the *first* with the *second* death; for there is clearly no reason why these should again appear before the judgment of the great white throne after so careful a sifting of each individual case has been instituted at this judgment. It follows, therefore, that the punishment inflicted on these is rightly and with precision called "eternal punishment," because they will not be awakened in the general resurrection, and again be the subjects of the judgment detailed in Rev. xx.

With the class of the sheep the explanation is the same. These living people on the "right hand" are changed "in a moment, in the twinkling of an eye," and enter into life without going through the pangs of the first death, precisely as such of us will undergo that change who are living waiters for the coming Lord: these, with us, enter into eternal life.

It appears, therefore, abundantly clear to me, that this passage, so often quoted to prove an eternal life of torture to the wicked, proves nothing of the kind; and if I have succeeded in apprehending the significance of this expression "eternal punishment," it is manifest that it is in complete harmony with other passages of Scripture which teach that the wicked shall be destroyed body and soul.

G. W. WINCKLER.

ANOTHER EXPLANATION OF MATTHEW XXIV. 34.

"Ἀμὴν λέγω ὑμῖν, Οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται."

IN several past numbers of this year's RAINBOW, articles have appeared by different writers in reference to the precise meaning of the above passage, which, in the Revised Version is thus translated: "Verily I say unto you, This generation shall not pass away till all these things be accomplished." I venture to submit the following ex-

Digitized by Google

planation as, to my mind, much more satisfactory than any others that I have hitherto seen.

I propose to let the words "this generation" stand in what seems to me their obvious acceptation as applying to the lifetime of the disciples addressed by our Lord, and to seek an elucidation of the text by an enquiry into the meaning of the words "these things" and "accomplished."

"THESE THINGS."—What things? Are we to understand the words as referring to the events attending our Lord's second coming, *as well as* to those connected with the destruction of Jerusalem under Titus? or to the latter events only?

Plainly, I think, to the latter only or at all events *chiefly*. If this view be correct, we need have no difficulty about the much-tortured expression, "this generation." Indeed, I think v. 33 confines the application of these words to the disciples and other contemporaries of our Lord. Had a future generation been meant by Him, it seems to me that neither "ἡ γενεὰ αὕτη" nor "ἡ γενεὰ ἡ αὕτη" would have been the words recorded, but rather "ἡ γενεὰ ἐκείνη." Let me briefly illustrate this from Luke xxi. 24:

"And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, [thus far for '*this* generation'], until the times of the Gentiles be fulfilled (πληρωθῶσι)." "And [connected with the more distant judgment] there shall be signs in sun and moon and stars, &c. . . . . And *then* shall they see the Son of man coming in a cloud, with power and great glory. But [notice the "but"] when THESE THINGS [*i.e.*, those about which ye have enquired—those things appertaining to the destruction of the temple and the close of the Mosaic dispensation]—when *these* things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." Of course, I do not presume to say these words have *no* reference to the end of this present dispensation, but simply that their *primary* connection was with the judgment then at hand. I have gone carefully through the entire account in each of the three Gospels, comparing with the Greek, and feel perfectly convinced that our Lord used the words, "these things," with immediate and primary reference to the then forthcoming destruction of Jerusalem. We find that at the beginning of the account, in each Gospel, Jesus had been prophesying the overthrow of the temple; and it would appear to be in reference to that event *only* that the disciples asked, "When shall these things be?" In Matt. xxiv. their question reads thus: "Tell us, when shall *these things* be?" Here we have one question complete in itself. Then follows another and a distinct enquiry: "And what shall be the sign of thy coming, and of the end of the age?"

The disciples here confine the words "these things" to the overthrow of the temple; and I find every reason to conclude that our Lord used them with a similar restriction in His reply. I do not say that this logically follows, but simply that a careful examination of the respective accounts in the three Gospels appears to confirm that conclusion.

For example, Matt. xxiv. 8: "*But* all *these things* are the *beginning* of travail." The word "but" here, turns attention from the times of

Digitized by Google

the "*end*" (verse 7) to the particular events ("*these* things") with which the disciples would be concerned. Verse 9 also bears out this view. Verse 14 assured them that "the Gospel should be preached in the whole world for a testimony unto all the nations," before the *end* should come.

In further corroboration of this more immediate application of the word "these things," I now call attention to the fact, that the Greek of Matt. xxiv. 34 does not warrant the translation, "till all these things be *accomplished*" (R.V.), or "*fulfilled*" (A.V.). The Greek word here rendered "accomplished," is γένηται, the root-idea of which is a bringing to birth, a coming to pass, a happening, or a *beginning* to appear; certainly not a *having* appeared, as the word "fulfilled" or "accomplished" would in this instance imply.

As a test of this, I have referred in the Greek Testament to *all* the passages under the (English) Concordance-headings "accomplished" and "fulfilled." Out of fifty-six instances, in only two does the Greek word γένηται occur. One of the two is the passage under discussion (Matt. xxiv. 34).

The other instance is Matthew v. 17, 18: "Think not that I came to destroy the law and the prophets; I came not to destroy, but to FULFIL (πληρῶσαι)." "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till *all things* be ACCOMPLISHED (γένηται)." Notice here the distinction between the Greek word translated "fulfil" and that translated "accomplished." Evidently, a truer rendering of the latter would be, "till all things *come to pass*." The context of these verses shows that our Lord had been prophesying the persecution which His disciples would have to undergo for His sake and the Gospel's. Most likely He had then in His mind this same destruction of Jerusalem. The context seems to indicate as much; and if this be so, the "*all things*," of verse 18 are identical with the "*these things*" of Matt. xxiv. 34. We might therefore paraphrase Matt. v. 18 thus: "One jot or one tittle shall in no wise pass from the law till all these persecutions of which I have forewarned you come to pass." The "all things" could, on this occasion, scarcely refer to events which should occur *after* the destruction of Jerusalem; because we know,—inasmuch as that destruction was the terminal judgment of the Mosaic dispensation,—that a very great deal *did*, synchronously with that event, "pass from the law." But if we here understand γένηται as signifying "*begin* to come to pass" (as it is rendered in Luke xxi. 28, R. V.), much difficulty would seem to be removed.

In all the other New-Testament passages in which the English words "accomplished," or "fulfilled," occur, the Greek words thus rendered are such as "πληρωθήσονται" (Luke i. 20), or "τελεσθῇ" (Rev. xx. 3). The former means literally, fulfilled; and the latter, "come to an end," from τελος, *end*. By the way, the distinction between πληρωθήσονται and γένηται is strikingly exemplified in the former passage (Luke i. 20): "Behold, thou shalt be silent and not able to speak, until the day that these things shall *come to pass* (γένηται); because thou believedst not my words, which shall be *fulfilled* (πληρωθήσονται) in due season." I might here record the unimportant exception of Acts

Digitized by Google

xxi. 5, in which the Greek word for accomplished is "ἐξαρτίσαι;" the only instance of the kind, so far as I can see.

To give γένηται the extended meaning of "accomplished" in Matt. xxiv. and Matt. v. 18, seems a rather unjustifiable overstraining of the term. And in proof that the translators and revisers of the New Testament have been strangely inconsistent in so rendering it, I proceed to quote several out of very many instances in which they have given it the meaning here contended for, namely, that of "coming to pass":

Mark xiii. 29.—"Even so ye also, when ye see these things *coming to* pass," &c. See also verse 4.—"*About* to be accomplished" (συντελεῖσθαι).

Luke xxi. 7.—"And they asked Him, saying, Master, when therefore shall THESE THINGS be? and what shall the sign be when THESE things are *about to come to pass?*" Verse 28.—"But when THESE things *begin to come to pass.*" Verse 31.—"Even so ye also, when ye see THESE things *coming to pass.*" Note especially verse 28.

It is abundantly clear, then, that γένηται, in Matt. xxiv. 34, has not so much the force of "accomplished," as of "*begin to come to pass.*"

This fact,—joined with the equally evident primary application of the words, "these things," to the overthrow of the temple and the destruction of Jerusalem under Titus,—would seem to remove all the difficulty from verse 34. And if this view be admissible, the words, "this generation," would properly apply to the lifetime of our Lord's disciples or His contemporaries.

Like very many of the Old-Testament prophecies, this prediction of our Lord's would seem intended to bear a twofold interpretation—the one in connection with His first, the other with His second advent. Just as the entry of Christ into Jerusalem (foretold in Zech. ix.) has already had one fulfilment without prejudice to His yet future and more glorious personal entry into Jerusalem, so may the events predicted in Matt. xxiv. have had *one* fulfilment as historically *typical* of their crowning accomplishment still in reserve. On this principle, we may reckon the "these things" of Matt. xxiv. 34 as "accomplished" so far as regards their relation to Christ's first advent and the close of the Mosaic dispensation. But if viewed in relation to "the end of the age" (this Gentile age), "these things" have only "*begun* to come to pass," are even now in course of fulfilment, and *will be* "accomplished," "fulfilled," completed, when the Lord shall appear the *second* time unto salvation. The words "this generation" would seem to have been used in contemplation of the former fulfilment only.

If correct in this matter, I desire to have my argument confirmed; if wrong, to be set right. JOHN S. HOWDEN.

COMMENTS ON "CONCORDANCE TO HADES."

No. 5.—MEANING OF HADES IN THE OLD TESTAMENT.

1. A GREAT deal of attention has been of late given to the meaning of the word hades in the Scriptures. It is, as all allow, the equivalent for the Hebrew word sheol.

2. The only way of arriving at the sense of this word in Scripture, is by considering the various passages in which it occurs. For this pur-

Digitized by Google

pose we will briefly examine them in their order in the Old Testament. It will probably not be necessary to pursue our inquiry into the New Testament, as most, we are satisfied, will acknowledge that the establishment of its sense in the Old Testament will determine its sense in the New.

3. It will, we think, be of material use in this inquiry to state distinctly what is, in our opinion, the sense of hades, and what is the sense often put upon it, but which we hold to be incorrect.

4. The view then which we hold to be the Scriptural one is simply this. We believe that hades is equivalent to the grave: that it is a state of utter unconsciousness: that the whole man, body and soul, go to it on death, and remain there till resurrection.

5. We will next state the opposite view which we hold to be unscriptural. It is that hades is a state of consciousness, that the soul alone, not the body, goes there on death, and remains there till resurrection; that it is divided into two divisions; that according to each one's character in life he is sent to one or other of these divisions; that the wicked is sent to a division where his condition is very much more miserable than his earthly life had been; that the righteous is sent to a division where his condition is infinitely more happy than any here; and that this latter division is designated by such names as "Paradise" or "Abraham's bosom."

6. We will consider then with which of these views the various passages in which hades occurs in the Old Testament agree. It will, we think, be conceded that the term has but one uniform sense in Scripture, and that it does not mean different things in different places. It must mean everywhere either a conscious or an unconscious state.

7. Before we proceed to consider the various places where the word occurs, it will, we think, considerably strengthen our view of its meaning to consider the number of times in which it is adopted by the translators of the Authorised and Revised Versions of the Old Testament. The greater number of them, possibly all of them, held the view of hades which is contrary to ours. And yet with this impression, which would naturally lead them to reject "the grave" as an unsuitable sense for hades, they have so translated it very frequently as will now be shown.

8. Hades occurs in sixty-five places in the Old Testament. Of these sixty-five places the Authorised Version translates the word by "grave" no fewer than thirty-two times. The Revised Version, with an evident bias to omit "the grave" as a translation for hades, is yet forced to give this as its translation in no fewer than fifteen places. From this usage in the Authorised and Revised Versions, we suppose it may fairly be assumed that "the grave" is sometimes the proper translation in the Old Testament for hades. But if it is so in some places, we think that it is so in all places, unless we adopt the very unreasonable supposition that the term has different meanings in different places of Scripture. If it has the same meaning throughout, and if that meaning is in several places "the grave," it will follow that "the grave" is the proper, and the only proper sense for it wherever it occurs.

9. We now turn to the different places where "hades" is spoken of. The first of them is in Genesis xxxvii. 35, where Jacob refuses comfort in regard of the supposed death of Joseph, and says, "I will go down into hades unto my son mourning."

Digitized by Google

10. We have first to remark of this passage—and the same remark applies to most of the passages where hades is spoken of—that it supposes each person when dead to descend into hades. It does not speak of a part of the man, but of the man himself as going down. This must certainly include the body. From the case of Dathan and Abiram in Numbers xvi. 30-33, we know beyond any dispute whatever that the bodies of men descend to hades, for we read that they, and all the men that appertained unto them "*went down alive into hades.*" From the very first texts then that we examine, we are forced to the conclusion that hades is such a place as I maintain it to be, viz., a place where the whole man, body and soul, goes to, and not such a place as my opponents imagine it to be, viz., to which the soul by itself descends.

11. We return to Genesis xxxvii. 35, "I will go down into hades unto my son mourning." With what view of hades are these words consistent? In hades Jacob expects to meet once more the son whom he loved more than all his children put together. Does this prospect give him any joy? None whatever. The going to meet Joseph is only a thought of "mourning." Hades then, where he was to meet him, was that land of unconsciousness which I suppose it to be, not that land of consciousness which my opponents think it is, where the redeemed from earth shall meet each other, and rejoice in their company until the day of resurrection. We pass over the next three places where hades is spoken of, Genesis xlii. 38; xliv. 29-31. They convey the same ideas that we derived from Genesis xxxvii. 35. If our readers will examine them they will see that they speak of "gray hairs"—put for the entire body—going to hades, and of the place itself as a place of sadness. Surely this hades is not "Paradise," or "Abraham's bosom"! The first book of the Bible brings it before us as no other place than "*the grave.*"

12. We next turn to Deut. xxxii. 22, "A fire is kindled in mine anger, and shall burn unto the *lowest hades.*" Some suppose that in speaking thus a greater depth into the earth is spoken of than can attach to any grave. What little force such a supposition is possessed of may be seen from what is spoken of the womb in Psalm cxxxix. 16, where the psalmist says, "I was made in secret, and curiously wrought *in the lowest parts of the earth.*" And our Lord said of His own burial, "the Son of Man shall be three days and three nights in *the heart of the earth*" (Matt. xii. 40).

13. Our next passage is a part of Hannah's song, "The Lord killeth and maketh alive, He bringeth down to hades, and bringeth up" (1 Sam. ii. 6). This passage is much more consistent with the idea of hades as a place of unconsciousness than as one of consciousness. "Bringing down to hades," in the latter part of the verse, is evidently equivalent to "killing" in the former. The verse brings hades before us as the land of death, not as a land of joyous life such as Paradise will be.

And so hades is presented to us in 2 Sam. xxii. 6, "The sorrows of hades compassed me about; the snares of death prevented me." "Hades" is here put as equivalent to "death." The idea is not that of Paradise, but of the grave.

14. We need not dwell upon 2 Kings ii. 6-9, where David charges his son Solomon not to allow the hoar heads of Joab and Shimei to "go

Digitized by Google

down to hades in peace." We see, as we saw before, that hades is the receptacle of the bodies of men.

15. Hades is spoken of in several places in the book of Job. In many of these we think that its mention may suit either with my theory or that of my opponents. We subjoin these passages, and our readers will please to examine them for themselves. They are Job vii. 9; xi. 8; xiv. 13; xvii. 13; xxi. 13. But there are other places in this book which speak of hades in a manner only consistent with my theory. They are Job xvii. 16; xxiv. 19, 20; xxvi. 6. Of these we will only draw special attention to one, namely, to xxiv. 19, 20. Speaking here of the wicked Job says, "Drought and heat consume the snow waters, so doth hades those which have sinned. The womb shall forget him; the worm shall feed sweetly on him." Here the consuming of hades is explained by the worm feeding upon its prey, an expression only significant of the grave, and not of a land of conscious life into which death could not come.

16. We now come to a passage which, like many before considered, is decisive upon this point. In Psalm vi. 5, David says, "In death there is no remembrance of thee; in hades who shall give thee thanks?" Hades is here identified with death, and of this state of hades it is positively affirmed that in it is no remembrance of God on the part of those who are in it, and that in it no one can praise God. This is not Paradise, or Abraham's bosom, or any land of happy consciousness. In Paradise all would remember God and His goodness. In Abraham's bosom all would praise Him. In a land of happy consciousness, all would rejoice and love each other. Hades is the opposite to all this. All things are forgotten by its inhabitants.

17. We do not see that Psalm ix. 17, bears upon the point before us, whether we take the rendering of the Authorised or Revised Version. We prefer the latter version, "the wicked shall *return* to hades." This appears to us to carry out the general teaching of Scripture. Good and evil men go *once* to hades. The wicked shall *return* to it, according to Rev. xx. 14, where we read that "death and hades were cast into the lake of fire. This is the second death."

18. The teaching of Psalm xvi. 10, quoted in Acts ii. 27, is much more in favour of my theory than of the opposing one. Christ there says as the cause of rejoicing and hope on His part, "Thou wilt not leave my soul in hades; neither shalt thou suffer thine Holy One to see corruption." Deliverance of His soul from hades is the great cause of the Saviour's trust from death. The remaining in it would be as destructive to His soul as corruption would be to His body. Is this Paradise, or Abraham's bosom? Surely not.

19. We need not dwell upon Psalm xviii. 5, and cxvi. 3, as they correspond to 2 Sam xxii. 6, which we have considered in paragraph 18.

20. Psalm xxx. 3, seems decisive on our side. There the psalmist gives it as the cause of his joy—"Thou hast brought up my soul from hades; thou hast kept me alive, that I should not go down to the pit." Here hades is spoken of as a land where there is no life, and this for the believer. Surely this land of death is not Paradise!

21. In Psalm xxxi. 17, we read, "Let the wicked be ashamed: and let them be silent in hades." Hence we find that that condition to which

Digitized by Google

the wicked will ultimately be consigned will be one of silence. Ashamed of the past sin and folly, they will be handed over to the reign of eternal silence. This agrees best with the grave.

22. Psalm xlix. 14, 15, has also the same aspect. We read of the wicked—"Like sheep, they are laid in hades: death shall feed upon them, &c." Hades is the land of death, not of life.

23. We need not dwell upon the next places where hades is spoken of. If our readers will turn to Psalms lv. 15; lxxxvi. 13; lxxxviii. 3; lxxxix. 48; cxvi. 3; cxxxix. 8, they will find that passages of exactly similar force have already been sufficiently discussed.

24. Psalm cxli. 7, calls for some notice. We there read that "Our bones are scattered at the mouth of hades." Our opponents make hades to be only the receptacle of souls, and not at all of bodies. But now hades is said to take with its capacious jaw the bones of men.

25. Hades is mentioned in many places in the Book of Proverbs. In all of these the mention of it agrees with our view. Our readers will see this if they will turn to Proverbs i. 12; v. 5; vii. 27; ix. 18; xv. 11, 24; xxiii. 14; xxvii. 20; xxx. 16.

26. We now come to a passage which even by itself is simply decisive of this whole question, if we will allow to its words their plain natural sense. It is Ecclesiastes ix. 10—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in hades, whither thou goest." This is an exact statement of my view. I could not state it in clearer terms. But how does it agree with a view which makes hades a land of life, a land of action, a land of praise, a land whose inhabitants know more than all the wise men of the earth put together? It does not agree with such a view at all. It contradicts it as strongly as is possible for words to do.

27. We will say a word or two of the passage from the Song of Solomon, viii. 6, "Jealousy is cruel as hades." This is sometimes thought to be in favour of our opponent's view; but it is really subversive of it. Our readers will allow, we think, that what is here said of hades is said of the *whole state of hades*. Hades is cruel, not some department of hades, but its entire state. Now, the ascription of cruelty to hades may suit very well to that department of it where our opponents suppose the wicked to be in a condition of suffering; but it does not at all suit that department of it where they suppose the righteous to be in a state of Paradisaical bliss. But my view exactly suits the passage, for it is applicable to the *whole* state of hades. The grave is alike cruel to all who are in it, for it deprives all alike of life.

28. We pass now over some passages of Scripture which do not, in our opinion, bear decisively upon the points more immediately before us. We will thank our readers to refer to them, and we think that they will probably agree with us that they are passages which either do not decide one way or the other, or else that they have been sufficiently discussed in connection with other similar passages. They are Isaiah v. 14; xxviii. 15, 18; lvii. 9; Ezekiel xxxi. 15, 16, 17; Hosea xiii. 14; Amos ix. 2; Jonah ii. 2; Habakkuk ii. 5. There remain three passages to which some attention must be drawn.

28. The first of these passages is from Isaiah xiv. 9-15. It is too long for quotation, so our readers will turn to it for themselves. Hades

Digitized by Google

occurs in verses 9, 11, and 15—"Hades is moved to meet thee;" "Thy pomp is brought down to hades;" "Thou shalt be brought down to hades." Our opponents are sometimes inclined to refer specially to this passage as it is the only one in the Old Testament in which the inhabitants of hades are represented as feeling human sentiments and uttering human speech. It is therefore worthy of special attention for this reason, and also because it helps much to the understanding of the only passage in the New Testament which ascribes human sentiment and feeling to the inhabitants of hades, namely, Luke xvi. 19-31, where we find our Lord's parable of the rich man and Lazarus.

29. And, in the first place, it is quite evident that hades here is put for the grave. It is "*the dead*" who are represented as being "stirred up" to meet the great King Nebuchadnezzar descending to them (verse nine). But the eleveth verse is quite decisive upon this. "Thy pomp is brought down," we read, "to *hades*, and the noise of thy viols: *the worm is spread under thee, and the worms cover thee.*" What is the place where the worm feeds upon the dead? It surely is the grave which consumes the body, and not that imaginary place which our opponents dream of, and where they suppose souls to dwell unconsumed until resurrection. Isaiah tells us here that hades is the grave.

31. But we are met with the objection that the inhabitants of hades are here spoken of as exhibiting human feeling, and uttering human speech, and that consequently the prophet must have supposed hades to be a place of life. To this it is sufficient to reply, that this grand passage of Scripture is called in the fourth verse a "proverb," or "parable," the same Hebrew word being used for both. It is quite consonant with the nature of a parable that the story in it which conveys the moral lesson it is intended to teach should not be literally true. It is imagined for the sake of the emphatic expression of the moral, in this exactly agreeing with the species of literature called the "Fable," of which Æsop's collection is the best known. Thus in the first parable that we read of in Scripture (Judges ix. 7-15), various kinds of trees, the olive, the fig, the vine, and the bramble, are all represented as being addressed by the other trees, and as making answers to their offers. But no one supposes that the author of the Book of Judges seriously supposed that trees either heard or spoke. They are imagined to do so in order to convey a lesson in a striking way. It is exactly so with the grand parable in Isaiah xiv. The fir trees and the cedar trees are there represented as rejoicing and speaking (ver. 8), and the dead are represented as speaking; while, in order that they should be thought capable of doing so, they are represented as being "stirred up" from the state of deep sleep in which they really were. In calling it a parable, and in representing the inhabitants of hades as in it "stirred up" to enable them to speak, the prophet leaves us at perfect liberty to suppose hades to be what he has here expressly described it to be, viz., "*The Grave.*"

32. We may observe in passing, that the interpretation of Isaiah's parable in his fourteenth chapter throws light on the interpretation of our Lord's parable of "The Rich Man" in Luke xvi. As in the former the dead are represented as feeling and talking in hades for the purpose of expressing in parabolic fashion a great truth, so too it is in the latter.

Digitized by Google

The conversation of Dives and Abraham, the one speaking in hades and the other in paradise, brings before us an imaginary, not a real scene, for the purpose of impressing upon men a solemn lesson on the sin of covetousness. The *story* part has no better reality than one of Æsop's fables, but was drawn by a master's hand to impress a great, real truth. If some of our readers are dissatisfied with an explanation of the kind, they must also condemn the use of parabolic language altogether.

33. We now come to another passage in Isaiah which is as plainly in favour of our view of hades as words can make it. It is found in the 38th chapter of Isaiah. Hezekiah, the godly King of Judah, was now "sick unto death," and in his own judgment was now going "to the gates of hades" (xxxviii. 1-10). He expresses therefore the feeling of a believer, not of an unbeliever, at the prospect of entering hades. And what does he tell us were his expectations, and what was his view of that hades whither he was about to descend? He tells us in verse 18 what these were: "Hades," he says, "cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." There is King Hezekiah's view of hades, as he thought would be experienced by himself and by every child of God on their death! No praise to God could go up from its inhabitants; no celebration of God's goodness could there be made by them; they could not there even hope for the truth of their covenant God. Is this paradise? Is this Abraham's bosom? No. It is the grave! Such was the creed of Hezekiah and Isaiah, and the godly men who had handed down to them their faith.

There is but one other passage in the Old Testament to which we would refer. It is Ezekiel xxxii. 21-27. In verse 21 we read, "The strong shall speak to him out of the midst of hades;" and in verse 27 we read of the uncircumcised, that they "are gone down to hades with their weapons of war." Now, in this passage hades is throughout identified with *the grave!* We see this in verses 22, 23, 24, 25, 26. What is called in some verses hades, is in other verses called the grave, or, the graves, of those who are spoken of. And what does the prophet tell us are gone to hades? According to our opponents, only light, unsubstantial ghosts go there. But according to Ezekiel, the dead warriors of the nations go there, with "their swords under their heads," and "with their weapons of war!" This is not the hades of our opponents. This is the exact description of the custom common among so many warlike nations, who, in burying their warriors, laid along with their dead bodies the weapons they had loved to wield in life. In other words, the hades of Ezekiel was the grave, as was that of Isaiah, and all the inspired prophets of God.

We do not see any necessity at present to pursue the question of the nature of hades in the New Testament. What it is in the Old Testament, that it is in the New. It is a land without life, and therefore without joy. Silence and forgetfulness reign therein. There is there no work, no praise, no hope, for it is the "land of darkness and the shadow of death," of which Job sadly speaks, as "a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (x. 22). Christ could only bear the

Digitized by Google

thought of going to this land of gloom because He knew He would not be left therein. "Thou wilt not leave my soul in hades," was His joyful hope and confidence as He resigned His spirit into His Father's hands. HENRY CONSTABLE.

No. 6.—THE BELIEF OF THE PRIMITIVE CHURCH.

DEAR SIR,—I have thought of writing you frequently; but hitherto have been deterred by the reflection that the RAINBOW in its present form has little space for correspondence, but since you now invite it, permit me, as briefly as possible, to express a thought or two on the question of hades.

While deeply thankful for the light which devout scholarship has thrown on the right interpretation of various renderings of the Scripture, I am convinced that mere textual criticism can never satisfactorily settle its true testimony on questions so vast as those which involve the eternal destiny of man.

I have never been able therefore to follow those of your correspondents who contend that "death" means the dissolution of "the entire man as an organized being," THAT I believe is only true of the "second death," the mournful destiny, as I hold, of the finally unrepentant.

Whether it be called "soul survival" or "spirit survival" to me is of little moment, but I am profoundly convinced that the testimony of Scripture is simply overwhelming in favour of the fact that *something* survives the death of our mortal body, and that that something is conscious of its moral conditions and surroundings, and consequently capable of being happy or unhappy.

In a word, sir, it seems to me that Scripture teaches very clearly a doctrine, or rather let me say the *fact*, of an *intermediate state*, and that unless we have some preconceived theory to support, this fact would become plain on careful reading and meditation of all its passages where "hades" is referred to.

So "orthodox" a preacher as the late Rev. Jas. Stratten admitted this, but by some process of reasoning somehow arrived at the conclusion that "hades" was emptied at the time of our Lord's Ascension.

For my own part, the very falsehood of the Roman Church, in its teachings of Purgatory, points to the conclusion that the Primitive Christians believed in the existence of hades, and upon that truth a corrupt Church has built up all its superstructure of falsehood, and the Protestant, in rejecting the falsehood, has alas, rejected the truth also. Our Lord's teaching, however, as recorded in Luke xvi., seems conclusive, it seems a moral impossibility to accept the conclusion that even in parable He would endorse a belief that had no foundation in fact! Couple with this the words in Rev. xx. 13, and it is startling to think how the plainest Scripture comes to be disregarded if we think it *ought* to teach something else. EBENEZER DAVIS.

[As before intimated, the question of "The Intermediate State" is an open one in this magazine. Nevertheless, as we cannot always be discussing it, we propose to lay it aside shortly, for a time. Perhaps it may be dismissed with some sort of summary of the whole matter. There are several most interesting papers yet to come.—ED.]

Digitized by Google

WHEN IS ETERNAL LIFE FIRST GIVEN?

No. IV.

BY H. M. BARNETT, B.A.

ALTHOUGH what we have been enabled to set in array from God's inspired word has been declared by thoughtful Bible-taught Christians to have conclusively settled the question in favour of the evangelical view that eternal life is first given when Christ is received (John i. 12) into the heart by faith, yet it is well that the notion of faith, that the deniers of our position hold, should be brought to the sure test of God's inspired book; as it is written in Isaiah viii. 20, "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them" (R.V.). This very inadequate notion is that what we have by faith is not ours except prospectively, *i.e.*, as an inheritance is expected with certainty by the heir to become his own possession in course of time, or when he shall have come (if spared by God) to his majority. Whereas the true idea of having eternal life by faith is the actual experience of that sterling and consciously operative reality as a new personal force, or all-efficient factor within our being. And this deeply experimental definition may be found by every unbiassed Bible student to be thoroughly borne out by the Scriptures of truth throughout, and by the following exceedingly clear passages of Holy Writ severally: "As many as received him, to them gave he the right to become children of God, even to them that believe on his name" (John i. 12, R.V.). Here a positive admittance into the substantial sphere of our consciousness is declared to be given to "the Word" (Christ) by those that "believe on His name," which proves beyond all dispute that believers have the reality of eternal life itself (and not merely the promise of surely having it "at the resurrection of the just") as the immediate result of their grace-wrought heart-faith. For the "Him" whom they "receive" is the very Being who is unmistakeably set forth as actually being Himself "eternal life" (see 1 John v. 20). Again, in treating of the experience of the good Lord's believing children during this mortal life, John asserts that One is in them who is greater than the one that is in the world. "Greater is he that is in you than he that is in the world" (1 John iv. 4, A.V. and R.V.). Surely language could not be required of a more explicit order than this by which to convey the impression of an already commenced possession of eternal life in the Lord's believing servant. But, furthermore, there are some similitudes employed in the sacred Word which render it most undeniably evident that the simple version for which we are contending is the true one. (1). Begetting. "Of his own will begat he us with the word of truth" (James i. 18). Here, indeed, the R.V. does not give "begat," but the result of begetting, viz., "brought forth." The tense of the verb being a past one however requires the conclusion that a nature—that of the begetter—has been already imparted to the recipient (*i.e.*, the believer). And this is, of course, "eternal life" (1 John v. 20), because "we become partakers of the (*a* in margin) divine nature" (2 Peter i. 4, R.V.), "through his precious and exceeding great promises" (v. 3), which we know concern ex-

Digitized by Google

periences undergone in many cases during the present mortal life, and we are said to "become partakers" ("become" being in the present, not future tense), which signifies possession during time, instead of postponement to "eternity." (2). Engraftment. "Receive with meekness the engrafted word (implanted word, R.V.), which is able to save your souls" (James i. 21). A received graft is nothing short of an indwelling power, and therefore a downright present reality. And this inwardly possessed word is, when brought to bear on hearers, divinely termed "the words of life." "Go ye, and stand and speak in the temple to the people all the words of this life" (Acts v. 20, R.V., and John vi. 68). (3). A sown seed, or imparted living germ. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth" (1 Peter i. 23, R.V.). The past participle here indicates what is already substantially present, not merely sure of accomplishment hereafter on account of having been reliably promised to one. This illustration drawn from visible nature quite bears out our point, for a seed is that in which the thing itself is present in the mode termed involution, or, to put the same truth by means of another expression, a germ is that from which the entire plant becomes livingly unfolded. (4). Membership. Community of life with Christ—the Eternal Life—is brought out by the allegory (John xv.) of the true vine and the branches living dependently on (and in) the vine, and (2) the "members" incorporate in Christ the Head, as expressed by the inspired language of 1 Cor. xii., the end of Eph. i. and Eph. iv. (5). New Creation. "If any man be in Christ, there is a new creation" (2 Cor. v. 17, R.V., margin). Here the words of the following verse enforce the truth that we are "created in Christ Jesus"—the Eternal "Life" (John xiv. 6; xvii. 3), "for good works" (Eph. ii. 10, R.V.). "The old things are passed away; behold they are become new" (2 Cor. v. 18). There is thus a clear case made out for our view by the occurrence and recurrence of the present tense, and the marked absence of even the slightest sign of anything like postponement to the future. We reserve further evidence.

SURPRISE ON TWO POINTS.

UPWARDS of thirty years ago, the writer being then about thirty, he was *utterly startled* (he could hardly conceive of anyone being more so), when he then first heard questioned the so-called "Immortality of the Soul," by a gentleman who had come from abroad to lecture in Britain, as he (the writer) then thought that *this* was a fundamental, and all but universally held by all parties. However, it was years after this ere he came to see the fallacy and unscripturalness of this popular delusion and its attendant evils; for it is a mischievous view, leading to wrong conclusions on other important points.

In the year 1868, his attention was called to the RAINBOW by a friend, and he has been a regular subscriber to the magazine ever since; in which he has had reading to his heart's content, apart from the Book.

Digitized by Google

He rejoices in the general teaching of the RAINBOW, and ascribes praise and grateful thanks to his heavenly Father for this invaluable advanced scriptural knowledge.

The readers of the RAINBOW well know that this so-called "Immortality of the Soul" cannot be proved from the Scriptures, but that they teach the *very reverse*. Just three quotations here. "Shall *mortal* man be more just than God?" "This *mortal* must put on immortality." "God only hath immortality."

But his object in writing is to express *surprise* on two points; and he wishes to be as brief as possible. He is surprised to find that some contributors to the RAINBOW still cling to the idea of consciousness in the state of the dead; and that some contend that we have eternal life here.

As to the first, the writer cannot see the consistency of those who hold to consciousness in the state of the dead, and yet believe in the natural *non*-immortality, as they seem to be incompatible. Why not embrace the plain statements of the Book? "The dead *know not anything*." "His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*." "David is not ascended into the heavens." The dead in Christ are represented as asleep. Now when one is in a *sound* sleep, he is perfectly unconscious of all that may be transpiring around him.

Then as to the second point, and this one he feels more particular about: and it may be put thus. When is eternal life realized?

To secure eternal life, it is absolutely necessary to be *in Christ*—to have *vital union* with Him—*and* to *abide* in Him. None will deny, except the extreme Calvinist, that there is a possibility of falling away, of making shipwreck of the faith. Now, since such is the case, and in the face of this, how can it be maintained that we have eternal life here? True, we have it now "in hope," and "in promise," and we know that He is faithful that hath promised. But the many exhortations to faithfulness and steadfastness clearly imply the possibility of falling away. A few passages as proof. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in *departing* from the living God." "But Christ as a Son over His own house; whose house are we, *if* we *hold fast* the confidence and the rejoicing of the hope *firm unto the end*." "For we are made partakers of Christ, *if* we hold the beginning of our confidence *steadfast unto the end*." "Abide in Me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye *abide in Me*." "If a man abide *not* in Me, he is cast forth as a branch, *and is withered*." "He that endureth *to the end* shall be saved." "Be thou faithful *unto death*, and I will give thee a crown of life." When Peter said, "Lo, we have left all and followed Thee," Jesus said, "Ye shall receive (so-and-so) now in this time . . . and *in the world to come eternal life*."

The apostles preached "Jesus and the Resurrection:" so from our stand-point the doctrine of the resurrection comes in with *overwhelming charm*. So it is at the first resurrection and the coming of the Lord, then, and not till then, that we shall *realize* immortality and eternal life. No matter when or where we die (should such be our lot ere the Master comes), if in Christ, our *next moment* of *consciousness* is with the

Digitized by Google

Lord, when the *dead* in Christ and the *living* enter *simultaneously* into the glory.

Let us "covet earnestly" to hold the truth, the whole truth (if possible), *and, nothing but* the truth. See the addresses of the Master to the Seven Churches, which are always a study: and let us mark well his approval and encouragement of the faithful; and his disapprobation of false doctrine, "*which thing I hate.*"

Let us study the *concurrent testimony* of the Scriptures, the *general tenor*, and make them a *harmonious whole*, by trying to explain the obscure, by what is clear and unmistakeable.

Christ came to *put away sin* by the sacrifice of Himself; to *destroy him* that hath the power of death, that is the devil; and to *destroy the works* of the devil. Hence God, in His own time and way, shall *destroy* all these; when the last enemy *death* shall be *destroyed*, and when God shall exclaim, "Behold! I make all things new;" when God our heavenly Father, and Jesus our exalted Redeemer, shall, with all their holy intelligences, rejoice in a *cleansed universe:* "He shall see of the travail of His soul, *and shall be satisfied.*" H. D.

ADAM AND CHRIST—AN IMPORTANT EXPLANATION.

CERTAINLY we never dreamt of putting anything into our Address on "Adam and Christ" that could, by any fair construction, be held to cast a doubt on the essential Deity of our Lord. Nevertheless as the question has been raised, and one of our most valued friends has expressed it as his opinion that in our answer to Question Six in the aforesaid essay, some little room has been left for the apprehension of a doubt, we embrace the earliest opportunity of disclaiming any, even the least misgiving concerning this cardinal point. The intentional point of departure left in our essay for the pre-existent Deity of Christ may be seen towards the end where we introduce Heb. ii. 14. Fancy the incongruity of representing one who had no pre-existence as entering into partnership with our blood and flesh for a purpose. But we had not room to develop this thought then. Nevertheless there is the place for it. No, brethren; we are not of those who, under any pretence or plea, fritter away or leave inoperative in the great plan of redemption the essential and eternal Deity of Christ.—Ed.

NEW TESTAMENT NOTES.—NO. 5.

"THE WRATH OF GOD AWAITETH HIM" (John iii. 36). This, and not "the wrath of God abideth on him," we hold to be the correct rendering of the Greek words, ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν, for the following reasons: 1st, because the pronoun is in the accusative case and not in the dative; and 2ndly, because of the exact force of the preposition ἐπί when used with the accusative case. These two reasons are, strictly speaking, one, but they can be most clearly stated as two. They are like the two parts of a joint well fitted into each other. 1st, for the accusative case. This is aptly described by Winer as the

Digitized by Google

"whither" case, as distinguished from the genitive or "whence" case, and the dative or "where" case or case of rest. So we are instructed here as to the "whither" of divine wrath, not as to its "where;" in other words, as to *whereunto* the wrath of God is (prospectively) *moving*, not as to *where* or whereon or on whom it at present *rests*. 2nd, for the pronoun. The pronoun ἐπί, with the genitive, means "from upon;" with the dative, "upon," simply; but, with the accusative, "to upon"—the notion of case and preposition combined being "motion with a view to superpostion" (Donaldson's Greek Grammar, 3rd ed., p. 519). The verb μένω readily enters into this construction, its transitive sense being, according to Liddell and Scott, "To await, expect, receive, bide, await steadfastly, to wait for, to watch for." "The wrath of God awaiteth him" is therefore a clear, strong, and idiomatic rendering into English of these several elements combined. We have now the pleasure of adding a striking corroboration of this result from the pen of James Holding, whose Syriac attainments are familiar to the readers of the RAINBOW. Writing only the other day, he says: "Observing your statement on John iii. 36 [in Report of Conditional Immortality Conference] anent the last clause, that it would bear rendering, 'The wrath of God awaits him,' I turned to the Peshito-Syriac, and found that it fully bears you out. It reads literally, 'The wrath of God shall stretch out over him.' It is *keva* in the future, and this root is taken from the stretching out of the hand and arm to lay hold of a thing. But here again, as almost everywhere, I find my beloved Syriac better than your favourite Greek." [Well done, Bro. Holding, and thanks for the root *keva;* for, turning to the cognate root in Hebrew, קוה, we find our way round again to our "favourite Greek" (in the LXX.), where we come upon μένω, (simple or compounded) once more, followed by accusatives, namely, in Ps. xxxvii. 34, "Wait upon the Lord;" (ὑπόμεινον τὸν κύριον) and Is. viii. 17, "I will wait for God" (μενῶ τὸν θεὸν); although indeed without the preposition, which merely strengthens the idea yielded by verb and accusative.] Enough; for surely every theological consideration confirms the critical result already well established. And now let any sensitive man put the current rendering to the test by trying to enforce in one and the same sermon the two ideas: "Sinner! God loves you, and is beseeching you to be reconciled;" *and*—"Sinner, even now God's wrath is resting upon you." Ought the preacher not to expect either love or wrath to be discredited, or both declined as in hopeless contradiction? How different the true meaning: Love beseeching now, in the manifested Son of God, Himself the mighty plea—so mighty that He must be urged to the hearer's frank acceptance or definite rejection: with a warning of coming destructive doom if the crisis of being is not savingly passed. And so we get rid of two falsities: First, that the wrath of God does not mean much; Second, that the disobedient must "abide" (*i.e.*, live) for ever, in order that the wrath of God may "abide" on him!—ED.

Digitized by Google

CORRESPONDENCE.

"THEY THAT ARE CHRIST'S, AT HIS COMING."

SIR,—I would be sorry to misrepresent Mr. Starkey's teaching in connection with these words, and I am anxious not to misunderstand it. So I accept the correction of my view of it as expressed in the October RAINBOW, which he has given in his short note of this month. He says he does not hold, as I supposed, that "they that will be accounted Christ's at His coming will be a more advanced class than they 'that are Christ's' *now*, or that have been Christ's in all the past centuries." But he does believe and teach that "the Christian who is not weaned from his covetousness and worldly conformity, will not be so accounted, although saved from the second death." But as such are just such as I supposed excluded by him from the "more advanced class," it really comes to exactly the same thing, though I, no doubt, expressed myself badly. He admits among those who shall be "accounted Christ's at his coming," "the new-born babe in grace who has not lost his first love, *equally* with the matured saint of many years." But what about "the babes in Christ, the carnal Christians," who are so called by St. Paul, not because they are "new born," but because, to their shame, they are so little grown in grace, so far from being what he would call spiritual? St. Paul made no doubt but that such, as well as their betters, would be "unreproveable in the day of our Lord Jesus Christ." What about those among whom there is—if not "covetousness and worldly conformity"—"jealousy and strife," who are disgracefully backward in the Christian life? Are "covetousness and worldly conformity" so much worse than "jealousy and strife," and the other sins which did defile the carnal Christians, the babes in Christ at Corinth, as that those who are not weaned from them are not to be glorified at Christ's coming, while such as those carnal Christians are? When St. Paul said—"afterward they that are Christ's"—what right has Mr. Starkey to say instead, "afterward those of them that are Christ's who are weaned"? &c. What ground has he for his teaching that some of them that are Christ's at His coming will have the door shut on them, and will hear Christ saying to them—what would be simply untrue—"I know you not"?

I see that Mr. Starkey still adheres to his mistaken punctuation, and his consequently non-scriptural expression—"They that are" or "will be accounted Christ's at his coming." Does he still think that the words, "at his coming," in 1 Cor. xv. 23, indicate the time when certain people are, or will be accounted Christ's—and not the time when "they that are Christ's"—all of them from the time of Adam till then—"shall be made alive?" If he has any reason to give in support of what I consider his mistake, I for one would be glad to hear it, and I promise it the most respectful and attentive consideration; if not, I venture to think he ought to abandon it. I am convinced that it has much to do with his other notion—equally mistaken, as I believe, and more mischievous in its bearing—that some of those who are Christ's will not be made alive at His coming. Does he still maintain

Digitized by Google

that "the end" in 1 Cor. xv. 24 means "the end of the dead," or, "the rest residue and remainder who shared not in the first resurrection?"

I am, dear sir, yours faithfully,
W. T. HOBSON.

[The readers of the RAINBOW cannot but feel indebted to Mr. Hobson for the abounding zeal and conspicuous ability with which during the past year he has striven to promote amongst those who are contending for Life in Christ the use of sound speech that cannot be condemned. In this particular instance, moreover, it would seem as though it ought in all candour to be allowed that Mr. Hobson is perfectly correct in maintaining that the words used by the apostle do not mean "they who at His coming are Christ's," as if to exclude some who had once been Christ's or might thereafter be again acknowledged as Christ's though for a time disowned. It is simply certain, we think, that the apostle's words bear no such construction; but that the phrase "at His coming" marks the time of an event, and not the limit of a class. The class, just here, are described solely as "Christ's:" the event denoted as to the time of it by the words "at His coming" is the event of the raising of that class from the dead.

To this extent, at least, it would be uncandid and might be just a little ungracious not to concede Mr. Hobson to be wholly in the right.

But now, on the other hand, it still appears to us as it did when Mr. Starkey's article was accepted for insertion, that, despite some want in it of critical precision—to which at the time we were by no means blind—it nevertheless contains a strong vein of undeniable and most heart-searching truth: which instead of being recalled or in the least degree weakened, demands to be cleared, re-urged, and re-applied until our readers begin to feel that "He who searches the reins and hearts," is indeed, by their literature, among them. Solely to this end, and in no captious spirit, we ask to be allowed to question Mr. Hobson's reference to the assumed "unreproveability" of the "carnal babes in Corinth." Assuredly God would not "confirm" them in their carnality; far less pronounce them "unreproveable" while continuing therein. On the contrary, His servant the apostle did in fact *rebuke them sharply* on purpose that they might be put to shame and forthwith outgrow it, and so become truly "unreproveable." God was "faithful," and it would not be His fault if they were not thus delivered from their present merited reproach.

Unwilling to say a word, we have yet overcome our aversion to interpose between two valued correspondents, seeing that this volume is closing, and we think it could be understood, if our beloved and revered Bro. Starkey should not care to resume the subject in its present form in a new volume, although our pages will be open to him if he should. The subject itself on its merits will at any time be most welcome.—ED.]

AN EXCELLENT OPPORTUNITY.

AN aged disciple, who has 21 volumes of the RAINBOW, inclusive of 1885, would be glad to dispose of the same where they might do good. Address, Mr. Samuel Payne, 1, Premier Place, Mount Radford, Exeter.

Digitized by Google

PUBLISHED BY ELLIOT STOCK.

In large post 8vo, tasteful cloth, price 7s. 6d., post free.

THE MYSTERY OF GOD.

A CONSIDERATION OF SOME INTELLECTUAL HINDRANCES TO FAITH.

BY T. VINCENT TYMMS.

CONTENTS.—Materialism—Pantheism—Theism—The Straits of Theism without Revelation—The Mystery of Evil—The Miracle of Revelation—The Oracles of God—The Person of Christ—The Resurrection of Christ—The Life of Faith.

"The author writes with evidently full knowledge of the various forms of anti-Christian thought, and maintains his position in opposition to them with singular ability. We heartily commend it to young men of culture who are in danger of losing their hold on Christian truth."—*Christian World Pulpit.*

In demy 8vo, bound in handsome cloth, price 6s., post free.

THE PARSON'S ROUND OF PARISH DUTY IN TOWN AND COUNTRY. By Rev. W. HOLT BEEVER, M.A., Canon of Llandaff.

"About as complete and helpful a work as a clergyman of the Church of England could desire."
—*Literary World.*

"This is an ably-written and interesting book; and those who do not agree in all points with its suggestions, or accept every one of its statements, will at least be pleased with its tone, and perceive its honest and kindly purpose. Anyhow, the volume contains a good deal of informing matter."
—*The Churchman.*

"This book is a treat. It bears on every page the impress of an original mind, not, indeed, in the materials, but in the method of handling them. . . . Almost every subject under heaven connected with parsons is touched upon. . . . We have not met with so interesting a volume for many a day. It possesses a freshness and a simplicity which are charming, while the terse and quaint flashes of didactic instruction cannot fail to impress even the most casual reader."—*Preacher's Analyst.*

In Crown 8vo, cloth, with Map and Illustrations, price 5s., post free.

THE MARTYRS OF POLYNESIA: Memoirs of Missionaries, Native Evangelists, and Native Converts, who have died by the hand of violence, from 1799 to 1871. By the Rev. A. W. MURRAY, of the London Missionary Society.

"These thrilling records are likely to be read with intense interest."—*Christian Commonwealth.*
"Will have greater charm than a romance for many readers."—*Literary World.*

In crown 8vo, price 5s., post free.

URBANA SCRIPTA. Studies of Five living Poets, and other Essays. By ARTHUR GALTON.

"Goes far to found a school of criticism of higher merit than yet exists."—*Ecclesiastical Gazette.*
"Worth careful reading and consideration from the first page to the last."—*Literary World.*
"Mr. Galton has studied the poetry of the present with open eye and enlightened fancy; and he approaches his themes with careful preparation."—*British Quarterly Review.*

Now ready, popular edition, price 1s.

OBITER DICTA. Contents: Carlyle—On the Alleged Obscurity of Mr. Browning's Poetry—Truth-Hunting—Actors—A Rogue's Memoirs—The Van Media—Falstaff.

"Some admirably written essays. . . . Amusing and brilliant. . . . The book is the book of a highly cultivated man, with a real gift of expression, a good deal of humour, a happy fancy, an imaginative respect for religion, and a rather sceptical bias."—*Spectator.*

In demy 8vo, tinted wrapper, price 2s., post free.

THE MORAL UNITY OF HUMANITY. The Key to the Evangelical Theory; or, the Way to Conscious Union with God through Faith in Christ, rationally indicated. By R. BROWN.

In crown 8vo, limp cloth, 1s. 6d., post free.

THE GULF BRIDGED; or, 'The Everlasting Gospel' in the World to Come. With a Note on the Creation of the Universe.

LONDON: ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

Digitized by Google

☞ SPECIAL NOTICE.

:o:

SOUTHALL'S SANITARY TOWELS

(PATENTED)

Are now Manufactured in two qualities—No. 1. *The Towel at hitherto sold, 2s. per dozen; No.* 2, *at*

One Shilling per dozen, providing, for One Penny,

(Which is the amount usually expended in washing alone)

The Towel itself, with its many healthful advantages, Comfort, Cleanliness, Antiseptic and Absorbent Properties.

Sample Packet of One dozen Towels, with descriptive Circular, containing testimonials from Medical Men, Professional Nurses, &c., by Parcels Post for 1/3 or 2/6; Six Packets, 6/6, and 12/6; from the Patentees and Sole Manufacturers,

SOUTHALL BROS., DALTON ST., BIRMINGHAM.

Wholesale Agents—SHARP, PERRIN & Co., 31, *Old Change, and STAPLEY & SMITH, London Wall, London.*

Supplied by Ladies' and Children's Outfitters throughout the World.

☞ For protection against useless and injurious imitations, each Packet bears the Signature of the Patentees.

ECONOMIC AND TASTEFUL PRINTING.

Mr. ELLIOT STOCK undertakes the printing of Books, Magazines, Pamphlets, Tracts, and all other descriptions of publications, in tasteful style and on the most reasonable terms.

Applications for estimates should be made to

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

ESTABLISHED 1835.

WHELPTON'S VEGETABLE PURIFYING PILLS.

A DIRECT PURIFIER OF THE BLOOD, by which MANY THOUSANDS OF CURES have been effected; numbers of which cases have been pronounced INCURABLE. DURING MORE THAN FORTY YEARS the numerous well-authenticated Testimonials in disorders of the HEAD, CHEST, BOWELS, LIVER, and KIDNEYS, also in RHEUMATISM, ULCERS, SORES, and all SKIN DISEASES, are sufficient to prove the great value of this most useful Family Medicine, it being

ONE OF THE BEST MEDICINES KNOWN.

Many persons have found them of great service both in preventing and relieving SEA SICKNESS; and in warm climates they are very beneficial in all Bilious Complaints.

Sold in boxes, price 7½d., 1s. 1½d., and 2s. 9d., by G. WHELPTON & SON, 3, Crane Court, Fleet Street, London; and by all Chemists and Medicine Vendors at home and abroad. Sent free by post to the United Kingdom, for 8, 14, or 33 stamps.

Digitized by Google

[FOR THE NEW SUNDAY-SCHOOL TEACHERS' MAGAZINE SEE OVER LEAF. ☞]

PUBLISHED MONTHLY, PRICE SIXPENCE.

A HANDBOOK OF BIBLICAL DIFFICULTIES;

OR,

REASONABLE SOLUTIONS OF PERPLEXING THINGS IN SACRED SCRIPTURE.

EDITED BY

REV. ROBERT TUCK, B.A. (LOND.),

AUTHOR OF

'THE MORE EXCELLENT WAY,' 'FIRST THREE KINGS OF ISRAEL,' 'AGE OF THE GREAT PATRIARCHS,' ETC.

THIS age is often spoken of as a 'Sceptical Age.' Questioning, in a spirit of unbelief, is now regarded by some minds as a sign of intelligence. Instead of making open attacks on God's Word, the fashion now is, by assumptions of a superior critical and historical knowledge, to suggest the untruthfulness and untrustworthiness of much that is contained in the Bible. Apart from such oppositions, it must be admitted that there are 'difficulties' which every sincere Christian and honest Bible student desires to have removed.

What is especially needed for our times is a fair, reasonable, and clear reply to such questionings and objections, and satisfactory explanations of such difficulties.

The advancing education of the country, the more searching study of Biblical subjects, and the spirit of scientific inquiry which is carried into every branch of culture, make it necessary to keep the defence of Scripture Truth abreast of our times.

For the great majority of Bible students, calm and reasonable explanations will be of more practical value than dogmatic statements which defend the

Digitized by Google

Scriptures for the sake of some particular theory. The removal of difficulties by the application of modern knowledge of Eastern customs and sentiments; by utilizing the results of recent travels and researches in Bible lands; by treating the Bible as a book composed under human conditions, but with an all-controlling Divine inspiration; and by bringing good common-sense to bear upon the actions of men in difficult circumstances and in ancient times, will greatly aid in maintaining the general confidence in the Bible, as the Word of the Living God, the Revelation of His will to the race, and the sufficient rule, both of faith and of conduct, for all humanity.

The 'HANDBOOK OF BIBLICAL DIFFICULTIES' undertakes this work. It will not be an elaborate and abstruse treatise suited only for the learned. It is designed to meet the needs of the classes that are benefiting by the modern improved methods of education, and are cultivating an inquiring disposition which would know the 'why and wherefore' of everything—even of things revealed.

Anything like the *manufacture* of difficulties will be carefully avoided. Only such will be dealt with as are presented in modern sceptical literature, or would naturally suggest themselves to the honest and thoughtful student.

The subjects treated will be divided into Sections, each of which will be introduced by a brief consideration of the class of difficulties that are treated in it. The Sections will include Biblical Difficulties related to:

MORAL QUESTIONS.
ANCIENT HISTORY.
EASTERN CUSTOMS AND SENTIMENTS.
SCIENCE.
LANGUAGE.
MIRACLES, ETC.

Each 'Difficulty' will be headed by its subject, and by the Scripture passage connected with it. This will be given in the Revised Version, whenever the new form adds clearness or suggests explanation. The section itself will contain (1) the difficulty that is dealt with, concisely stated; (2) a suggested explanation of it; and (3), wherever possible, notes of the solutions offered by first-class Biblical writers.

The 'HANDBOOK' is more especially designed for Bible Students, Sunday-school Teachers, Elder Scholars, Lay Preachers, and Ministers, who may not have, at easy command, expensive Commentaries, and works on Biblical Criticism and Exegesis, Eastern Customs, Geography, Travel, etc. Such works have been freely laid under contribution, but the treatment of almost every difficulty is given in original forms.

Apart from its interest as a book to be read, the work will have permanent value as a book of reference, for Ministerial, Sunday-school, and Church Libraries.

Full Indexes, both of the Subjects and of the Scripture passages, will place the entire contents of the work at easy command.

The 'HANDBOOK OF BIBLICAL DIFFICULTIES' *will be issued in monthly parts, clearly printed on good paper, demy 8vo. size. Price Sixpence each, post free. It can be obtained of all Booksellers, Newsagents, at all Bookstalls, or from the Publisher,*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

Digitized by Google

NEW ILLUSTRATED MAGAZINE FOR SUNDAY-SCHOOL TEACHERS IN LARGE 8vo., PRICE ONE PENNY MONTHLY.

THE

Teacher at Work.

A New Monthly Magazine for all who train the Young in Home & Sunday-school.

Motto—'WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT.'

THERE is, among the Teachers and Superintendents of our Sunday-schools a feeling of the need for a **Monthly Magazine**, which will provide efficient material for their work in Class and Desk; put that material in an easily accessible form; and also encourage them in their responsible yet pleasant duties with sympathetic and genial words. A Magazine is asked for which, while supplying help in work, shall also give good counsel in a bright, cheerful, kindly spirit; affording even some entertainment for the resting times in busy lives.

These requirements the 'TEACHER AT WORK' seeks to supply; and Teachers and Superintendents are requested to study the following **programme**, and to obtain the new Magazine, in order that they may see how full, useful, and cheerful an entertainment is to be provided for their monthly help.

Among the special features of the 'TEACHER AT WORK' will be a series of TALES AND SKETCHES, dealing with Christian Life and Service in the Children's sphere. With the first number will be commenced a Sunday-school story, by a New Writer, entitled

'KITTY LANGDALE'S SUNDAY CLASS, AND WHAT IT TAUGHT HER;'

and, early in the year, a series of illustrated sketches will be given, concerning the commencement of Sunday-schools in one of our large towns, entitled

'OLD POD, SHOEMAKER AND PHILANTHROPIST.'

BY GEOFFRY POLE.

[P.T.O.

Digitized by Google

The leading feature of the new Magazine will be its system of

CLASS-LESSON PREPARATIONS.

These will deal with both the *Morning* and the INTERNATIONAL Series, and will be undertaken by a well-known Sunday-school writer, whose Class-Lessons are specially approved for their *succinctness*, *completeness*, and *suggestiveness*.

The best modern American methods of *Berean* study, *Gradation* to children of different ages, *Questioning*, and *Reviewing* will be adopted.

In this department a new feature will be introduced. For the sake of the many teachers who have not 'Cyclopædias' and 'Bible Dictionaries' at easy command, a

BIBLE DICTIONARY.

of all references in the month's lessons to persons, places, history, customs, etc., will be given, with

PICTORIAL ILLUSTRATIONS.

Special attention will also be directed to the conducting of

CHILDREN'S SERVICES:

and suggestive outlines and illustrations will be furnished for Anniversaries, Harvest-tide Festivals, and ordinary Sabbath-day worship.

As indicating the purpose of the Publisher to meet efficiently all the various needs of Teachers both in Home and School, the following departments of the Magazine may be given :—

THE LEISURE HOUR.

To contain bright and pleasant Sketches for quiet reading, and serious chapters helpful to the culture of the spiritual life.

THE STUDY HOUR.

To contain Lesson Preparations, and Hints on Teaching Methods.

THE SERVICE HOUR.

To contain suggestions and material for the conducting of Children's Worship.

THE HOME HOUR.

To bring out points from the lessons which parents or sisters may further illustrate and enforce in the homes.

THE INFANTS' HOUR.

To contain a series of Talks with the Little Ones, under the title of 'Bible Pictures in Fresh Frames.'

THE READING HOUR.

To contain *Notices of Books*, suitable for Teachers, for Prizes, and for Libraries.

The Publisher trusts that this provision for the precise needs of Teachers and Parents will commend the new Magazine, '**THE TEACHER AT WORK**,' to a very large number of the friends of the children.

No pains will be spared in the effort to deserve success ; Sunday-school work is so swiftly growing in religious and national importance, that it is an honour to be engaged in *teaching the Children's Teachers*.

The first number of the 'TEACHER AT WORK' *will be ready early in December. Price ONE PENNY. Specimen copies will be sent on receipt of* 1½*d., in stamps. To be had of all Booksellers, or of the Publisher,*

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

Digitized by Google

THE

WILLCOX & GIBBS

"Automatic"

Silent Sewing Machine.

The very highest Excellence in every respect; in Design, Construction, Finish, and Performance; Simplicity, Ease of Working, Usefulness, Durability.

Sent, Carriage Paid, and Free of all Cost, for a Month's Trial at Home.
Lists Post Free.

WILLCOX & GIBBS SEWING MACHINE COMPANY
150, CHEAPSIDE, & 135, Regent Street, W., London;

34, King Street, Manchester; 115, Hope Street, Corner of Bothwell Street, Glasgow; 32, New Road, Brighton; 15, Mercery Lane, Canterbury; 11, Market Street, Nottingham.
Certified Agents in all Towns.

ESTABLISHED 1851.

BIRKBECK BANK.—Southampton Buildings, Chancery Lane.

THREE per CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO per CENT. INTEREST on CURRENT ACCOUNTS calculated on the minimum monthly balances, when not drawn below £50.

The Bank undertakes for its Customers, free of Charge, the Custody of Deeds, Writings, and other Securities and Valuables; the collection of Bills of Exchange, Dividends, and Coupons; and the purchase and sale of Stocks, Shares, and Annuities. Letters of Credit and Circular Notes issued.

THE BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, *Manager.*

The Birkbeck Building Society's Annual Receipts exceed Five Millions.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH, with immediate Possession, and no Rent to pay. Apply at the Office of the **Birkbeck Building Society** 29, Southampton Buildings, Chancery Lane.

HOW TO PURCHASE A PLOT OF LAND for FIVE SHILLINGS PER MONTH, with immediate possession either for Building or Gardening purposes. Apply at the Office of the **Birkbeck Freehold Land Society,** as above.

The BIRKBECK ALMANACK, with full particulars, post free, on application.

FRANCIS RAVENSCROFT, *Manager.*

THE UNIVERSAL HOUSEHOLD REMEDIES!!

HOLLOWAY'S PILLS & OINTMENT

These excellent **FAMILY MEDICINES** are invaluable in the treatment of all ailments incidental to every **HOUSEHOLD.** The **PILLS PURIFY, REGULATE** and **STRENGTHEN** the whole System, while the **OINTMENT** is unequalled for the removal of all muscular and outward complaints. Possessed of these **REMEDIES** every Mother has at once the means of curing most complaints to which herself or Family is liable.

N.B.—Advice can be obtained, free of charge, at 533, Oxford Street, London, daily between the hours of 11 and 4, or by letter.

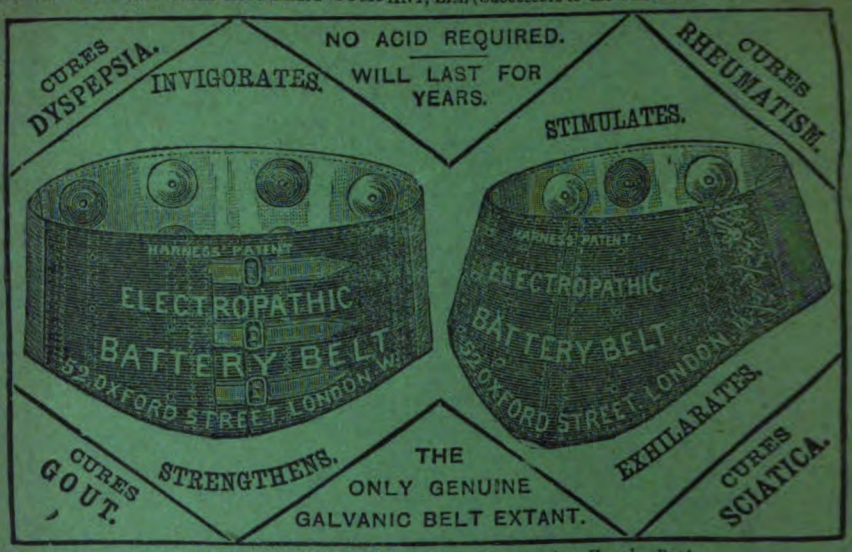
Digitized by Google

ALL IN SEARCH OF HEALTH SHOULD WEAR THE

ELECTROPATHIC BATTERY BELT

FOR THE CURE OF DISEASE AND THE PRESERVATION OF HEATH.

Proprietors—THE MEDICAL BATTERY COMPANY, Lim. (Successors to the Pall Mall Electric Association).



5,000 *TESTIMONIALS. Write for Copies, Free by Post.*

ADVICE GRATIS, personally or by Letter. Write for a Private Advice Form, Free by Post.

PRICE 21s., POST FREE.

On receipt of P.O.O., or Cheque for 21s., payable to C. B. HARNESS, The Medical Battery Company, Limited, 52, OXFORD STREET, LONDON, W., will forward, post free, to any part of the United Kingdom, the ELECTROPATHIC BATTERY BELT, as represented above, for either Lady or Gentleman. Please forward exact size round waist next the skin when ordering the Belt. A Hundred and Twenty Page Treatise, copiously Illustrated, entitled "ELECTROPATHY; or, HARNESS' GUIDE TO HEALTH," Post Free on application.

NOTE THE ADDRESS—

The Medical Battery Company, Limited, 52, Oxford Street, London. W.

In demy 8vo, tinted wrapper, price 3d., post free, 4d.

THE PURPOSE OF THE AGES;

OR, THE FINAL SALVATION OF ALL.

By D. WARDLAW SCOTT,

Author of "God Misunderstood," "Water and the Spirit," etc.

ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Prepared Californian Borax, Borax Extract of Soap, Borax Dry Soap, & other Borax Preparations are Manufactured under Special Patents, and sold by all Grocers & Oilmen.

Discovery and Interesting papers post free., Sample Packet, Two Stamps, from the Works

PATENT BORAX COMPANY, BIRMINGHAM.

THE "LOUIS" VELVETEEN.

GENOA FACE, FAST WOVEN PILE.

Every Yard of the Genuine bears the name "Louis," and the Wear of

EVERY YARD GUARANTEED.

Patterns Post Free.

THOS. WALLIS & Co.,

HOLBORN VIADUCT, LONDON, E.C.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google